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PERIODICAL COLLECTION

BOSTON MASONIC MIRROR.

NEW SERIES. VOL. 2. NO. 1.

SATURDAY, JULY 3, 1890.

\$3 PER YEAR, IN ADVANCE.

BOSTON MASONIC MIRROR.

MOORE & SEVEY, 46, WASHINGTON ST.

GRAND CHAPTER OF VERMONT.

The Grand Royal Arch Chapter of the State of Vermont, assembled at Rutland, on Wednesday the 16th ult. The utmost harmony prevailed among the Companions, convened from all parts of the State, and the transactions of the day might truly be said to be consistent with the principles of an "order" founded on "morality and brotherly love."

An interesting and well adapted discourse was delivered to a large and respectable audience, by the M. E. Companion HADLEY PROCTOR, Grand Chaplain.

The following Companions were duly elected officers of the Grand Chapter, for the ensuing year.

- M. E. Silas Bowen, G. H. P.
- " David Russell, D. G. H. P.
- " John Goldsberry, G. K.
- " Leonard Sargeant, G. S.
- " Benjamin Lord, G. T.
- " Joel Green, G. S.
- E. & Rev. Hadley Proctor, G. C.
- Comp. James Barrett, Jr. G. M.
- " John Purdy, G. V.
- " Silas H. Hodges, G. S.
- " Aaron Barnes, G. S.
- " Abel Paige, G. S.
- " Benjamin Fay, G. C. & T.

The following resolution, introduced by the M. E. Comp. JOEL CLAPP, was unanimously adopted.

Resolved, That this Grand Chapter highly approve the resolution of the American Bible Society, passed at its annual meeting in May, 1829, to supply every family in the United States with a copy of the Holy Bible, within two years—and that the G. Treasurer be directed to forward to the Treasurer of the American Bible Society, one hundred dollars, to be applied to that object.

Attest, JOEL GREEN, G. Sec'y.

In the year 1818, the *Grand Lodge* of Vermont appropriated one hundred dollars to the Vermont Bible Society; and thirty dollars more to the American Bible Society, to constitute their Grand Chaplain a member for life. Oct. 12, 1819, they adopted the following resolution: "*Resolved*, that this Grand Lodge consider the translating, printing, and distributing the Holy Scriptures, without note or comment, to be an object of great importance, as tending to promote the happiness of man in this world, and his external felicity in that which is to come." And, to their great credit be it said, the members of the Grand Lodge have never for a moment, lost sight of the spirit of this resolution. We have no data at hand to enable us to give a correct statement of the appropriations that have been made, in accordance with this resolution; but a considerable amount has, at different times, been so appropriated. We could name many instances, where appropriations have been made by other Grand Lodges, and by subordinate Lodges, for the diffusion of the light of the gospel. With what justness our Institution is slandered and traduced by men professing to be servants of God, we leave to the decision of the candid enquirer; and to the consciences of our christian coemices. Some of them at least profess to be christians, and we hope such are not destitute of consciences. A baser charge was never preferred against the Institution, than that it is inimical to the Christian religion.

JOHN C. SPENCER.

The ambition—we will not call it moral turpitude—of this gentleman, has placed him and his proceedings before the public, in a very unenviable light. He stands before the public, says the Batavia Press, stripped of the brief disguise which an official station had drawn around him—common honor and common honesty, as regards the politician, the lawyer, and the man, have been sacrificed at the shrine of personal ambition—and he is now "reaping the reward" of those who "sow to the wind." Writhing under the lash of honest indignation and scorn, so far as character is concerned, he can realize the full force of the sentiment—"blessed be nothing." It will be seen by the following development from the Albany Argus, that the mighty crime of "disclosing the manner in which he obtained evidence before Grand Juries," with which he charges Gov. Throop, was committed by Mr. Spencer himself!

THE CLIMAX.

"I have to complain also, that my official communications to your Excellency, have been divulged, so as to defeat my measures and to bring undeserved reproach upon me. Those communications related to the means of discovering evidence of William Morgan's death; they were not only in their nature strictly confidential, but the success of the measures suggested, depended entirely upon their being unknown to the parties and their friends."—[Mr. Spencer's letter of resignation.

In our comments upon the letter of resignation of Mr. SPENCER, and upon the correspondence between him and Gov. THROOP, put into our hands by Gov. T. at our request, in consequence of Mr. S's unprovoked and aggravated charges against that upright, faithful and capable officer, and by us made public, we gave a full view of all the facts then known to us, and of all the charges made by the Special Counsel, and all the considerations arising from the correspondence, so far as they, at that time, appeared to us to require explanation or comment. In those remarks, we treated the allegation of a disclosure of the correspondence as entirely unimportant, any farther than the effect to be produced upon "measures suggested," might be concerned, and we showed, as we think, conclusively, that the answer of the Governor to the propositions had definitively disposed of all those "measures," and placed them entirely beyond the reach of any embarrassment from any publication of the correspondence which could have been made. Our confidence, however, in the strict integrity of the Executive induced us, in the broadest terms, to negative the idea that he had made any disclosure of the correspondence beyond the safe and faithful discharge of his own official duties, and the express written directions of the Special Counsel.

To our remarks, Mr. S. made a labored reply through the columns of the Ontario Messenger, and in that communication, either expressly or impliedly abandons all the grounds of his original accusations against the Governor, except the single charge that the Governor had "divulged" his "official communications;" and, in the repetition of this charge, he studiously, and with the art of a refined special pleader, separates it from the alleged consequences which originally accompanied it, to wit: the defeat of his measures and the bringing of undeserved reproach upon himself, and without which consequences the charge itself was childish and unmeaning. Speaking of this charge and our remarks, he says, "*This was the principal if not the only point calling for an answer.*"

Finding the Special Counsel driven to this miserable subterfuge to defend himself from the fatal recoil of his own weapon, and noticing in several of the western papers broad suggestions that Mr. S. himself was the channel through which a "counsel of the persons implicated in the offences upon William Morgan," became possessed of the knowledge of his "strictly confidential" "official communications," and of the "measures suggested" by him to procure the testimony of an indicted witness, who had twice sworn himself entirely ignorant of the facts "proposed" to be proved by him, our sense of justice, and a desire to give this whole strange transaction to the light, induced us to address a note to the very respectable gentleman known to the public as the able counsel of the "persons implicated in the offences upon William Morgan;" when, lo! it appears that Mr. Spencer himself has been the revelator of his own "official," of his own "strictly confidential" communications!

Yes, strange and unaccountable as it may be, these "very official" communications to his Excellency Gov. Throop, which have been "divulged so as to defeat the measures" of the Special Counsel, and "to bring undeserved reproach" upon him, have been "divulged" by John C. Spencer himself! These "measures," the success of which "depended entirely upon their being unknown to the parties and their friends," were published by the Special Counsel, and that not to a "counsel of the persons implicated," but to one of the persons themselves—to one of the indicted individuals,—and who, *per se*, was to be convicted by this very testimony of Adams which "the measures proposed" were to purchase. This person, thus made acquainted with the movements of the Special Counsel, communicated the information to his own legal adviser, and from this source, and from no other, three, at least, of the "counsel of the persons implicated in the offences upon William Morgan," became possessed of a knowledge of this correspondence as early as the month of August last, and before any important trial had been undertaken by Mr. Spencer.

If Mr. S. can escape from the damning conclusion which must follow this disclosure, he will have little to fear hereafter from the effects of his wanton attacks upon personal and official integrity.

Our entire letter and the entire answer follows:—

ALBANY, MAY 30, 1830.

Gentlemen—Mr. John C. Spencer in his letter addressed to Gov. Throop, resigning the office of Special Counsel, and in his reply to our remarks upon that letter, having made certain allusions to the manner in which his official communications were said to have been divulged, allow me to ask your attention to the following queries:—

1. Were you the counsel for the persons implicated in the Morgan affair, at the period alluded to in the letter of the Special Counsel?

2. Did the subject of the correspondence, (the proposition to induce Adams to testify,) become known to you; and when?

3. From whom, and through what channel, did that information become so known to you?

If the above enquiries involve nothing of a confidential nature, and can be answered by you with propriety, your replies to them, respectively, will confer an obligation upon,

Gentlemen, with great respect,
your obd't serv't,

E. CROSWELL.

To V. Mathews, D. D. Barnard, and E. Griffin, Esqrs.

JUNE 9th, 1830.

Mr. E. Croswell—Sir: Yours of the 31st ult. has been received, and in reply to your first interrogatory, we say, that we have been for nearly three years the active and advising counsel for the persons implicated in the abduction of William Morgan.

In reply to your second interrogatory, we say, that either in the month of July or August last, we were informed that John C. Spencer, Esq. had applied to his Excellency Gov. Throop for the sum of \$2000, to be used by him to induce Elisha Adams to become a witness in behalf of the State on the trial of the indictments then pending against a large number of individuals for the abduction of William Morgan.

In reply to your third interrogatory, we say, that the information above stated, was derived from one of our clients, who was indicted for a participation in the abduction of Morgan. Our client informed us that he obtained THAT INFORMATION FROM JOHN C. SPENCER HIMSELF. *We further state, that we have never obtained any information in relation to Mr. Spencer's application to his Excellency for the sum of two thousand dollars, or any other sum, or in relation to any correspondence on that subject, from any other person.* Not having had an opportunity of consulting our client since the receipt of your letter, we do not feel at liberty to give his name. If necessary, we presume he will not object to its being made public.

We are very respectfully,
your obt. serv'ts,

VINCENT MATTHEWS,
EBENEZER GRIFFIN.

JUNE 10th 1830.

Sir: To the above letter of Gen. Matthews and Mr. Griffin, I would add, in reply to yours of the 31st of May, that my employment in behalf of the persons charged with a participation in the Morgan abduction has been rather in the capacity of advocate than as advising counsel. I was, however, retained two or three years ago, by one of these persons, as advising and consulting counsel for him; and it was from this person, whom I understand to be the same individual alluded to by Messrs. Matthews and Griffin, that I had information sometime last summer, of the application made by Mr. Spencer to Gov. Throop for money, for the purpose mentioned in their letter. *I understood at the time, that this fact had been disclosed to my client by Mr. SPENCER HIMSELF.—This person is the only source of my information on the subject of the application alluded to!*

Very respectfully, your obt. serv't.

D. D. BARNARD.

E. Croswell Esq.

THE BONES.—It has been said, that the bones of the dead, found under the old State House, have been satisfactorily proved to have been dead men, caused by masonic murders in the masonic hall above. A certain distinguished Doctor has made it manifest, and an express has gone to New York to convey the information. There was a large spider found on the bones, which looked altogether masonic. Solomon Southwick would have stuck a fork into it. No antimasonic man would ever have suffered such a spider to build a nest any where in his premises.—The Knights Templars have taken their twenty four pounders out of the armory to fight Parson Thacher on the occasion. Look out morganic, and galvanic, and powderatic, for battles. Ye cowards, pull up your inexpressibles and run!—Com.

The following paragraph appears in the last Watertown, Jefferson county, Freeman. It will serve, among other facts, to show the "moral complexion" of the proceedings of the Special Counsel.

"The person alluded to in Mr. Spencer's letter to the acting governor, residing at Sackets Harbor, who he says he had prevailed upon to visit Adams, then at Youngstown, to prevail upon him, as he says, 'to tell the whole truth,'

is understood to be Mr. Josiah Bacon, a seceding mason, whose character, if not as notorious as that of Adams, it is because it is not so extensively known."

SIBYLLINE LEAVES.

NO. 17.

HONEST CONFESSIONS.

Truth, like the sun, seeks no unnatural course:
All clouds and shadows shun her mighty force.

A plain, blunt, honest man begins his speech;
If they'll but learn, some honest things he'll teach.
But soon each member trembles with surprise;
They never thought PLAIN HONESTY would rise.

"Och! what a botheration's made
'Bout this ere big Convintion!
Surr, bullying hwarreds want do for us;
That is not our intintion.

I'd jist inform ye, by the way,
There's many an Irish lad
Who think these very Bafe-aeters
Are not so very bad.

I thinks, Surr, tarking o' their guns,
Ye've made too big a fuss;
I wudn't mind five hunderr, Surr,
With a good blunderbuss.

Since I first heard of yourr designs,
An that's not very long,
I've taken thought to join ye, Surr,
'Twas for a private wrong.

So now I'll jist expose to ye
Some little private acts;
An if ye'd have them sworn to, Surr,
The Doctorr 'll pen the facts.

There's Andree Jackson, Surr, a sprig
From our swate Emerald Isle;
He'd like to maet with Bafe-aeters,
He said, a little while.

The spalpeen! what a pratty note
He sent te their Big King!
He'd join in their precession too!
He'd do that very thing!

Now, be me faith, I thinks this hwarrid
Is going arll astray.
I niver thought tood come te this
Until the ither day.

I tell ye, Surr, without a lie—
Me bible oath its on—
A hunderr thousand Broilerrrs met
At tomb o' Washington!

There's coudsin Blarney, he was there,
They carll him Pat, swate lad!
As naet a waiterr, be me sowl,
As jontleman e'er had.

Pat got a writerr there, ye sae,
Te send a bit o' line,
Arll about that precession, Surr,
It was so very fine!

With ribands black and red and blue
They got together then;
Pat thought upon his very sowl
That they were riband-men.

He didn't sae a single bit
Of orange in the clan;
But little Emerald sprigs were held
Ee every jontleman.

Pat, Surr, was in the great, big house,
Kipt by the Prisdint:
He thought he'd got naet quarters, Surr—
He'd stay a long while in't.

Bad luck te that ould Prisdint!
He's not ould Ireland's frin;
He turned Pat Blarney out o' doors
An tack anitherr in!

Och, honey! what did Paddy then
Te lose a good characterr?
He jist tuck up a swate new cote
An tried it te his back, Surr.

A bailey then, a thafe o' the hwarrd,
Tuck Paddy by the arm,
An put him in a place, he said,
Te kaep him out o' harrm.

Och, Paddy Blarney! honey dear!
Jist sweer "Bafe-steak's the soort,"
An, be me sowl, they'll clearr ye aff,
When ye go into Coort.²

So Paddy sends me hwarrd, ye sae,
Be raeson o' the same,
Te join the Anti—what ye carll't—
I cannot spake the name.

Be that same token here am I
Te maet ye in this Harll;
There's not a bigger pat-riot, Surr,
For that I challenge arll.

Now if ye've any dirty job
That's like to soil yourr clothes;
Or if, by any sort o' maens
Ye're like to come te blows;

There's not a lad among ye arll
Will prove the better man:
Och, ye may look about the Harll
An pick out who ye can.

I fearr, Surr, that yourr Yankee-man
An Irish Pull has made;
An that the Belfast Millerr, Surr,
Wunt answer for the trade.

That business grinds quite harrd, ye sae
Since those two brothers wrote:³
I fearr ye'll find they're right for arll—
Thy're Irishmen ye'll note!

The nixt time that ye think ye'll want
A bit o' lie or so,
Don't take a Yankee-Jonathan—
His mother-wit wunt go.

Och, honey! 'tis the Irish lad
Id make ye up a tale!
Tho' crossed by carnate divils, Surr,
His story idn't fail!

There's many a reptile here, I find,
A crarrling in yourr ways;
We had them in ould Ireland, Surr,
Before Saint Patrick's days.

But so it was, upon a time—
It's carll'd Saint Patrick's day—
He drove them arll forenent him, Surr,
Inte the Irish Sae.

But wher the Bafe-aeters rose up,
A hunderr years ago,
I've seen it argeed pratty harrd
That reptiles 'gan to grow.

I wudn't on me solemn oath
Sweer that the thing was so;
But if ye'd wush to make it out,
The Doctorr 'll make it go.

I fael great pride that ye've baen pleased
With plain, blunt, Irish wit;
But saeing ye're about te spack
I thinks I'd better quit.

I'd thank ye, Surr, when ye get home,
 Jest write a little note,
 Te let me know the *frac result*
O' Worcesterr County vote."

1 *Vide* the Presidents' answer to an invitation to join the procession at Alexandria.

2 It has been erroneously supposed that the signal was *corned beef*: *corned* or *corn* being a corruption of *cornu* or *cornucopia*, signifying *plenty*. Recent disclosures, however, prove that the son of Erin was right; that it was "*Beef-steak*," and that he made no *bull* of it. If this be doubted, let it be tried ON A JURY.

3 *Vide* statements of Messrs. Pollocks.

ANTIMASONRY.

[We copy the following spirited article from the Republican and Antimasonic opponent; an excellent and ably conducted paper recently established at Lancaster, Penn.]

"The genius of political antimasonry is emphatically evil. The same persecuting, fiendlike spirit characterizes it wherever ere it raises its inquisitorial head. It has but one rule of action, one object in view, and one fatal tendency. Indiscriminate and violent proscription and persecution; power and aggrandizement, and the total subversion of the moral order and constitution of the government. It ruins its victim alike, whether he receives its favors or falls under its blows. Such is political antimasonry. It does not, indeed, exhibit its moral deformity at once, in every place where it may chance to plant its cloven foot or rear its hideous head—that, policy forbids—insidious cunning repudiates; but the time is rapidly approaching when, if it be not prostrated by the virtue and patriotic indignation of an insulted and injured people, it will stalk forth in mid-day, and proclaim in stentorian tones, and with all the impudence and recklessness of conscious and hardened guilt, its own shame and iniquitous purposes.—When it first appeared in the western part of New York, it was as it has hitherto been here, cold, calculating and cautious, but as it grew and waxed stronger by the weakness and credulity of the people, it began by degrees to assume its inherent character, and to exhibit itself to the moral sense of the people in all its loathsome deformity, and political depravity. Although at first it pretended merely to revenge the supposed murder of Morgan, it very soon cast its skin of concealment, and like the serpent invaded a political Eden to produce misery and death, where all else had been harmony and peace, and in a little while we find it so far from revenging the death of one man, attempting the moral and political destruction of thousands. We find it persecuting, proscribing, and robbing of their reputation, and ruining in their business, a particular class of citizens, because they belong to a charitable institution, and not only them but all others who will not join in with it, in its 'holy' crusade against freedom of thought, speech and action. We find it charging the ermined bench of justice, the jury box, and the witness stand, with wicked perjury. The Executive, the Legislature, as well as the Judicial branches of the government, all come under its ban of extermination—all connived at the abduction of Morgan—all are subservient to the purposes of Freemasonry—and all in their turn, lay damning perjury upon their immortal souls!!! It heaps the guilt of treason, suicide and murder upon the memories of the illustrious dead. It invades the domestic sanctuary and sows the seed of dissension among families—setting father against son and brother against brother. It has by violence, broken into the house of God, and where only the pure and holy doctrines of the gospel should have been proclaimed, it has raised its distracting yell. It has forced the ministers of the everlasting gospel to abandon the desk, or to turn their holy vocation into a rack or wheel of political persecution. All this, and far more, has already been witnessed in New-York, and from present appearance, emboldened by partial success, or driven to desperation by the apprehension of disgraceful defeat, it is preparing to enact here. A solemn question, then, we have to ask our fellow-citizens. Will they permit it? They hold in their hands the antidote or

preventive. Now is the time to use it: hereafter may be too late. The monster may in time become too powerful for subjugation. When that time arrives, if it ever should, which may Heaven forbid, we may fold our arms and in all the agony of men without hope, exclaim farewell, a long farewell to American liberty!!

RENUNCIATION OF ANTIMASONRY.

When convinced of holding erroneous opinions and wrongful practices, it becomes a solemn duty to renounce such opinions, and abandon such practices. And that the antidote may counteract the bane, it is essential, that their renunciation and abandonment should be as public, as was the fact of their being cherished and pursued. Influenced by these considerations, and by the desire of retrieving whatever of injury his former opinions may have done, the subscriber feels constrained, thus publicly, to renounce his allegiance to Antimasonry. At the commencement of the Antimasonic crusade in this region, he espoused the cause with ardor, believing it to be the cause of truth and justice, and pursued it with zeal, till he became satisfied that its foundations are hollow, and its objects pure selfishness. Instead of quieting animosities, and healing divisions, and furthering the works of benevolence, its tendencies are entirely and uniformly belligerent. Wherever it appears, discord and contention attend upon its every step; and wherever it obtains the ascendancy, incessant and extensive strifes prevail; forcibly expelling peace and quiet, and concord, and happiness; Wherefore, know ye, that I, MOSELEY J. KENDALL, of Belchertown, in the County of Hampshire, do hereby, deliberately renounce forever, Antimasonry, and all connexion with Antimasons as a party, and all fellowship with political disorganizers. I renounce it as the hotbed of violence, discord, and unmanly strife—as the author of immense and various evils, and no good—as the patron of sycophancy, meanness, and hypocrisy—as the prompter of discord, enmities, causeless jealousies, and cruel, and outrageous slanders and abuses—as the crippled hobby of bankrupt politicians, and apostate moralists. I renounce the mass of Antimasons, as deluded and infatuated men—as men, blindly and zealously persecuting their innocent and worthy neighbors for opinion's sake—as men ignorantly believing themselves engaged in God's service, while heaping all possible ills upon the heads of their unoffending brethren—as men, influenced by considerations and hopes, the reason of which, they know not, and into the justice of which they have not inquired—as men, who have incurred a most fearful responsibility; for which they must hereafter give account as men, recklessly accumulating wrath against the day of wrath. I renounce antimasonic leaders as time-serving politicians, unprincipled apostates, and selfish and calculating disorganizers. From their patriotism, and benevolence, and philanthropy—from their conscientious impulses, and deep anxiety to propagate the "truth," and diffuse 'light,' and 'reform,' good Lord deliver me.

My opinion of Masonry has not changed. I still believe it a useless and unnecessary institution, a compound of folly and wickedness, and if left to itself, it would sink by its own incumbent rottenness. The blood of martyrs has ever been the seed of the church, so opposition to masonry will surely perpetuate its follies and add to its disciples.—As a matter of policy then, I regard all antimasonic efforts as unwise and hurtful. The evils of Masonry, great and manifold as they may be, are infinitely less than the evils of antimasonry. Take all the wickedness of which masonry has been guilty through the long course of her existence, and compare it with the evils produced by antimasonry during its short reign, and it would be to them as "the dust of the balance." When or where has masonry arrayed father against son, and brother against brother?—when or where has she encouraged and supported itinerant libellors and slanderers of the worthy and virtuous—when or where has she disturbed the quiet of neighborhoods, infringing upon the sacred privileges of the church, and usurped the rights of conscience and freedom—when or where has she refused to lend her patronage and support to objects of benevolence and patriotism? Antimasonry has done all this, and is still doing it. Wherever it goes, it literally sends not peace, but a sword. I would ask my

late anti-masonic brethren to deliberate on their course, to pause, and to consider whether they proceed further in their mad career. They may assist them materially in governing their future conduct, to coolly estimate the good they have achieved, the increased prosperity and quiet of our citizens, the deep-toned piety it has infused into professors, the growing harmony of our churches, and the united zeal of our people in prosecuting benevolent and patriotic enterprises.

MOSELEY J. KENDALL.

Belchertown, June 21, 1830.

FESTIVAL OF ST. JOHN.

[The talented editor of the Providence Literary Subaltern, furnishes the following notice of the celebration in that place on the 24th ult.]

The annual Festival of St. John, was celebrated in this town yesterday, by the Masonic Order, and by a vast concourse of our citizens;—ladies and gentlemen, assembled at the first Congregational Church, to witness the interesting performances of the solemn and impressive occasion.

The day was clear and fine, and at the appointed hour, the procession moved from St. John's Lodge, through a variety of streets and finally arrived at the Roger Williams Hotel, where upwards of seven hundred gentlemen, partook of a sumptuous repast prepared for the occasion, by JOHN WILDER, Esq. The dinner was served up in fine style, and all who partook of it evinced the utmost satisfaction and happiness.

The address which was delivered by the Reverend David Benedict, we did not hear, as the house was so crowded that we could not get in—but commendation, speaks volumes in its favor. All who are conversant, with the talents of the orator, will readily admit its superior eloquence and ample refutation of all the calumnies, that have been heaped on the masonic character.

The number of very respectable gentlemen, who attended the festival, and who gave an earnest, proof of their friendly devotion, to the legitimate cause of Masonry, and virtue, must, by their aspect, have cooled the ardor of that antimasonic faction, whose aim is riot and rebellion, and the positive prostration of all the decencies of civilized life.

On the peculiar occasion, of which we have spoken, and of which we shall continue to speak, the MASONS have done nobly, and have secured to themselves, the approbation and honor of the civilized world. They have not been intimidated by the railings of their malignant opposers; they have not been diverted from their purposes by fear; and in all things, they have behaved like men, and countrymen, in the exercise of their rights, and in the full enjoyment of rational liberty, and independence.

A band of more respectable and honorable men could not be collected. The body, was composed of the heart—the bone, the sinew, and the nerve of Rhode Island—it was formed of men, who will not quail in the hour of danger, and who will not abandon a friend in distress. The procession was composed of men who are our friends, neighbors, and acquaintance, and still we hear a few unprincipled beings, dead to all the principles of civilized society—and lost to honor, denouncing them, as cut throats and murderers, and villains and liars! And, will the more respectable people of Rhode Island, submit to insults, and indignities like these?

The Masonic Institution, will, without any severe effort, survive the blast that has assailed it. It will ride triumphant over the storm, the volcano and the earthquake, for so long as it is the handmaid of virtue, morality, religion, and truth, it cannot be assailed with success. Like the "rock in the ocean," it is firm and steadfast, and though the billow, may roll against its sides, and all the furies of malice, detraction and falsehood, may assail it, it cannot be prostrated by the breath of scandal;—the revilings of party malignity, or the rude assaults of the unprincipled, and the infamously vile.

On Saturday an Irish laborer fell from a building in Vanua street, 35 feet, without being dangerously hurt.

BOSTON MASONIC MIRROR.

[We present the following to our readers, with full confidence that it will be read with great satisfaction. It is the address of JAMES G. BROOKS, Esq. to the friends and patrons of the Rochester Craftsman, on becoming associate editor of that excellent paper.]

"For the last three years a fierce crusade has been carried on against the Masonic Institution, and particularly against its members in this section of the State. Freemasons living at a distance have learned with astonishment that their brethren in this quarter have been persecuted, proscribed, ruined in their business and robbed of their reputation, for belonging to an institution which, in all civilized countries, has numbered among its member the greatest, the wisest, the best, and the most exalted of men. They have seen with regret a few artful and designing men sporting with the credulity of the people, abusing their confidence, and using public passion and public prejudice as a ladder for licentious ambition and selfish aggrandisement. They have seen all this with surprise—but not with dismay, for they have beheld among the persecuted a small, but Spartan band, manfully defending their rights, and determined, like the soldiers of France, 'to perish—if it must be—but not to submit.' They have seen that band, although fighting against fearful odds, bend, though they have not yet broken, the rod of the oppressor. The struggle has aroused interest abroad, and in common with thousands, I have long desired to lend my efforts in sustaining an institution which I know to be pure, and which I have seen shamefully aspersed. That desire is about to be accomplished, and if the fabric of masonry must fall by the assaults of fanaticism, delusion and guile; if firm resistance prove to be unavailing against the superiority of numbers and the perseverance of ambition, I am content to be crushed amidst the ruins.

"And why has this exterminating crusade—this war, 'even to the knife,' been waged against the members of the masonic fraternity? Why are they allowed no alternative but destruction or dishonor, no choice but to renounce or be crushed? Has the laws of the land been violated by any mason or masons, then let that law, clothed as it is with might and power, avenge its insulted majesty upon the guilty violator. It is idle to talk about the secret interference of the fraternity to obstruct the course of justice; it is a tale started by the designing and spread by the deluded. It is an insult to every Freemason who has served or may serve on a jury, or on the bench. It charges each and all of them with violating their oaths in the face of man and of heaven. It tells the masonic juror that although he solemnly swears 'well and truly to try, and true judgment to make,' between man and man, yet if one of the parties be a mason, he is bound by his fraternal obligations to seal his own damnation, by laying perjury upon his soul! Will any man, can any man, in his heart believe that Washington and Clinton would have joined, and continued through life with, a society which called upon them to submit to such deep disgrace, such foul dishonor? No—masonry does not require its members to arrest the sword of justice, or to hold a shield over the head of the offender as the blow is descending.

"And yet Freemasons have been driven from the jury box, from the bench, from the stand, and denied the rights of citizens, by the fury of their

opponents, who virtually tell them, one and all, that they are unworthy of trust or confidence.—And all this is in a land of freedom!

"For what then are we denounced, and why are we to submit to unmerited slavery, or if we resist, to be hunted like wild beasts from the face of the earth? Is it because the doctrine of our order inculcates the pure and benign principles of religion? Is it because our institution has gone hand in hand with christianity from nation to nation, spreading peace and benevolence abroad? Is it because the charity of our order, like a broad and ever expanding river, has for centuries been increasing its blessings, and fertilizing wherever it flowed? Is it because the masonic eye has sought out the hovel of destitution and disease and despair, and the masonic hand has carried thither the means of relief and restoration? Is it because masonic bounty has given bread to the widow, and she has wept in gratitude as she fed her fatherless child? Is it for this that we must be exterminated? No—not for this!—but because a few ambitious demagogues, desperately bent upon obtaining power, by any means and at all hazards, have succeeded in deluding the many, and have fanned their passions into a fierce and devouring flame, which perchance may yet become ungovernable and consume those who have kindled it.—This is the secret of political antimasonry, and the leaders of the deceived multitude, should they ever succeed in their ultimate views, will laugh to scorn the blind and deluded followers who have raised them into power. How long will the people suffer themselves to be used as the miserable drudges of such men? What have the people to gain by the prostration of a large portion of their fellow citizens, with whom they have lived from childhood in amity and good will, and whose personal worth they have long known and appreciated? What will the people gain by putting on harness and dragging the car of a few selfish and ambitious men? Nothing but the contempt and derision which are the reward of dupes whose services are no longer needed.

"Nor have our opponents contented themselves with the destruction of the temporal prosperity of Freemasons. They have dared to profane the altar of the church and to mingle the fierce waves of human animosity with the pure fountain of heavenly faith. They have dared to connect the transitory excitements of evil passions with the eternal destinies of man. They have insulted the majesty of the Creator within the walls of his own sacred and solemn temple. The apostles of religion, the ministers of the Gospel, the meek and faithful followers of our Saviour, have been driven from the pulpit and debarred the exercise of their holy vocation, because they are members of the MASONIC FRATERNITY! Members of the church have also been forbidden to approach the altar, and denied a participation of the sacrament unless they would renounce Freemasonry!—Not even the grave itself is sacred from the spirit of antimasonic persecution. The sepulchre—before whose awful gate human hatred is supposed to pause and human vengeance to relent—the sepulchre of the unconscious dead, where there is neither the spirit of resistance nor the power of vengeance, has been wantonly, barbarously, inhumanly invaded. Our late Grand Master DE WITT CLINTON, was not yet cold in his grave, the lamentation of a bereaved people had not yet ceased, when calumny aimed her burning arrow at the reputation of the mighty dead, and the foul hand

of detraction grasped the laurel of his renown.—He was publicly stigmatised as a suicide, by the antimasonic press—and a suicide, because he sanctioned and was privy to the ABDUCTION of Morgan, and did not dare to meet the consequences of detection.

"And can nothing appease this rapacious spirit of antimasonry? No—it is insatiate as the grave—like the daughter of the horse leech it crieth, 'Give—give—and is never satisfied.' Reason has pleaded in vain—fornearance has been fruitlessly exerted—submission has been recompensed with scorn. In this region of the excitement, many of our brethren have surrendered their charters, in the hope of appeasing their persecutors and restoring the tranquillity of the public. This act of self sacrificing and patriotic devotion has been unavailing—the storm still rages—the bloodhounds of persecution still track the path of the mason, and the man-hunters are still urging them on. The wild and unbridled passions of the misguided people are still excited by the designing few—the evil feelings of frail humanity are lashed into fury, and a spirit has gone abroad, destitute of remorse and bent upon extermination. And all this must be—society must be thrown into confusion and dismay, freemen must be deprived of their constitutional rights, of their liberty as citizens, and of their 'pursuits of happiness'—the church must be profaned and her pastors separated from their flocks—the living must be sacrificed, and the dead must be slandered, in order that a few artful demagogues may monopolize all office of profit and power!

"What then remains? Freemasons must defend their rights or become as Helots in the land.—They must insist upon their privileges as citizens—not by violence nor by warfare, but by steadily watching their persecutors, by detecting and exposing their intrigues and calumnies, by laboring manfully and earnestly to disabuse the public, to remove the film from their eyes that they may see how grossly they have been deceived—by keeping masonry and politics as distant as pole from pole—and by continuing to deserve the protection and confidence of that portion of the community who are neither masons nor antimasons. The wishes of the generous, the good-will of the disinterested, and the hopes of the just will attend them, and whether they triumph or perish, they can say in the hour of success or of disaster, that they have done their duty to themselves, their families, and their country."

Antimasonry is a green-eyed monster—it can see nothing but evil in the deeds of the good.—Virtue, patriotism, and paternal affection, are but so many vices to its bleared vision. It traduces the memory of the dead as well as the living. It has recently thrust its sacrilegious hand into the tomb of WASHINGTON, and would drag from thence the bones of that sainted patriot, that they may mildew in the dampness of its own poisonous atmosphere—and it would blight the fair fame of that man "whose memory is embalmed in the hearts of his countrymen"—because he lived and died a mason!—*Erie Observer.*

A Row among the anti. Some Antimasons in Pennsylvania have nominated Jonathan Row as a candidate for the assembly of that State. Should he be elected, there will be an antimasonic Row in the legislature.

SCIENCE AND LITERATURE.

ON THE PHENOMENA OF VOLCANOES.

BY SIR HUMPHREY DAVY.

In a paper on the decomposition of the earths, published in the *Phil. Trans.* for 1812, the author offered it as a conjecture, that the metals of the alkalis and earths might exist in the interior of the globe; and on being exposed to the action of air and water, give rise to volcanic fires, and to the production of lavas, by the slow cooling of which basaltic and other crystalline rocks might subsequently be formed. Vesuvius, from local circumstances, presents peculiar advantages for investigating the truth of this hypothesis; and of these the author availed himself during his residence at Naples, in the month of December, 1819, and of January and February, 1820. A small eruption had taken place a few days before he visited the mountain, and a stream of lava was then flowing with considerable activity from an aperture in the mountain a little below the crater, which was throwing up showers of red hot stones every two or three minutes. On its issuing from the mountain, it was perfectly fluid, and nearly white hot: its surface appeared to be in violent agitation from the bursting of numerous bubbles, which emitted clouds of white smoke. There was no appearance of vivid ignition in the lava when it was raised and poured out by an iron ladle. A portion was thrown into a glass bottle, which was then closed with a ground stopper, and, on examining the air in the bottle some time afterwards, it was found not to have lost any of its oxygen. Nitre thrown upon the surface of the lava did not produce such an increase of ignition as would have attended the presence of combustible matter. The gas disengaged from the lava proved on examination to be common air.

When the white vapors were condensed on a cold tin plate, the deposit was found to consist of very pure common salt; and the vapors themselves contained nine per cent of oxygen, the rest being azote, without any notable proportion of carbonic acid or sulphureous acid gases; although the fumes of the latter of these gases were exceedingly pungent in the smoke from the crater of the volcano. On another occasion, the author examined the saline incrustations in the rocks near the ancient bocca of Vesuvius, and found them to consist principally of common salt, with some chloride of iron, a little sulphate of soda, and a still smaller quantity of sulphate or muriate of potassa, with a minute portion of oxide of copper. In one instance, in which the crystals had a purplish tint, a trace of muriate of cobalt was detected. From the observation made by the author at different periods, he concludes that the dense white smoke which rose in immense columns from the stream of lava, and which reflected the morning and evening light of the purest tints of red and orange, was produced by the salts which were sublimed with the steam. It presented a striking contrast to the black smoke arising from the crater, which was loaded with earthly particles, and which in the night, was highly luminous at the moment of the explosion. The phenomena observed by the author affords a sufficient refutation of all the ancient hypotheses, in which volcanic fires were ascribed to such chemical causes as the combustion of mineral coal, or the action of sulphur upon iron; and are perfectly consistent with the supposition of their depending upon the oxidation of the metals of the earths

upon an extensive scale, in immense subterranean cavities, to which water or atmospheric air may occasionally have access. The subterranean thunder heard at great distances under Vesuvius, prior to an eruption, indicates the vast extent of these cavities; and the existence of a subterranean communication between the Solfaterra and Vesuvius, is established by the fact that whenever the latter is in an active state, the former is comparatively tranquil. In confirmation of these views, the author remarks, that almost all the volcanoes of considerable magnitude in the old world, are in the vicinity of the sea; and in those where the sea is more distant, as in the volcanoes of South America, the water may be supplied from great subterranean lakes; for Humboldt states that some of them throw up quantities of fish. The author acknowledges, however, that the hypothesis of the nucleus of the globe being composed of matter liquefied by heat, offers a still more simple solution of the phenomena of volcanic fires.—*Phil. Trans.*

HON. EDWARD EVERETT.

[We extract the following from a work, just published in New-York, entitled "Sketches of Public Characters." It will be read with much interest.]

Mr. Everett you have seen, and therefore I need not describe his person to you; when in Europe he was, as you know, much caressed as a learned man; his course has been singular and prominent. While at Harvard University as a student he was distinguished, though very young; on leaving college he studied divinity and was ordained and settled a youthful prodigy. In elegant literature he had no equal of his age and the world was delighted with his pulpit eloquence; whenever he preached, crowds of the most accomplished of both sexes assembled to hear his splendid sermons; these discourses if they had not so much of the holy unction in them as in some sermons of graver men, still their was a purity of taste and a sweet solemnity that made him delightful to hearers of all creeds. A few years after his ordination he was elected to a professorship in Harvard University. This office he accepted on condition of being allowed to visit Europe and reside a year or two in Germany. He set out on this tour with all the ardor of a young man panting for knowledge and ambition of surpassing all, in his accomplishments. In his absence he visited Rome, France, and England, and tarried for some time at Gottengen, and became enamoured with German literature. He extended his travels to Greece, and there drank inspiration among the relics of ancient taste and greatness. He examined the Parthenon in its ruins with great minuteness, as well as all other things worthy of notice. He returned to his Alma Mater with a mind filled with 'the spoils of time,' and a memory stored with the *humanities*, the great object of his travels, and commenced his labors as a professor, and at once became the pride of the University and the delight of his pupils.

He did not confine himself to the instruction of college classes, but gave a splendid course of lectures on Architecture, which was numerously attended by the most enlightened persons of both sexes in the metropolis of New England. At this time he was considered the editor of the North American Review, which was well conducted, and took the lead in the periodicals of the country—His portions of the work are distinguished for taste,

talent, and learning; there is a variety and raciness about his productions that mark one born and bred among the muses; in fact, he was a scholar by profession, and wore the laurel among all the lettered and polite as an every day ornament. In an evil hour for American literature, the politicians of his District turned their eyes upon him as a member of Congress, and he left the lecture room, perhaps never to return. In Congress he is respected for his learning and talents. When he rises all are anxious to catch every word he has to say—not that his eloquence there is as good as it was in the pulpit, or lecture room, but that the information he gives may be relied on, for he has day and date, chapter and page, for every thing he says, and the purity of his language forms a great contrast to that of many of those around him. He has too much refinement for the rough and tumble of Congress skirmishing. In this body he has frequently been selected as Chairman of Committees to make reports, on important subjects, and these are generally admitted for their clearness of reasoning and appropriateness of style; these reports are said to prove that he is greater in the closet than on the floor of the House; but he is great every where.

Such men are wanted in the American Congress; for loving the country so much as I do, I am constrained to confess that there is no little ignorance in the National assembly, and that learning does not always receive its due honor.—Mr. Everett's eloquence is characterised by taste, sweetness, harmony, delicacy and correctness. It has the Ciceronian flow, ease and purity, and all the great Roman's accuracy and marks of scholarship. He is said to be ambitious, and to dearly love political distinctions. Of this, it is probable, he will soon get cured in the shiftings and changings of party, and in the fullness of his genius, return from the bustle of the hall of Legislation to the groves of the Academy he deserted. If it should so happen, it will be well; for learning should have more knowledge of the world than it generally has, and the world should have more learning than it is disposed to honor and cherish.

THE VOLCANO KLOOTCHEFSKY. At the back of the village (Klutchee) rises the volcano Kloutchefskey, rearing his flaming head a considerable distance above the clouds. This huge mountain, towering to the skies, is a perfect cone, decreasing gradually from its enormous base to the summit. Kloutchefskey may, perhaps, be inferior to Mount Aetna in size, but it certainly surpasses it in beauty. The summit is eternally covered with snow, and from the crater issues a volume of flame and smoke, that streaks the sky for many miles. Sometimes quantities of fine ashes are thrown out, which fall almost imperceptibly, and impregnate the atmosphere, so as to be inhaled in breathing. The inhabitants informed me that they affect the lungs, and produce a tickling cough and a swelling of the glands, similar to that occasioned by the suppression of perspiration.—When a pure flame issues from the crater of Kloutchefskey it is seen at the Tigil and Aleutian coast, at a distance of 300 wersts. I thought the valley of Sherron very beautiful; but the sublime is so happily blended with the beautiful that I gave the preference to Klutchee, and nothing can exceed the grandeur and majesty of Kloutchefskey.

Dobell's Travels in Kamschatka and Siberia.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, JULY 3, 1830.

TO OUR PATRONS.

WERE the publishers of the MASONIC MIRROR to permit the occasion, of presenting the present number, to pass by, without tendering, to their brethren and patrons, an acknowledgment of the generous encouragement they have received, they would do violence to their own feelings.—

Indeed, the prosperous and flattering position, in which the MIRROR has been placed, partly by our own exertions, yet in a great degree by the favorable exertions and punctuality of our friends, and the friends of the cause, in which we are embarked, demands and elicits, at our hands, a free and unqualified expression of our sincere gratitude and thanks.

The MIRROR was recommenced under the most inauspicious circumstances. A strong panic, wholly unique in its character, had seized on the minds of a large number of our brethren. Many, for whose opinions we have a high regard, were opposed to offering any resistance to the calumnies that were heaped upon the Institution, and upon their own characters. They seemed to be fully under the influence of that benign precept, which says, "whosoever shall smite thee on the right cheek, turn to him the other also." Into such practical operation had this maxim been carried, that it was a matter of serious alarm, lest there might ultimately be a paucity of cheeks, to satisfy the insatiable anger of our opponents! This, in the opinion of our friends, was an insuperable objection to the recommencement of the paper. But, from sympathy, or other cause, it operated differently on our minds. Fully convinced of the expediency and necessity of the course we had predetermined to pursue; neither rhetoric nor argument, founded on timidity, could move us from our purpose. Perhaps it may have been said that, we were obstinate and rash. If we were so, we have now no cause of repentance. Be that as it may, we boldly launched our little bark, amidst the contentious billows of faction. She has rode out the violence of the tempest; and on the subsiding waves of the storm, with favoring gales and full spread canvass, is now, we trust, safely approaching the haven of security.

Confident, as we were, of the ultimate success of our enterprise; we were not so sanguine, as to anticipate so rapid an increase of our patrons, as now appears, from the inspection of our subscription list. Such public favor is an incentive to future exertion, on our part; and a pledge of future success, which we are too grateful to conceal or disregard. A continuance of the favoring smiles and increasing exertions of our brethren, will soon relieve us from trembling anxieties; and place us on a mound of security, where we may defy the assaults of the invader; and from the vantage ground of our castle, with greater ease to ourselves, and certainty of success, fight the battles of the FRATERNITY.

As before remarked, we were convinced of the expediency and necessity of having a suitable medium, through which, our calumniated and persecuted Institution could be defended from the assaults of its unprincipled and violent traducers; through which, its principles might be developed, explained and advocated. We felt assured that, in this way if in any, the unholy excitement, which has severed sacred ligaments of society, and nearly destroyed the milder and nobler feelings of the human heart, could be assuaged and checked in its unrighteous career. And we have the vanity to presume, in coincidence with the expressed opinion of many of our brethren, that we have had some influence in accomplishing this desirable object; that the MIRROR has had a tendency, in some instances, to remove those illfounded prejudices and to hush the aspersions, which have, for a long time, been levelled against the members of our ancient and honorable Institution.—Our exertions, we trust, have emanated from pure principles. Our editorial task has been laborious and highly responsible; and if we have not completely fulfilled our obligations and gratified the reasonable expectations and

even desires of our patrons, the failure must be imputed, not to indolence, but to embarrassments, and to inability.

Masons, wherever dispersed, are enlisted in one common cause. They are, emphatically speaking, brethren of the same great family. Sedulously endeavoring to promote the happiness of their species; to meliorate the condition of human life, they are influenced by like causes, and urged onward to the attainment of the great and benevolent end they have in view, by like considerations. Without union of sentiment and concert in action, they would be like the bark, without compass, and with many pilots, tossed to and fro on the billows of the ocean. Their efforts would counteract each other, and become negatory. The object would be lost in the clashing of opinions. It is then of some consequence, that this union and concert should be preserved. And we presume it will not be denied that, Masonic publications have this tendency. Nor will it be doubted that, such works are happily calculated to strengthen the bonds of friendship; and to impart increased vigor to that kindred feeling, which is characteristic of our Institution, and which, in our Lodges, is so often and so forcibly inculcated. They constitute a medium, through which the brotherhood may freely communicate their sentiments and their opinions. They offer an opportunity for interchange of thought; a channel, through which our friends, however distant, may have intercourse. Reciprocity of sentiment produces harmony, friendship and love. An interchange of thought, whether by writing or colloquy, strengthens the ties of affection; insures concert of operation, and consequent success, by the favor of heaven, in all benevolent, wise and laudable enterprises. The venerable and venerated LAFAYETTE has told us that, "*the HARMONY and RESPECTABILITY of Masonry, throughout this extensive country, may well be regarded as affording an IMPORTANT PILLAR of SUPPORT and UNION to its free institutions and happy form of government.*" Let us then, leave no effort untried to maintain this "*harmony and respectability.*" Let a due consideration of its importance be engrafted on the minds of our brethren. Let us develop the principles of our Institution; and urge a strict compliance with their requisitions. Through what medium can this be more effectually accomplished, than through the columns of a periodical paper, pledged to the interests of Masonry? But arguments are not at this time necessary, to convince our brethren of the expediency and importance of publications of this character. As we said a year ago, so say we now again, *let Masons do their DUTY*: let them disprove the charges, which the ignorant and malicious have preferred against them; expose and hold up to public indignation the dishonesty and wickedness of their authors; spread the principles and objects of their Institution, fully and clearly, before an impartial public; and they may rest assured that a just and righteous judgment will be awarded them. The press is the only medium, through which these things can be effected. It is only through the columns of a public print, that the public ear can be reached. Through this channel alone, can the members of the Masonic Institution expect to be heard in their defence. That such works may be of service, commensurate with the importance of the cause, they must have an extensive circulation. The brotherhood must co-operate to give them this circulation; if they would reap the full benefit and advantage to be derived from them. The public cannot feel that interest in the circulation of Masonic works, that they do in literary or scientific publications. They possess no peculiar interest, to invite the attention and support of the uninitiated. By Masons alone, they must be sustained.

Should it be objected to us, by any, that we have conducted towards our opponents, with too much severity and acrimony: To such we would observe; that we are aware, asperity of remark rarely produces conviction on the mind. It is, therefore, in ordinary cases of controversy, to be studiously avoided. There are times and occasions, however, where its use is justifiable. There are cases, which neither the powers of logic nor the flowers of rhetoric can reach. There are men too, who can be aroused to a sense of their own unworthiness, only by the

shafts of satire and the lash of severity. These seldom fail to produce the desired effect, even where reason and evidence would be nugatory. In such cases we have brought them to our aid. We have made it a point, in commenting on men or measures, to adapt our language to the nature and character of the subject under review.—

Where we have thought that reason and evidence would be allowed to exert the influence, to which they are always entitled, we have resorted to them. But where the authority of neither are acknowledged, we have applied the lash. And for having done so, we have no apology to offer. We may regret the existence of occasion, requiring such severity of language; but we contend that its use is justifiable. We have often been personal in our remarks; but we doubt not that, the subjects of our animadversions, should they examine themselves, will gratefully acknowledge that they have received greater lenity at our hands, than their infamous characters and conduct merited. On this score then, neither party has cause for regret. We have likewise had occasion to advert to the proceedings of certain religious convocations, and ministerial mismanagements. In this, we have stripped hypocrisy of its mask; for which the truly devout christian, will feel obliged to us. This too, is a matter of satisfaction to all parties: to the good, that we have shielded them from the impositions of the hypocrite: to the bad, that we have saved them from plunging still deeper into the pit of infamy and wickedness: to ourselves, that we have done our duty.—The political knave, also, has passed under review; and been exhibited, in his naked deformity, to public gaze: an object of public scorn and derision. In this way, we have "*done the State some service.*" So that, in a retrospective glance at our labors, for the year past, we find no cause for regret, on the score of commissions. But we dare not turn the picture. We dare not examine the register of omissions. We fear there are too many. We throw ourselves on the kindness and indulgence of our patrons.

In regard to the future course of the MIRROR, it does not seem necessary that much should be said. If we make no promises, we shall certainly violate none. It will ever be our endeavor to develop and defend the principles of Freemasonry. To the full extent of our abilities, we will shield the Institution from the violent attacks of madmen and knaves; for of such is the antimasonic faction principally composed. The vile managements and the infamous characters of these men, we shall continue to execrate and expose. When we have driven the miscreants into merited obscurity, we will leave them to revel in their own disgrace. That the period is near at hand, when this will be effected, is most unequivocally indicated by the present state of public opinion. The light of TRUTH is beginning to scatter the clouds of ignorance and fanaticism, to purify the atmosphere, and impart to the deluded mind, serenity and vigor. The people are beginning to awake to a knowledge of the wicked impositions which have been practised upon them. And they will rise in their strength and their might, to crush the monster.

No arguments are required to prove that, there is among us a combination of desperate men, whose avowed purpose is the overthrow of the Institution of Freemasonry: men, whose secular existence hangs on the attainment of this unhallowed object. That they have succeeded to a considerable extent, in poisoning the minds of our fellow citizens, and in creating prejudices against the Institution, detrimental to its present interests, is not to be controverted. But that multiplied legions of such fanatics, can disturb the stable foundation of the Masonic fabric, is too preposterous to admit of a moment's serious consideration. As well may they attempt to arrest the flight of time, or quench the great luminary, time's marker and regulator in the heavens; as well may fanaticism attempt to extinguish a spark of immortality; as to crush the Masonic spirit; a spirit so intimately blended and deeply rooted in the best sensibilities of the heart; so admirable in its purposes, so universal in its extent. From the prairies of the far off West, to the rocky hills of New-England, its benevolent influences are felt. The mighty Roman, whose eagle first perched upon the cliffs of our mother Isle, there introduced

and promulgated the sacred principles of Freemasonry.—“Where are now the attributes of the ancient mistress of the earth? Her works stamp an immortality upon the name of Rome; her achievements blazon and adorn the page of history; her glory flourishes in the mind of the scholar and the antiquarian. But where is her puissance? Her seven hills indeed still remain, but the spirit that ennobled them is extinct. Her diadem of power has been torn from her brow. Her eagle has been plucked of his plumes.—The Goth and the Vandal have rioted in her high places: Attila has polluted the sanctuary of her glory. The voice of liberty is reverberated no longer in her forum. The destiny of empires has overtaken her. Humanity weeps over her desolation, and history inscribes upon her moral and political ruins, *hic fuit Roma.*” Amid all these mighty revolutions, the humble system of Freemasonry has flourished in perpetual beauty and vigor; like the Christian religion, its energy has increased and its influence and benefits have expanded, with its years. Need we look for other vindication of the purity, benevolent and beneficent character of Masonic principles, than is afforded by these facts? Let scepticism cavil. The mightiest empires of antiquity, have been swept away in the surges of revolutions; but the Institution of Freemasonry has flourished amid the storms which desolated them. The distresses incident to man, and “*the poor abide with us always,*” and beneficence and Freemasonry abide with them. Dynasties have been subverted: political tempers have shaken the world to its centre; the rage of national conflicts has prostrated the sublimest systems of human wisdom and the proudest monuments of human art. Amid all this wreck of empires, and this crush of magnificence and power, the march of the humble spirit of Freemasonry has been steady, onward and irresistible. Shall a few fanatics stay its course? Let arguments of ignorance and sophistry be piled up against it, like the Alps upon the Appenines, and one gentle breathing of TRUTH shall sweep them away. Like the mighty rock, which for centuries has withstood the ocean’s rage, and forced the beating surge to recoil from its breast, so this benevolent Institution will breast the malign shafts of religious intolerance and political intrigue, and dash them back, with dismay, upon the assailants. It will stand unmoved and unscathed, amid the storms and fires of faction; and, like the bright luminary of day, finally emerge from the black lowering clouds which for a time, may have obscured its splendor. The time approaches; yea and almost now is; when antimasons themselves, inflamed, hardened, seared and brazened, as they have been, will blush at their own iniquity; and, like the promoters of the Salem delusion of witchcraft, will shrink and shudder at the relation of their own doings. The sun of science is rising; truth triumphs over error; charity and philanthropy are spreading their “*healing wings*” over the nations; ignorance, falsehood, *delusion*, bigotry, witchcraft and sorcery, are fleeing away, or “*hiding their diminished heads,*” in shame; and shrinking from beneath the blaze of light, which already begins to pervade the happy horizon of our country. Darkness, persecution, pestilence and famine shall not overspread our happy land! *Republican* America shall yet remain *republican*; and CHARITY and FREEMASONRY shall yet continue, hand in hand, to walk together in love; and every PATRIOT shall cry aloud, “*so mote it be!*”

NOTE.—We would, at this time, respectfully ask leave to remark, (merely for the gratification of a supposed curiosity on the part of our patrons,) that, if there be one season in the life of newspaper publishers, more peculiarly interesting than another, it is when they present to their patrons and friends, the *first number* of a new volume, and the *bill* of a new year. Much is the interest enhanced when both are kindly received.

ANTIMASONIC PAPERS.—The Free Press, at Johnstown; the Watch Tower, at Fort Plain; and the Chronicle at Geneva, New York; the Intelligencer, at Hudson; and the Chronicle, at New-Philadelphia, Ohio; and the Democrat, at Venango, Pa.—all antimasonic—have gone to the shades. The cause is very prosperous!

It has been truly said, that the present time calls loudly for the exertions and vigilance of every honest man in the community. A violent effort is now making to sow the seeds of disaffection and distraction throughout every department of society. A sect has arisen in the political world, hitherto unknown and unparalleled, in the annals of party warfare. Proceeding with all the misguided zeal of a blind enthusiasm, without pretention to any political principle, they evince all the virulence of the worst days of party spirit, joined with an intolerance and proscription, equal in character and in spirit, to those religious fanaticisms that burned with the fagot and tortured with the inquisitorial wheel. “The Huguenots of France, denounced and excommunicated as heretics; proscribed and persecuted for a mere difference of opinion, that none but a casuist could discover; exiled and banished from their country and their firesides, as being disorganizers and enemies to social order, the innocent victims of a persecution, not less dangerous in its tendency, not less intolerant in its character, and not less founded upon the blindness of enthusiasm and the credulity of ignorance, than the present *crusade against Masons.*” Let every good man in the country; every sincere friend to our free institutions, raise his voice against a faction, whose sweeping system of proscription, distinguishes not between the innocent and the guilty; whose denunciations fall alike on the living and the departed; whose calumnies are heaped, with a profuse hand, on the manes of the conscript fathers of our common country.—Let the *voice of justice* be raised against the hydra, if not for the living, at least for the veneration and respect we bear to the illustrious dead.

PENNSYLVANIA.—It cannot be otherwise than a matter of great satisfaction to the philanthropist and to the friend of his country, and to her free institutions, to learn that, the *people* of the great and patriotic State of Pennsylvania, are taking effective measures to check the proscriptive and persecuting demon of antimasasonry, in its unhallowed and ruinous career. The high handed villainies of the leaders of this faction, have aroused the *people* to a sense of their danger. The papers of that State, contain the proceedings of a large meeting of *citizens*, who are neither Masons nor Antimasons, held in Menallen township, Adams county; at which a number of resolutions were adopted, condemning, in strong and unequivocal terms, the unrighteous excitement which has raged for some months past, with fiendlike violence, in that section of the State. These resolutions justly impugn the *motives* of the men engaged in the infamous cause of moral depravity. A convention of all those who are opposed to “*persecution and proscription,*” is to be holden at the Court House in Gettysburg, on the 31st of August next, to consult upon measures to counteract the sinister views of the profligate and abandoned political jugglers of the State. We have no doubt that the meeting will be well attended, and that efficient measures will be taken to effect the object in view. Similar meetings are to be called in other counties. Now that the *people* have taken the subject into their own hands, antimasasonry in that State, must soon sink into its native sloughs of moral corruption.

ANTIMASONIC CONVENTIONS.—The Saratoga Sentinel says, the antimasonic district convention, which was to have been held at Caldwell, *went over*, for want of an attendance of parties. Two from Saratoga county were present, but they could not form a quorum. It always requires *four* on such occasions: one for chairman, two for secretaries, and one to introduce resolutions. A letter to the editors of the Albany Record, dated Morristown, N. J. says, the attempts to get up an antimasonic State Convention here, will prove abortive. Not half a dozen men of respectability will attend.

It is common for certain antimasons to complain that we charge them with many things, of which they are not guilty. They cannot disprove our charges: they dare not attempt it. We have never charged them with being *honest men*. When we do, we will admit the justness of their complaints.

It will be seen that the present number of the Mirror appears in a *new* and *enlarged* form. The publishers have made *many* improvements, in consideration of the liberal patronage that has been extended to them.—By this arrangement, they will be enabled to publish a much larger quantity of matter, and, they hope to impart additional interest to the paper. The expenses of the publication will necessarily be considerably enhanced. They rely, with much confidence, on the liberality and exertions of their brethren, in giving to the paper an extended and extensive circulation. We think it would not be very difficult for a majority of our present subscribers to add, at least, one additional name to our subscription list. This they are respectfully invited to attempt. Secretaries of Lodges are respectfully requested to accept the agency of the work.

The Fairfield (Con.) County Republican, speaking of an antimasonic mountebank by the name of Allyn, has the following remark:—“We hope never to see the time when the antimasonic faction shall sway the empire of the land. The disorganizing effects of their system have already been sufficiently felt, and the result of their proceedings has evinced, that if they triumph, it will be the triumph of any thing, and every thing, except morality, virtue, and good order. If the men who are prowling about the country, in the shape of antimasonic lecturers, sundering the dearest ties of society, and traducing the characters of the best citizens, can find no fitter employment, it would be well to teach them a lesson on the treadmill. If the good sense of the community does not put a stop to their unhallowed career, Heaven only knows to what lengths discord will be carried.”

NEW PAPER.—The first number of a new semi-monthly, appeared in this city, on the 15th ult. entitled the “*AMATEUR. A Journal of Literature and the Fine Arts.*” It is published in the quarto form; each number consisting of sixteen neatly printed pages. The number before us, is embellished with a beautifully designed and handsomely executed title-page, or frontispiece. The matter is mostly original, and of a high order. From the known talents and literary acquirements of its editor, FREDERIC S. HILL, Esq. there can be no doubt that this work will take a high stand—and hold it too—among the most popular periodicals of the day. We wish it success, and recommend it as worthy of liberal patronage. The terms are \$3 a year.

Masons, like other men, claim to be protected in the enjoyment of their civil rights. What crime have the Masons of New-England committed, that they should be deprived of the common rights of man? They, at least, were not concerned in the Morgan outrage. What treason have they committed? Where is the head and front of their offending? Shame! shame! Such intolerance does not become the character of American citizens.

CHARLESTOWN.—The second centennial anniversary of the settlement of Charlestown and the landing of Gov. Winthrop, was celebrated on Monday last. An eloquent and appropriate address was delivered by Hon. EDWARD EVERETT. The ceremonies were suitable to the occasion, and unusually interesting. The address will probably issue from the press early next week.

SUICIDE.—The Rev. Mr. Sanborn, infamously notorious for his antimasonic productions committed suicide on Tuesday week, in the town of Painted Post, by *hanging himself*.

KING OF ENGLAND.—The late English papers state that the health of the King is improving, and that he may, for the present at least, be considered out of danger.

The illhealth of the editor, renders a temporary absence necessary. He craves the indulgence of his readers and patrons.

To our correspondents, we are under many and peculiar obligations; and we improve this occasion to tender them our grateful acknowledgments, and to solicit a continuance of favors.

THE WRITER.

THE BLIND MOTHER.

I saw a mother! in her arms
Her infant child was sleeping;
The mother while the infant slept,
Her guardian watch was keeping.

Around its little tender form
Her snow white arms was flung;
And o'er its little infant head
Her bending tresses hung.

'Sleep sweetly on my darling babe,
My own, my only child!'
And as she spoke the infant woke,
And on its mother smil'd.

'But oh! no fondly answering while
The mother's visage grac'd,
For she was blind and could not see
The infant she embrac'd.

But now he lisped his mother's name,
And now the mother press'd
Her darling, much lov'd baby boy,
Unto her widow'd breast.

But sudden anguish seiz'd her mind,
Her voice was sweetly wild;
'My God,' she cried, 'but grant me sight
One hour! to see my child.

'To look upon its cherub face,
And see its father's there;
But pardon, if the wish be wrong;
A widow'd mother's prayer!'

And as she spoke, her anguish grew
More load and still more wild;
And closer to her aching breast
She clasp'd her orphan child.

MISCELLANY.

FEMALE BEAUTY.—From an essay in the last number of Mrs. Hale's Ladies' Magazine, on Beauty.

To sum up the whole, the charms that are really indispensable to being beloved, may be possessed by every one who is not personally, or mentally, or morally deformed. Let us enumerate them. Firstly—an eye, whether black, blue, or gray, that has the spirit of kindness in its expression.

Secondly—a mouth that is able to say a good deal, and that sincerely. Its teeth, kept as clean as possible, must be an argument of cleanliness in general; it also must be very good-natured to servants, and friends that come in unexpectedly to dinner.

Thirdly—a figure that shall preserve itself, not by neglecting any of its duties, but by good taste, exercise, and a dislike of gross living.—A woman may be fond of almost any pleasures under the sun, except those of tattling, and the table, and ostentation.

Fourthly—the art of being happy at home, and making that home the abode of peace. Where can peace dwell, if there be not piety? These qualities will sway the souls of men, when the shallower perfections enumerated in this article would cease to charm. A good heart is the best beautifier.

THE LATE DR. WOLLASTON.—Small as was Dr. Wollaston's laboratory, and minute as were the means to which he had recourse in making his experiments they proved exceedingly profitable to his purse. His discovery of the malleability of

platinum, it has been asserted, alone produced about £30,000. He is also said to have derived great pecuniary advantages from several of his other and even minor discoveries and inventions, which being of a nature likely to make them immediately and generally useful, were certain in a short time to produce a considerable return. It has been doubted by some whether this distinguished man, great as he was in science, and possessing many excellent qualities, would not have been greater had his views been less directed to the acquisition of fortune. But if the following story be true—and there is every reason to believe that it is so—it proves how very distinct a thing is the prudence that acquires wealth, from the iron hearted parsimony which buries it:—Having been applied to by a gentleman, who was involved by unexpected difficulties, to procure some government situation, Dr. Wollaston's reply was, "I have lived to 60 without asking a single favor from men in office, and it is not after that age I shall be induced to do so, even were it to serve a brother. If the enclosed can be of use to you in your present difficulties, pray accept it, for it is much at your service." The enclosed was a check for ten thousand pounds.—*Annual Biography.*

ANECDOTE.—A story is told of the late Rev. Mr. Sprague, of Dublin, N. H. which sets the remarkable simplicity of the learned parson in a very ludicrous light. Paying a visit to one of his parishioners, he threw the bridle of his horse over the post of a rail fence near the house. During his stay the animal contrived to disengage the bridle from the post and get it under his feet—seeing which, a servant girl drew the reins through one of the mortises and over the top of the post in the form of a noose. The parson took his leave, and going to untie his horse was indiscribably astonished to find the bridle, which he had simply thrown over the post, thus past through one of the holes. "This beats all!" ejaculated he to himself. "I never saw the like of it in all my life before!" To be sure, we read of a camel going through the eye of a needle—but that was in the days of miracles. No, no, I never saw the like of this before!" He examined it anew; he tried to get the bridle out—but it surpassed his ingenuity. "Yes, it must be," said he, "the horse has actually crawled through the post-hole—there's no other way to account for it!" Full of this impression, and despairing of making the animal retrace his steps, he whipped out his knife, and was about cutting the reins, when the same girl, perceiving his quandary, released the horse and explained the mystery. But if the simple parson had been astonished before, he was little less so now, to find his own penetration surpassed by that of a servant girl. "Hey, girl," said he, "I believe you're right—but how in the name of wonder should a girl like you know more than a man of my learning. It's astonishing! astonishing! miraculous! miraculous!"

LATE WINTER IN SPAIN.—So severe has been the effect of the late severe weather upon the animal kingdom, that the household in the Royal palace of Granja have been compelled to discharge regular volleys every morning upon their enemies, the wolves, for the mere purpose of scaring them from the scene for a few hours. In the city of Gaudalaxara, a girl, 17 years of age, was torn to pieces by a hungry bear, in her own house into which he had prowled for food. In Pravia, a town in the Asturias, the inhabitants did not dare to quit

their homes after sunset, for the wolves, after lurking about the high ways and devouring travellers, and horses, and whatever come in their way in the shape of food, entered the town in large bodies at night, and wherever they found a house door opened, satiated their ravenous appetites by killing and tearing to pieces men, women, children and animals. In another quarter a bear entered a cow-shed on the 15th of Jan, and devoured a calf. In Biscay, a pasiega, or female peasant on the mountains of St. Andero, was hawking about her little store, with a child bound upon the top of a basket, at her back; not only the child but the unfortunate parent herself, were overtaken by the wolves and eaten up, even an orderly, who was proceeding on horseback from St. Sebastian to Pampeluna, and his horse also, met the same lamentable fate. Many hundreds of human beings, particularly muleteers, have been froze to death in the upper provinces of Andalusia.

A mild tempered woman is a balsam that heals matrimonial sorrows.

Choose a wife, as you would a knife—by her temper.

TERMS OF THE MIRROR.

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Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

BOSTON MASONIC MIRROR.

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HENRY P. LEWIS, PRINTER.

APPEAL TO THE PEOPLE OF VERMONT,

On the subject of the Antimasonic excitement; by the Lodges of Freemasons in the County of Orange, and the Valley of White River.

INTRODUCTION.

At a meeting of Delegates from the several Lodges in the county of Orange and part of the county of Windsor, convened at Chelsea, on the 16th December A. L. 5829—for the purpose of taking into consideration the excitement on the subject of Freemasonry:—

SAMUEL AUSTIN, was appointed *Chairman*.

JACOB K. PARISH, *Secretary*.

It was *Resolved*, That it is expedient to publish an Address to the People of Vermont, on the subject of the present antimasonic excitement.

Resolved, that WYMAN SPOONER, Hon. D. AZRO BUCK, and DAVID PALMER, M. D. be a committee to prepare an Address, in pursuance of the preceding resolution.

In conformity with the above resolutions, the following Appeal has been prepared and submitted to the several Lodges represented in convention; by whom it has been unanimously accepted, and is now respectfully offered to the People of Vermont.

A P P E A L.

A considerable diversity of opinion has existed in relation to the propriety of addressing the public on the subject of Masonry. By many it has been held unnecessary to go into the discussion, as the principles of the society are open to the inspection of all; and as its character has long since been decided on, by the unanimous voice of every civilized community on the globe. From the prevalence of these views, masons remained silent for a long time, after the commencement of the antimasonic excitement.—And, while antimasonry had for its apparent object, the detection and punishment of the perpetrators of a flagrant breach of the laws, they had no desire to oppose its efforts. But when that object was accomplished, and when it was perceived that antimasonry had assumed the form of a political party, it seemed necessary that something should be done to exhibit its true character to the public. With this view, a convention was called, in this county, in the spring of 1828, and the propriety of taking some measures to disabuse the public in relation to antimasonry was discussed. It was however judged best by a majority, at the time, to take no measures on the subject, but *silently* to trust the cause of masonry to the candor and intelligence of the community. We have since had cause to doubt the correctness of that decision. The industry and zeal of the emissaries of antimasonry, have effected more than could have been supposed possible, by those who reposed the least confidence, in the good sense and integrity of our population. Every town, and nearly every school district, has an agent, who is furnished with cheap publications, newspapers, tracts, and almanacs, containing the articles of this new religion. The Jesuits, who aimed at exercising a spiritual dominion over all the nations of the globe, were not more intent on their purpose, than these apostles of malevolence and discord. And the effect their exertions have produced on the public mind, is already such, as can-

not be regarded without extreme anxiety, by every friend of his country. And when public opinion, exercises such unrivalled sway as it does in our community, it would seem unwise, longer to delay appealing to its decision, and endeavoring by an impartial statement of our case, to secure its favor. It is comparatively a small matter, that a few, or even many masons however worthy, should be deprived of the honors and emoluments of office. It is the ferocious feeling that is rapidly taking possession of the public mind that is chiefly to be deprecated. And masons are far from being the only objects against whom this ferocity is directed. All who do not at once join the crusade against the society, are denounced with equal bitterness; and thus it falls out, that a great majority of the candid, and intelligent part of the community, have become the objects of antimasonic hatred.

In ancient Athens, the citizen whose integrity and talents rendered him obnoxious to the leaders of the rabble, was banished by the ostracism: and by thus placing ambitious and unprincipled men at the head of affairs, and discouraging the exercise of talents and virtue, that seat of science and refinement became the prize-fighting field of demagogues, and, ultimately, the prey of tyrants. And the spirit of the ostracism is growing up among us. Men of liberal acquirements and tried integrity, are compelled to give place to those of a different character. The possession of integrity, disqualifies the possessor from acting successfully the part of a demagogue, or fomentor of the passions of the rabble.

From the intelligence diffused amongst all classes of our people, we ought to have nothing answering, in any degree, to the besotted rabble of European countries: nor should we, but for the exertions of the profligate and unprincipled, who contrive to turn the intelligence of the people against themselves, by vitiating the sources from whence it flows. The press, the great spring of public opinion in America, is made to send forth polluted streams. If any are inclined to doubt the efficiency of these causes, let them turn their attention to the late election in the city of New York. A female atheist, the concubine of a state prison convict, had been lecturing on infidelity, in several of our cities, and at length fixed her standard in New York, where several newspaper presses were directly engaged in disseminating her doctrines and repeating her blasphemies. And the result was, that six thousand, out of the twenty thousand votes cast in the city, were given for the candidates of the party headed by this *lewd woman* of Babylon, and one of them was elected. And in the western section of the State, by addressing the same passions, antimasonry has been able to produce nearly the same effects. It matters little by what causes popular excitement is produced. When it is once raised, the people become ready tools, in the hands of the profligate demagogue. And, in *our country*, much more is to be dreaded from misdirected public opinion, than in the older and differently governed countries of Europe. We have no fast anchored monarchy, tracing its descent from the Conqueror, or Clovis, or Rodolph of Habsburg; no aristocracy, bound by every tie of interest and affection to the throne; and no standing army. We live under a government, not of bayonets, but of—*Newspapers*. And may we not shudder, when we behold that public opinion to which we must all submit, growing every day more perverted. We are aware that it is the fashion to boast of the intelligence and virtue of our population; and to predict the permanence of our institutions: but the success of

the antimasonic enterprise has weakened our faith in these predictions. It has shown that a great mass of our population is capable of being acted on by factious intriguers, and that we may well dread the same catastrophe that has overtaken all other republics.

We have no earthly safety, but in the purity of the morals, and the correctness of the intelligence, of our people. We lie at the mercy of popular opinion. And if this mania of antimasonry, should increase, until a majority of the community become infected, we shall be at the mercy of a monster, whose tender mercies may emphatically be called cruel. Antimasons boldly proclaim that they are engaged in a war of extermination! They seem to have wrought their passions to a pitch, at which they believe it practicable, not only to destroy all our societies, but all the members. To keep up the excitement, agitation and distraction are introduced into churches. And these institutions, that should be wholly devoted to the solemn duties of preparation for a future state, are converted into an arena for political gladiators. A cautious, wily policy is pursued; inflammatory pamphlets, and newspapers, are secretly furnished to the weaker members: *secret meetings* are held; and when a majority is secured, the members who are masons, are boldly told, to renounce their masonry, or their seat at the table of the Lord. The Sabbath school, the quiet unpretending agent of incalculable good, is blighted, and trodden down, in the track of this fell destroyer. *Teachers of the common schools, have been compelled to admit the antimasonic illiterature into their courses of instruction, or be dismissed from their employment!* The temperance enterprise, which so honorably distinguishes the present period, has been thwarted, and opposed, when its principles have been advocated by freemasons. Indeed, all the benevolent purposes of the day in which we live, are frustrated, when touched by the withering hand of antimasonry; and charity and religion alike disappear in this whirlpool of death. As a proof of its all absorbing, and hardening influence, it may be mentioned that no revival of religion, is known to have occurred within the sphere of its influence.

And why, we ask, all this intensity of feeling? Why are all other considerations of a religious or political kind overlooked or forgotten in this anxiety on the subject of Masonry? Freemasons have formed a part of every civilized community on the globe, for centuries; and never before, have they excited alarm except in the minds of despots, who have sometimes dreaded lest their intelligence, and virtue, should oppose obstacles to the exercise of their unhallowed will. And has freemasonry changed its character? Or does it appear that the men who compose the fraternity are as a body less upright and virtuous than the rest of the community? Are they less trust-worthy, and estimable after their initiation, than before? Antimasons have avoided the discussion of these questions. They have chosen rather to deal in dark insinuations. But we consider it important that the subject *should* be discussed before an enlightened community.

A state of strongly excited feeling is the state most eminently favorable to the views of unworthy aspirants for popular favor. In a state of excitement men are less able and less disposed to scrutinize the characters of those who lay claim to their confidence. Hence those who, without talents or virtue, have attempted to climb to the high places of power, have always succeeded best in times of popular commotion. The antimasonic leaders are abun-

dantly apprised of this fact; and the floods of scurrilous invective that have been poured upon the masonic society, would seem to evince that they were aware that it is the passions and not the reason of the community they have to address. We do not deal in gratuitous assertions; and however revolting the task of raking in this kennel, we must submit to the degradation of presenting you with a very few of the thousand samples of antimasonic virulence.

The annual conference of the Methodist Episcopal Church, holden at Portsmouth, during the last season, with the catholicism and affection that are the characteristics of that religious order, cautioned their brethren against the antimasonic excitement, and "especially to avoid the stirring up of strife amongst the people." This, which one would have thought *tolerable* advice in a christian community, was anathematized in the North Star, published at Danville, in the most pointed terms. It says, (Dec. 29, 1829,) "It is not believed that any of the resolutions go the length in *denouncing* and *rejecting* the works of darkness rendered visible, which the cause of religion, &c. required." It likewise complains bitterly of the effect, which it fears those resolutions may have, of preventing free discussion, i. e. antimasonic agitation. "It was a stifling of the plot" which these modern Oates and Dangerfields could not afford to submit to. The affair of the unfortunate Burnham must be fresh in the recollection of most of our people. After succeeding in getting a mutilated copy of the deposition relating to his escape from prison (in which nothing was said of his masonic character) published at Woodstock, where every one knew that he was *not a mason*, the agitators proceeded to our legislature and there by exhibiting their testimony that he *was a mason* and by proclaiming that he had escaped from prison through masonic connivance they succeeded in involving the State in an expense of something more \$1000 for Lilliputian legislation!! The boby of Timothy Munroe was made to pass for that of William Morgan, and the individual who shaved and disfigured the festring corps is now a member of the New York legislature, to which he has been elected as a reward for his activity as an antimasonic agitator. In an address of the Baptist church of Thetford & Fairlee, Vermont, published in the Luminary of Dec. 23d, 1829, it is said that "that which is most to be abhorred in corrupted Judaism, that which is most blasphemous in Popery, and that which is most revolting in the false prophet, gather upon the institution of freemasonry a triple darkness, and make it alone in itself in its giant wickedness and unheard of deformity, more to be abhorred than any one of the before mentioned abominations." In another number of the same paper it is stated, that masons style one another "Kings of Heaven." And to crown the whole in this same Luminary, of Dec. 23, the anticipation is confidently expressed that "the people will be excited to madness." These facts and extracts are given as a very small portion of the evidence, that the antimasonic leaders are addressing the passions instead of the reason of the people. That they are endeavouring, (to use their own words,) "to excite the people to madness." And it is astonishing that, in this enlightened community, they should expect to succeed by means that would have failed to excite a Parisian mob in the darkest days of the "reign of terror." They manifest the most thorough contempt for the understandings of the people of this community, by dealing out to them falsehoods, more crude and improbable than the grossest tales of witchcraft and sorcery of the dark ages.

"We ask of no man to say that he is not opposed to masonry. Opinions, honestly imbibed we respect, and appreciate the worth of those who may entertain them.—We do not say whether the opinion that masonry is a bad institution, is an error or not. But we do say that the people have gained nothing by antimasonry, as it has been conducted by these men; by men who have no good at heart but their *own* good, and no wish, but to behold a whole community so much under their control, that their *own* will shall be law; their *own* the signal of slavish obedience, and their frown the forerunner of "pains and penalties" to those who exhibit a disposition to be their *own* masters.—*Examiner*.

SIBYLLINE LEAVES.

NO. 18.

PROSPECT AND RETROSPECT.

'Tis intellect that forms man's highest pride,
And moral pow'r a nation's happiest guide.
On diff'rent minds are diff'rent objects pressed,
With envied honors, or with greatness, blessed;
With bright escutcheon of a warrior's fame,
Or brighter tablet of an honest name.
Him down to Tartarus AMBITION drove,
Who mocked the thunder of Olympian Jove.¹

Unbroken silence reigned the Hall around;
No whispering lip obtrudes its feeble sound;
Each eye is fixed, is spell-bound to the chair,
And breathless expectation settles there.²
What high-wrought fancy pressed that lab'ring breast?
What fear to fail!—what hope to do its best!
The die was cast, to make for weal or woe,
When proud AMBITION shed its ardent glow.
Far in the past a devious pathway lay;³
Th' uncertain future shuns the light of day:
A flick'ring beacon lends its doubtful glare,
And lures the traitor to his own base snare.
The present—aye, the present is his own:
Deserted friends—like visioned spectres grown—
Haunt morbid fancy, in each varied wrong,
And to dishonor hurry him along.
Who honor, faith and former friendship flies,
In just proportion, zeal and promise tries.
Who violates all vows, who keeps not one,
Takes ten to prove that it is wisely done.
Straight he descends from that unhonored chair
And, speaking thus, another places there.

"Sir, when I look around this ancient Hall,
Our native land, this great, terrestrial ball,
My heart's oppressed to see what crimes abound!
I'm shock'd at evils that stalk boldly round!
My tender conscience bids my hand withdraw;
Nor touch, again, the things I've touched before.
Although they've failed to make my merits known,
That's not the reason I've so cautious grown.
Events occur, and in this very place,
To check ambition in its hopeful race.
That Irish gentleman has hurt our cause,
Though the spectators gave him great applause.
His Beef-steak sign I heard of once before:
I never wish to hear it mentioned more.
Some local things were overlooked, I fear:
THE FATHER OF HIS COUNTRY'S quite too near.
That picture near you should be covered o'er;⁴
It mars and damps the business on this floor.
Sir, once or twice, when I was seated nigh,
I thought I saw the flashes of his eye.
If you, however, think it should be seen,
I'll wave my wish to hide it with a screen.
Whatever others say of my new turn,
I hold it true it's ne'er too late to learn.
Sir, worldly wisdom is a costly thing;
Our life's half spent before we find its spring.
The very summit of our social ties
In this circumference of duty lies:
Where private good the public rises o'er,
To serve our fellows thus far, and no more.
Thus, I engage most truly in your plan,
At once to serve myself, and fellow man:
To gather honors in this untried field,
And serve the public for the fruits they yield.
From private gain all public efforts flow,
And balance the account with *quid pro quo*.
Who takes the highest station, in the throng,
Intends nor private nor a public wrong.
Where profit leads, where fortune points the way,
He's undeserving who affects delay.
Successful treason forms a patriot's pride;
Defeat suspends him at a felon's side.
The noble daring of a Phaeton
Has highest praises of ambition won.

His fiery coursers spurned his feeble rein,
And dashed him downward to the earth again.
Thus, crowns and halts wait on human pride,
With death and glory at ambition's side.
'Tis proper pride, if pride be e'er allowed,
To rule the multitude—to lead the crowd.
The love of pow'r pervades all human kind;
The noblest empire is to rule the mind.
'Tis this alone secures man's highest art:
The master-passion of the human heart.
Man tames the lion; he his wily prey;
They, in their turn, the forest-master play:
On plain, on mountain, river or in sea,
The love of pow'r is nature's first decree.
With this, bold spirits form enlightened rules,
And break the charms of superstition's schools.
Who caused the age of reason to advance?
The bold enthusiasts of enlightened France.
Scoffed at old rules, at modest customs laughed?
A Fanny Wright, or Mary Wolstonecraft.
Breaks each strong link in grave religion's chain?
The patriot Giddings, or the famed Tom Paine.
With such examples, and so much to gain,
Who may not hope high station to obtain?
Should fortune frown, we'll tell, when hope is past,
We tried it boldly, though we failed at last."

1 The terrible punishment of Salmoneus is daily exemplified in the ruin of those who, without requisite virtues or integrity, aspire to the place of *higher powers*, and are thrown back, in disgrace, into their original obscurity.

2 It was good policy to make the most of him, while he bore "his blushing honors thick upon him," and before they withered at the touch of the free votes of his fellow townsmen.

3 The political sunsets of ambitious, unprincipled men must have been so unfrequent as to make them graceful. Trimmers are held in bad estimation *even here*.

4 It has been stated, on good authority, that a full-length portrait of Washington hung very near the chair of the presiding officer.

The editor of the Star again and again calls the attention of his readers to the writings of his "reverend correspondent," addressed to the Christian Masons who composed the late meeting at St. Johnsbury. He says these writings "ought to be printed in a pamphlet form," and hopes subscribers to the Star "will be careful to preserve the papers containing them, that they may be handed down to posterity."

I have never read one of the numbers. For ought I know there may be some good things contained in them, or there may not. Be that as it may, there are reasons perfectly satisfactory to myself at least why the "writings" of this "reverend correspondent" deserve not the notice of those who regard the peace of the churches.

If common report be at all correct—if the style of writing be any index, this "reverend correspondent" is the same impious writer, who in the early state of the excitement exhorted the churches and congregations whose ministers were masons, to "treat such ministers as heathen men and publicans"—the same officious meddler who a few months since so severely reprimanded the churches of Caledonia county because they did not excommunicate their masonic members—a superannuated clergyman of a neighboring State, whose time and talents and every effort have been incessantly devoted to the unnatural work of "sowing discord among brethren"—whose sole and often avowed object is to procure such members to be excommunicated from the churches as refuse to submit to the dictation of those who have denounced Freemasonry. This is the man whom the editor of the Star would immortalize; while he sneeringly speaks of the "sinking reputation of the clergy, for taking, most of them, neutral ground."

I would not, without a sufficient warrant, speak *irreverently* of the "reverend correspondent," who he informs his readers, is no other than "JOHN BAPTIST." But, listening to the exhortation of an apostle, (Rom. xvi. 17, 18,) I cannot—dare not follow this modern Diotrepes through his long and labored essays to divide and distract the churches.—*St. Johnsbury Friend*.

FESTIVAL OF ST. JOHN.

From the Southbridge Register.
MASONIC FESTIVAL.

The anniversary of the nativity of St. John the Baptist, was celebrated at Dudley, on the 24th ult. under circumstances peculiarly interesting to the Fraternity. The exercises of the occasion were under the direction of the Central Lodge, aided by a great number of Masons present from the Lodges in the vicinity. There were also present a large concourse of spectators, apparently willing to testify their respect for an ancient and much abused Institution, which has for its object to make men more charitable, generous and humane. The exercises at the Meeting house were a prayer by the Rev. Mr. Goodwin, of the Episcopal Church, East Sutton, and an excellent address by the Rev. Mr. Colton, of Monson Academy. It is announced with great pleasure that it will be published.

After the exercises at the Meeting house, a large company of Gentlemen and Ladies consisting of about three hundred, sat down to a dinner served up in a beautiful bower by Wm. Winsor, Esq. Col. Alexander De Witt, presided at the table, and after the cloth had been removed, the following sentiments were announced.

1st. *The day we celebrate*—May it admonish us to cultivate peace and good will towards men—a maxim so forcibly taught and exemplified by him in honor of whom we commemorate this day.

2d. *The Masonic Institution*—Like a well Keyed Arch, it gathers strength and compactness, from the intensity of pressure which surrounds it.

3d. *Freemasonry and Religion*—Both well calculated to render all who live agreeably to the precepts they enjoin, better, happier, and more useful to their fellow men.

4th. *Freemasonry*—By its aid, science survived the grand wreck of intellect during the dark ages. May its guardianship never be withdrawn.

5th. *Our Country*—May its altars never be polluted by a practical illustration of a leading Antimasonic principle—"pardon, and future affluence to State convicts, on condition that they commit perjury."

6th. *Ancient Masonry*—Though frequently assailed by the storms of envy and prejudice—like the Oak it increases strength with age.

7th. *Freemasons*—May they come forth from the present Antimasonic excitement, like the three who withstood the fiery furnace—without even a bad smell on their garments.

8th. *Unity and Discord*—May they never meet, until the latter becomes a proselyte to the former.

9th. *The Memories of Washington and Warren*—Foremost alike in repelling the foes of their Country, and in cultivating the Masonic arts of peace.

10. *Seceders*—Ephraim is joined to his Idols, let him alone.

11th. *Antimasonry*—Like the car of juggernaut, it destroys its own votaries.

12th. *Our Masonic Brethren throughout the world*—Whilst they practice upon the principles of our order, they shall enjoy the highest meed which Earth bestows on virtuous actions—"a self approving conscience."

13th. *The Ladies who adorn and honor our festival*—May Masons appreciate their worth and deserve their approbation.

A great number of volunteer sentiments were given on the occasion, evincing the good sense and good feelings of the company.

The festival of St. John the Baptist, was celebrated at Randolph Vt. on the 24 ult. by the members of the masonic fraternity in that vicinity. The exercises consisted of a sermon by the REV. JOEL CLAPP: an address by the HON. D. AZRO A. BUCK, with appropriate music. The Chelsea Advocate says the concourse attending this celebration was the most numerous and respectable which has ever been witnessed in this section of country.

on a similar occasion. Near three hundred masons formed in procession, graced and honored by a long and fair train of ladies. On this occasion was assembled men of all stations and employments, and varying in political as in religious sentiment, laying aside, for the time, differences of opinion; dismissing the petty animosities of the day, and harmonizing in friendship and good will. Here were seen the hoary headed patriot of the revolution, whose sufferings and blood contributed to the establishment of the liberties and happiness of his country, statesmen and legislators who have labored for the preservation and perpetuity of our free institutions; learned and pious clergymen and independent, intelligent and respectable men of all classes and pursuits, bearing united testimony of the purity of masonic principles and their belief in the inoffensive character of the masonic institution.

Notwithstanding the tide of persecution against this society, the malevolent efforts of its enemies, stimulated by ambition in arousing prejudices and hostility against its members, and the now attempted proscription of masons, the public mind will awake to a sense of justice, and men, now deluded and deceived by political demagogues and ambitious aspirants for power, will discover with returning reason, and on calm reflection, the unmerited abuse and injustice which has been heaped upon the masonic institution and its members.

TOASTS, drank at the public dinner, given at the Roger Williams Hotel, Providence, R. I. at the celebration of the Festival of St. John the Baptist.

By the G. M. Barney Merry—*Freemasonry*—It will survive Antimasonry, and Antimasons, for its principles teach us to do as we would be done by, and to love our neighbor as ourselves.

By the Rev. Br. Edes—*The Memory of Washington*—May the opposers of masonry remember, that neither politics, ambition, or interest, caused him to secede—but that he lived and died a firm Mason.

By the Rev. Dr. Crocker—*Freemasonry* no conspiracy.

By the Rev. Br. Taft—The memory of the man, who, when living, was the friend of God and man. The memory of Stephen Gano.

By the Rev. Br. Pickering—*Antimasons*—For the most part the honest dupes of seceders. May the spread of light effect their speedy return to good principles.

By the Rev. Br. Frieze—*Freemasonry*—Its air is fatal to bigotry and hypocrisy. 'They went out from us, because they were not of us.'

By Past W. G. M. Peter Grinnell.—The day we celebrate—May it produce much good feeling and lasting friendship among the members of the Institution.

By Mr. Moses Richardson.—The memory of one who was first among Masons, the friend of virtue and science—Thomas Smith Webb.

By a Brother—The gripe of a brother—Like the touch of a torpedo, may it always electrify—never numb.

By Brother S. M. Fowler, Editor of the Pawtucket Chronicle. Let us drink to the memory of those, who, in years gone by, joined hands with us in the celebration of this day. 'Our brethren,' I cried, 'where are they?' and echo answered 'where?'

By W. M. William C. Barker.—The Antimasonic builders in Rhode Island—With pure anti-consistency, they commenced their fabric, as they would turn the houses of others, bottom side up—for the first thing they did was to send for a *Thatcher*.

By Brother John B. Newton—

We have a mark, brothers—mind this and too well:

And be not unfaithful, like our brother Joel;

But rather the fire of Freemasonry fan,

For Judas, himself, was much like this *Mann*.

By Br. Moses Richardson—*Gen. Lafayette*.—The Patriot who received degrees of *Knighthood* in the City of New York, and forty years after introduced his

son and his private Secretary to the same Encampment.—Can Lafayette in justice be placed among those who wish to destroy the liberties of this country?

By W. P. M. Joseph S. Cook.—Our Institution—its foundation is too firm to be shaken by the assaults of its enemies.

Freemasonry—The legitimate offspring of science and virtue; opposed to Antimasonry, the child of vice and ignorance.

The anniversary of St. John the Baptist was celebrated in Danube, N. Y. by the members of Mohawk Lodge and Chapter, and visiting Brethren and Companions from the adjacent towns, to the number of nearly one hundred and fifty; attended by an extensive collection of spectators, who chiefly joined in the procession, which moved to the Indian Castle Church soon after 12 o'clock; Companion Holmes presiding as High Priest, and Comps. Baum and Christy acting as Marshalls of the day. The Little Falls Band conducted by Capt. Case, performed well on the occasion, and added life and cheerfulness to the calm serenity of the day.

The Rev. Comp. Hangen failing to attend according to engagement, and several other clergymen being present, the Rev. I. S. Ketcham officiated at the Church, and delivered a hastily prepared but animating and sound address; the remaining ceremonies consisted of the reading of a Psalm, Prayer, the singing of Masonic Odes, Benediction, and the performance of Instrumental Music; the procession then returned to the house of Comp. Lawyer, where the Fraternity and their friends partook of a comfortable collation.

The passing of a vote of thanks to the speaker of the day, (with the request of a copy of his address for publication,) and the singing of the *Mason's Farewell*, closed the ceremonies—which throughout were conducted with the greatest order, harmony, and social feeling—and the assemblage dispersed to their homes at an early hour.

At the close of the religious exercises, an appropriate Hymn (selected from the Boston Mirror,) was performed with pleasing effect by the Choir.—*Peoples Friend*.

THE ANDERTON STORY.—The circulation given to the History of the Belfast murder, as narrated by Samuel G. Anderton, the assiduity displayed by the Poston investigating committee in obtaining corroborating testimony, and the triumphant shout on the occasion of its publication, uttered by the votaries of Antimasonry, have given to this fable an importance equal to that of any political fabrication of modern times, not even excepting 'the good enough Morgan.' We have been waiting to see the whole developed, not doubting but that so monstrous and absurd a falsehood must be soon exposed. We have not been disappointed. The affidavit of Mrs. Bell, which we now publish speaks volumes and cannot be read without shuddering at the reckless depravity evinced by those who have gotten up this tale of murder, who trifle with the solemnities of an oath and who seem determined to use any means, however wicked, to attain their ends. Since this statement of Mrs. Pell has appeared, the Poston Masonic Mirror in reference to the subject says "in due time we will prove, that Anderton remained in prison until regularly exchanged and sent home—he did not make his escape from prison as he swears." And after all this shall be done, we venture to assure the Mirror that the men who framed the Anderton statement will still be found high in the ranks of antimasonry, (so long as antimasonry exists) and loudly demanding "more light" or conjuring up another murdered victim, "whiskers and all."

Buffalo Republican.

Masonry is political, says the Antimasons and therefore it must be put down. Now what is Antimasonry? If that is not political, why do they have their county and State Convention, and make nominations for town, county, and State officers? The sin they charge upon masonry lies in great bulk at their own door.—*Erie Observer*.

MISCELLANY.

IMPRISONMENT FOR DEBT. We find the following extract from an essay on this subject signed Howard.

In the year 1803 the yellow fever raged in New York with relentless fury. Every where the citizens fled from the destructive pestilence; the rich resorted to the seats of fashion and pleasure, the poor sought refuge in those shelters provided in the suburbs of the city by the benevolence of our active corporation. Humanity exerted herself in favor of every class of the community—except the debtors.

Among the prisoners who endured the indescribable horrors of this season, there was one named Smith. His wife and two daughters kept a boarding house in Water street. They were too rich to be included in the class that was provided for by the corporation, and too poor to support the expenses of an exile in the country. They were however, preparing to tax the friendship and charity of some of their neighbors for a little loan of money to enable them to move with their boarders to Greenwich, when Mr. Smith was arrested for a small debt and thrown into prison.

This misfortune disconcerted their plan; the neighbors fled—and to increase the miseries of Mrs. Smith, the boarders who had hitherto contributed to her support fled also, and shortly after herself and daughter fell victims to the prevailing epidemic.

And, will you believe it! no entreaty, no bribe within the father's power, could prevail on any one to go to his house to bring him information of the state of his family.

The first and last information this unfortunate father ever received from his family was in the newspaper—they were buried in Potter's Field.

"Man's inhumanity to man,
Makes countless thousands mourn."

The father starved awhile in Jail, till at length goaded by his sufferings, he forged a check on the Manhattan bank—was transferred to Bridewell, and from thence, after trial and conviction, was condemned to the state prison for seven years.—Soured by misfortune and rendered misanthropic by unremitted suffering, he exulted in his crime, and often was heard to advise people rather to be a criminal than a debtor in this country, for that society here furnished the criminal with the conveniences of life, while the debtor was suffered to starve. He at length died the enemy of society, cursing man! And this is one among the millions of instances in which slavery for debt has destroyed families, and ruined the morals of man who under a rational government might have been the defender of liberty, and a disciple of religion.

N. Y. Atlas.

THE MOTHER WITH HER INFANT. No school system can provide for the two or three first years of childhood. The first physical and mental education must be given by the mother. For at least 1000 days, she has the care, by the aid of the father, of securing the blessing of a sound mind in a sound body. It behoves her to give what the body and the mind need. No physician can preside over the twenty-four hours of every day, to secure the health; no matron and school-master, if they had the mother's tenderness, and the skill which she is peculiarly fitted to acquire, can be in waiting constantly even on the rich, much less upon

those who are in the common walks of life. But the mother is in waiting by divine appointment, with a mother's tenderness; and within herself must seek to have more than the physician's skill in the care of the body, and more than the teacher's skill in the development of the mind. She must know how to give the benefit of air and water, how to regulate the food, to direct exercise, to check the early symptoms of disease; when to administer medicine, and when to apply for skill superior to her own. She must know how to awaken her infant observation, to encourage and direct infant reflection, how to set in order and put in motion all the mental and moral powers; so that if the child must, at three years old, be given up to the professional teacher, he may be committed to his care with a sound mind in a sound body. Who will measure the mental improvement and furniture, which a mother needs, as she nurses and instructs over her infant children? Who will tell us of a mental faculty of her own which she may leave uncultivated, or of a subject of science which she may heedlessly leave unknown? Who will point out the place in the track of science and philosophy, where she may heedlessly stop? But when infancy closes, and school-going childhood commences, or school-going infancy, the care of teachers is afforded only a part of the time. Not half of a child's waking hours are spent at school. It is well for children of three or four years old that they are imprisoned only six hours a day. Even on the infant school system, which give them a workshop and play-room, and an apt teacher, still they are absent from their parents but a few hours of the day,—from the proper academy of children; their home. There the mother, aided by her natural helper, has the opportunity to pursue the care which she commenced in infancy; and still to guide and instruct their growing minds. The six hours of the school are no substitute for the care required during ten waking hours at home. The care at home should be such as will transmit the growing plants, to be tended and watered with a mother's care at school; while the care at school should be such as shall return them unhurt and thriving, to be again trained and watered at home by a mother's care. In the progress of a school education, from three or four years old to sixteen; the greater portion of the day must be spent with one or both the parents; of whom it is demanded that they should be able to aid the teacher's efforts, and to carry forward their children into all the paths of useful knowledge; to follow, in regard to their moral and intellectual powers, the directions of the scriptures; teaching when they are sitting in the house, and when they are walking by the way; when they are lying down; and when they are rising up.

BOSTON COMMON.—Perhaps there is not, in our United States, a spot of ground more pleasing to the eye, from its location and surrounding scenery, than Boston Common. On the East, it has an extensive gravel walk inclosed, and on each side of this walk tower the aged and stately elms, which have defied the blasts of a hundred winters, with smaller trees, rising in their green of early youth. On the North, is the noble Church of Park-street, presenting the speaking monitor of the flight of time, and the lofty spire pointing to the broad and azure heavens. In contact with this Church is a range of elegant Mansion houses, forming a block of superior beauty and splendor.—

On the North-west, and on a rising ground of high elevation, stands the magnificent State House, before which is spread a spacious yard, now covered with nature's richest carpet of living green; descending in a westerly direction from this ornamental public building, is a long and wide street, decorated with as splendid dwelling houses as can be found, perhaps, in any of our cities. On the West, is a broad sheet of saline water, rising and falling with the tides of ocean;—and beyond, a landscape of villages and of fruitful country, interspersed with steeples rising from temples where the instructions of the Sabbath are regularly given, and from which the prayers of Zion ascend with her hymns of praise. On the South and East, is a view of well built and thickset houses, where reside a contented and thronged population. And on the South, at the base of the Common, as if to remind us of "the end of all men," is the inclosure for the reception of the dead. Here rest the ashes of numerous beloved relatives of the living, in solemn silence, to be awakened no more, till the last trumpet shall rend the tomb.

Christian Watchman.

EDUCATION IN AMERICA.—It is the universal attention paid to education, and in the number of academical foundations, the Americans exhibit a public spirit with which we are proud to claim kindred. The great body of the people are, as regards the rudiments of knowledge, far in advance of the English. All can read and write; and to give his children an education, is the first concern of every parent. The oldest college in the United States, is Harvard College, at Cambridge, in Massachusetts, founded in 1638, only eighteen years after the first settlement at Plymouth. Yale College was founded in 1700. Besides these, there are in the Union, about fifty Colleges authorized to confer degrees. The number of benevolent and religious institutions in America supported by voluntary contributions, is almost incalculable. Their Bible Societies, Missionary Societies, Prison Discipline Societies, Penitentiaries, Asylums, &c. are the noble results and evidences of a public spirit, an enlightened philanthropy, and a religious zeal, which certainly can find a parallel only in the parent country.

Eclectic Review.

WHISKEY vs. NEWSPAPERS.—"Well Mr. Printer," said a subscriber, reeling towards us, something after the manner of a vessel with a head wind, first upon one track and then another, until he finally brought to *all standing*, "I want to stop my paper, its plaguy hard times, and I can't afford to take your paper no longer," at the same time biting off a huge quid of tobacco, and observing, "two dollars a year counts up pretty fast."—"Pray, friend," we replied, "how much whiskey do you use in a week?" "I suppose," said he, "a gallon." "And how much tobacco?" "Not much more than half a pound," he answered. "Well, then, there is nearly *thirty dollars* a year for that which is worse than useless; it destroys your health, brings discord and unhappiness in your family, and renders you a slave to the worst of vices—and still you can afford to drink whiskey, and do not count the cost." He stared, rolled his quid from one cheek to the other, and was off.

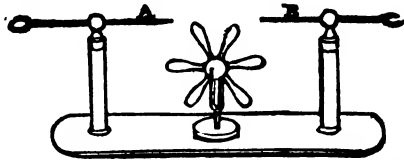
Franklin Republican.

SCIENCE AND LITERATURE.

MECHANICAL EFFECT OF ELECTRICITY.

The Mechanical effects of Electricity are exhibited in its power of impelling and dispersing light bodies; of perforating, expanding, compressing, tearing, and breaking to pieces, all conducting substances through which it is sufficiently powerful to force its passage.

If a light wheel, having its vanes made of card paper, be made to turn freely upon a centre, it will be put in motion when it is presented to an electrified point. The wheel will always move from the electrified point, whether its electricity is positive or negative. In this experiment the current seems to be produced by the recession of the similarly electrified air in contact with the point, and therefore the circumstance of the wheel turning in the same direction when the electricity is negative, cannot, as Mr. Singer has remarked, be considered as any proof of the existence of a double current of the electric fluid. As an illustration take the following experiment:—



Place upon an insulating stem a light wheel of card paper, properly suspended upon pivots, as represented in our plate; and introduce it between the pointed wires (AB) of the universal discharger, placed exactly opposite to each other, and at the distance of little more than an inch from the upper vanes. Then having connected the wire A with the positive conductor, and the wire B with the negative conductor, of an electrical machine, the little wheel will revolve in the direction AB; and if the wire B is connected with the positive end, and A with the negative end, the motion of the wheel will be from B to A. The transmission of a small charge through the wires, by an insulated jar, will produce the same effect.

The preceding experiment, imagined by Mr. Singer, is considered by him as a proof that there is only one electric fluid, and that it passes from the positive to the negative wire; for, if there were two electric fluids he concludes "that the wheel being equally acted upon by each, will obey neither, and remain stationary."

Chemist.

EFFECTS OF LIGHTNING. Persons apparently dead from lightning have been recovered by repeatedly throwing cold water over the whole body. Many instances are recorded. The Rev. Mr. Steel, of Paris, in the State of New York, has lately in the newspapers mentioned a case of this kind. A lady was with her husband in the house, and the latter was struck with lightning. The lady happily recollected having a few days before read in the newspapers of the efficacy of cold water, and had the presence of mind to make a trial of it; on the effusion of the first bucketful he began to move, and on the repetition of a few more, was restored to sense and health. If during the recovery the pulse is slow and extremities cold, bleed largely at the arm. A Gentleman now living in Johnson county, (R. Gully, Esq.) was a few years ago struck down by lightning, and recovered by exposure to a heavy fall of rain.

The above floating paragraph we copy because

we understand that a circumstance recently occurred in this town, which favors the theory therein stated. Mrs. Cannon, whom we mentioned in our last as having been struck down with lightning, owes her life to the providential circumstance of a bucket of water having been thrown upon her by a little boy in the fright and the delirium of the moment, who appears not to have known what he did, or why he did thus. Indeed, for some days he was afraid to tell that he did throw water upon the insensible patient. An instance is also mentioned of a gentleman at the West being struck down with lightning, and with so great force that the electric fluid, on entering his body "tore his coat, vest and shirt into shreds, burnt the hair from one side of his head, crossed his breast, passed down the extremities, and out through his shoes, perforating them with holes as though buck shot had been forced through them; in some places breaking the skin, and scorching it in its whole course, so as to give it the appearance of an extensive burn." And yet it is said this individual is in a fair way for getting well, in consequence of plentiful effusions of cold water upon the breast and head, and copious bleeding. Remedies of this nature should be known and treasured up in the mind by every one.—*New Bedford Times.*

PHILOSOPHICAL EXPERIMENT. Fresh water may be extracted from salt water by the following simple process; a common hogshead is provided with a false bottom, about three or four inches above the lower head. This false bottom is perforated with a number of holes, and over them a filter of flannel. The barrel is then nearly filled with the finest sand, beat down very hard; a tube, communicating with the space between the two bottoms, is extended to a convenient height above the top of the barrel. The sea water is poured into this tube, and pressing every way, according to its altitudes, it endeavors to force its way through the sand to the top of the barrel, from whence, by this mode of filtration, it is drawn off fresh, and fit for use. Any other filter will do as well as flannel, which will stop the sand, and admit the water. The saline particles being heavier, and perhaps differently formed, meet with obstructions from the sand, and are left behind.

GURNEY'S STEAM-CARRIAGE. We find from a letter of Mr. Herapath in the London Times, dated March, that Mr. Gurney was then in Wales, engaged in making some experiments with his Carriage on a railway in that quarter. Preparations are making to start some of these long expected carriages in the neighborhood of London as soon as he returns. Mr. Herapath is the author of a pamphlet which was noticed a few months since, addressed to the Duke of Wellington, giving a mathematical development of the theory of this steam-carriage. He has lately been engaged in a correspondence respecting its application to common roads.

Generally, he says, whatever roads are good for stage-coaches, are equally good for steam-carriages; but hard level roads are of the first importance. A steamer would take double the load, or the same load double the distance, in the same time, on a level, that it would up a hill of 1 foot rise in 12, and so on, in a rising proportion. In all new roads, therefore, a little increase of distance is better than ascending hills though steam carriages are quite capable of ascending any of the hills

or roads. As they hardly wear the road at all, an increase of distance does not involve much repair, as in the case of common roads. A steamer he thinks, might be constructed to run fifty miles an hour, or more, on a common road. He travelled with Gurney, over a large gravelly soil, at an average rate of seventeen miles, and, where there was no interruption, between twenty and thirty; the carriage is more easily stopped and turned, and can be more accurately driven, than any stage-coach. An increase of 17 or 20 per cent. in fuel gives 100 per cent. increase in the velocity.

ACOUSTICS.—This science treats of the nature, the phenomena, and the laws of sound, and the theory of musical concord and harmony. From the experiments which have been made on this subject, we learn, that air is essential to the production of sound; that it arises from vibrations in the air, communicated to it by vibrations of the sounding body; that the vibrations, or aerial pulses, are propagated all around in a spherical undulatory manner; that their density decreases as the squares of the distances from the sounding body increase, &c. *Air.*—"it is the medium of sounds by means of which knowledge is conveyed to our minds. Its undulations, like so many couriers, run forever backwards and forwards, to convey our thoughts to others, and theirs to us."—*Prof. Dick.* This principle in philosophy is believed by all who profess any knowledge of the nature and properties of the atmosphere. All lectures upon the subject hold forth the same ideas, and exemplify the truth of the principle, by a variety of experiments with the air pump, &c.—Even the "simple worshippers of nature,"—who condemn as "priestcraft," and ridicule as delusion, the faith of those who believe that events have taken place, and will again take place, out of the ordinary course of nature,—profess most religiously to believe in this doctrine, and their lofty minds will never permit them to believe any thing which is in the least degree contrary thereto—nor even the science of ventriloquism, which is a direct and palpable violation of the laws of nature, as above laid down. It is in vain to deny the fact that the class of jugglers denominated ventriloquists, do, in a very mysterious manner, convey sound from themselves to a comparatively distant object, causing the "vibrations of the air" first to commence with the latter; which is as completely at war with the common and acknowledged laws of nature, as was the "possession of the man among the tombs with a legion of devils." Will not some modern philosopher give us his views or explanation, of this singular phenomenon? We have an opinion upon the subject, but as it might be deemed "a superstition," we refrain from publishing it, until some enemy of "priestcraft" shall attempt to explain away the seeming incongruity in the case.—*New Bedford Times.*

From 'thoughts and meditations of P. P. Esq.'

The *Mechanic Arts* common in the U. States, with respect to the healthfulness of the respective employments, may be ranked in the following order:—viz. 1 Housewrights; 2 Carpenters; 3 Coopers; 4 Wheelwrights; 5 Pump and Block Makers; 6 Shipwrights; 7 Millers; 8 Cabinet Makers; 9 Blacksmiths; 10 Forgers; 11 Caulkers and Gravers; 12 Rope Makers; 13 Sail Makers; 14 Tanners; 15 Tin plate workers; 16 Masons; 17 Bakers; 18 Cobbler and Cordwainer; 19 Book Binders; 20 Silver Smiths; 21 Gold Smiths and Jewellers; 22 Tailors; 23 Printers; 24 Paper Makers; 25 Cotton, Linen and Woollen Manufacturers; 26 Hatters; 27 Engravers on Copper; 28 Brass Founders; 29 Painters and Dyers.

MASONIC MIRROR.

SATURDAY MORNING, JULY 10, 1830.

JOHN C. SPENCER.

While commenting upon the proceedings of the agents of the government of New York, acting under most extraordinary commissions, for the discovery and conviction of culprits, who have so far disregarded the sacred duties of citizens and contemned salutary laws, as to deprive a fellow freeman of his personal liberty and, as supposed and believed by some, even robbed him of life; we beg of our readers to believe us, when we say that, the whole list of crimes enumerated in the criminal code, whether against liberty or life, are as much abhorred by ourselves, as by the most zealous and infuriated of the antimasons, and no persons would, in their right senses, go farther than ourselves in effecting a discovery and merited punishment of the abductors of Morgan, and of his murderers, if he were murdered. At the same time, let it be understood that "we would not do evil that good may come."—Let the laws be administered, in justice and without partiality, upon all the guilty; but let not the innocent be made to suffer, for the only cause that the guilty cannot be discovered. Let every thing be done decently and in order, conformably with usages and agreeably to the established laws of the land. A minister of justice, who lets his zeal control his understanding, and his passions warp the wise and salutary provisions of the laws, is an unworthy minister; and in a free country, whose boast is a government of laws and not of men, ought not for a moment to be tolerated. With such sentiments in the minds of our readers, and carried with them through the whole of our investigations, we respectfully introduce to their consideration, the citizen named at the head of this article.

John C. Spencer, the noted *ex-special counsel*, appointed in New York, for the avowed purpose of prosecuting, we will not say *persecuting*, masons; in the exercise of his ample official functions, is become justly notorious in many particulars. We will enumerate some of them. Firstly, by intemperate zeal and heat in the pursuit of game, first started by a bloodthirsty pack of antimasonic pioneers and coadjutors, who cannot be satisfied with less than the entire immolation of masons and the destruction of Masonry, right or wrong. The greyhound follows the scent of the hounds too closely and inconsiderately, not reflecting that the latter are often at fault.—Secondly, by his quarrel with the Governor of his own State; a quarrel disgraceful only to himself; since the Governor, indignant at his proposal and shocked at his depravity, promptly and patriotically, refused him the indulgence of BRIBING WITNESSES, even to swear against masons, whom it would seem are a sort of outlawed crew, wholly unworthy of the protection of the laws; and he would therefore, forsooth have them all tried, convicted and executed, on the evidence of BRIBED WITNESSES. Thirdly, but not lastly; by permitting the grand jury of Genesee county, N. Y. to find bills of indictment against masons, by a vote of a majority of the jurors, and without the concurrence of the necessary number twelve, contrary to the laws of the land; and that too, when it was the enjoined and appropriate duty of the said counsellor to advise and direct the jury in all matters of law, and more especially in that, the most important matter of all; for it concerned their very authority in the cases. Thus many persons have been indicted, unjustly, oppressively and without cause, who would otherwise have been forthwith discharged. Fourthly, the same Spencer is become yet more notorious, by his oppression; among other things, in forcing the persons, whom he knew to be thus illegally indicted, from the benefit of a discharge on motion to the court, refusing to permit a hearing of the motions, and compelling the accused to recognize for appearance in another court; where we suppose, had not the said Spencer been discharged from his further oppression, the same farces were to be acted over again. We call them farces, because we suppose they were sport to Mr. Spencer; although they were far otherwise to the unfortunate citizens, illegally deprived of their liberties. Fie!

Fie!! Mr. Spencer; you should have left the innocent alone, and attempted only to hang the guilty. We presume your successor will act more discreetly.

Upon the subject of the doings of this special counsel, in addition to what we have before published in the Mirror, we make some extracts from the "Peoples Press," published in Batavia, N. Y. and refer to affidavits of jurors, there published, in proof of what we have stated.

"At the June general sessions of the peace for Genesee county, in the year 1829, Mr. Spencer presented himself before the grand jury which had been summoned for that court, with the view of finding indictments against several persons for having been concerned in the abduction of Wm. Morgan. Witnesses, to the number of fifty or an hundred attended on subpoena, and after three or four days investigation, a bill of indictment was found against four individuals. The persons indicted were recognized to appear at the next Oyer and Terminer—and although it was a matter of surprise that a bill of indictment should have been found after so many investigations had been made, and after the acts and character of almost every mason in this vicinity had been the subject of rigid scrutiny, yet at the time, it was supposed that the indictment had at least, been found according to the forms of law, whether upon sufficient proof or not. A little time, however, disclosed the fact, that the Special Counsel had made an unpardonable mistake, and that the indictment had only been found by eight or nine of the grand jurors, and that the rest of that body had voted against the finding of the bill.

The parties interested, soon after the presentment, proceeded to make enquiries relative to the proof upon which the bill had been found, and as to the means employed to find it; when they soon discovered—to say nothing of the proof—that the finding of the jury was a mere farce, so far as related to the legal effect. Affidavits of eight of the sixteen jurors were obtained, setting forth that the bill of indictment was found by less than twelve of their number, and none of them estimated the number by which it was found at more than nine or ten—and many of them stated in those affidavits, that they did not know, and were not informed, but that a bill found by a majority, although that majority should be less than twelve, would be a good finding in law. The law under which the Special Counsel received his appointment, gave to him very extended, if not inquisitorial powers—and so far as he practised under it, no one has ever, to our knowledge, charged him with having failed to exercise all the power which it in fact conferred. In the instance now under consideration we are safely advised, that he was present with the grand jury during the whole time of the investigation of the testimony, and that he took upon himself the burthen of questioning all the witnesses—and we have been informed that he summed up the testimony to the jury;—but as respects this last matter, we will not be responsible, nor do we mean to make the charge. He possessed every means of knowing all the proceedings of the grand jury, and it seems difficult to separate from him the knowledge that the bill was found by a less number than twelve of the jurors.

Immediately upon the opening of the court, the motion to quash the indictment was made by the counsel for the defendants—but scarcely had the subject been mentioned, when the Special Counsel objected to the further hearing of the motion, avowing that he had removed the indictment into the Supreme Court, by certiorari, and interrupted the progress of the defendants' counsel, by requesting the court to receive the certiorari, which he said would supercede the motion. The defendants' counsel however, contended that it was his right, inasmuch as he had opened the motion to proceed with it—and if the right did not exist, that it was still in the discretion of the court to receive the certiorari or not—that in this case, the court ought not to receive it, on account of the hardship it would impose upon the defendants, in subjecting them to the necessity of appearing in the Supreme court, and of being trained through a new suit, without any assignable cause, and merely to gratify the will of the Special Counsel, when there was no legal indictment for them to answer. Thus

the indictment became removed into the Supreme Court, and the defendants were recognized to appear before the court at the May term in New York.

In order that the principles of the antimasonic party may be more generally known, we extract the following paragraph from the Sudbury (Pa.) Beacon, of the 3d ult. addressed to the antimasonic electors.

"Stand ready, armed and caparisoned, and if necessary, even for mortal combat. Three alternatives are placed before you—Bow submission to the yoke of despotism—CIVIL WAR AND BLOODSHED—or beat them at the polls. Which is the best and most consistent in our peaceful and happy country, we leave you to determine."

Has any party, which has ever existed in the United States, before the antimasonic party, publicly threatened a "civil war," if they did not succeed in their designs at the polls? The public will certainly be very much obliged to the Beacon, for putting forth the cloven foot. It is fortunate for the country that the principles of the antimasonic party are so plainly developing themselves. The people will thus be enabled to crush the growing hydra in its infancy.

The St. Johnsbury Herald in speaking of the Vermont antimasonic State Convention, held at Montpelier, on the 23d ult. for the purpose of nominating State officers, says, "we have only to observe that we should think that several of the gentlemen put in nomination, would not be very grateful for the honor done them; especially when they see the names of some others who are presented as candidates for office by the same convention."

A correspondent of the American Traveller, under date of June 26, 1830, communicates the following:—

"The Special Circuit Court which has been sitting here for three weeks, Judge Marcy, presiding, has this day adjourned. Three of the Morgan indictments have been tried, to wit:—Col. Ezekiel Jewett, Solomon C. Wright and Jeremiah Brown, all of whom are acquitted. There were many other indictments pending, but owing to the disappearance of Edward Giddings, who could not be found, the Special Counsel did not choose to bring them on.

Thus probably ends the Morgan affair, so far as relates to judicial proceedings,—but when the excitement will end we cannot tell. The political antimasons are very much outraged at the result of these trials.

The Easton, Pa. Argus, a violent antimasonic newspaper has recently closed its eyes in death. The editor in his valadictory seems to intimate that he has not quite so favorable an opinion of the principles of antimasonry as he had when he commenced the Argus.

We copy the following from the Boston Commentator of Saturday last:—"A RETURN CARD.—A. B.—C. D. &c. &c. having received Cards of Invitation, respectfully present their compliments to JACOB HALL, Chairman of the Committee of arrangements; and decline the honor of an engagement with him for Monday next, at Faneuil Hall, 'at 4 o'clock, P. M. precisely.' Various considerations might be mentioned, having some regard to the terms of the invitation and reference to the orator, Pliny Merrick, Esq. But there is, one reason which will be deemed quite sufficient: they have an engagement on that day, 'at 4 o'clock, precisely,' with respectable company."

HUMEROUS.

"Fresh and strong the breeze is blowing," &c.

The SAME OLD SONG, that my grandmother used to sing, to beguile me to sleep, in the days of my childhood, appears in the "FRANKLIN REPOSITORY," published at Chambersburg, Pa. extracted from the "OHIO STATISTICAL JOURNAL," as ORIGINAL POETRY, communicated for the last named paper, by a *soi-disant* poet, or poetess, who assumes the signature Amanda. Behold what newspapers are made of, and the intolerable impudence of the tribe inspired by the *cacathes scribendi*. P.

From the Northampton Courier.

ANTIMASONRY.—The March number of the American Quarterly Review, contains a sensible, temperate, and liberal article on the recent popular excitements in this country, on the subject of Masonry. We are glad that a work standing so high in public estimation, and conducted with so much candor and ability, has devoted its pages to the exposition of a subject, fraught with so many evils, and productive of so much discord in society. From a narrative of the excitement recently published, the reviewer furnishes a very clear and distinct out-line of the rise and progress of the opposition to masonry, and the remarks interspersed furnish one of the most instructive subjects of contemplation we have ever perused.

It is obvious from the sketch impartially given, that the Antimasonic excitement grew out of the ambitious rivalry of two newspapers in the village of Batavia, in New York, and the flame fanned by the inconsiderate conduct of the masons at that place, the state of public feeling taken into consideration at the time, who held a celebration in that village on the same day an antimasonic meeting was called. From this place where it originated from local considerations, it extended itself through the country, and the scene of its early existence has become comparatively quiet from want of materials wherewith to replenish its fury.—Since its origin at Batavia, antimasonry has not confined its operations to the mere fact of expurgating the community of the odious secret dealings of the fraternity, but it has become a rallying point, around which politicians have gathered, until its strength has become commensurate with its illiberal denunciations.

The reviewer, however, laying aside its temporary political connexion, looks upon it in a wider sphere of action, and to its permanent consequences. That the excitement has been prostituted to worthless purposes, we believe but few will deny; that the community are justified in exposing and denouncing what is detrimental to the best interests of the country, and dangerous in its tendency, all will admit; but the reviewer believes the excitement has furnished strong reasons for supposing there are materials for fanaticism and ignorance to carry on the war of proscription and persecution; to poison the spring of liberty at its source; to make the love of justice and detestation of crime, subservient to the purposes of injustice and oppression, and to bring back the people of the United States to the threshold of intolerance.

In the opposition which has been shown to the institution within the last few years, we have seen other motives than the simple exposition of its character; political ambition has been connected with its operation; religious zeal has tortured its character; personal enmity and individual hatred has not been slow in discovering frailties, and errors, and corruption. In investigating the subject, many good and virtuous men have participated from the purest and best of motives, but that, we fear, has not been the incentive from which all have acted. If there are flagrant evils and the institutions of the country are endangered by masonic influence, it deserves unqualified condemnation; if its principles are founded on the basis of religion, good order and the relief of the suffering and oppressed, it ought to be sustained.

INTELLIGENCE.

Mourning.—The Mount Holly Bachelors Club have agreed to wear *black crape garters*, in consequence of the Secretary of their association having accidentally committed matrimony.

New Bedford is said to be the most thriving, and for its size, the most wealthy place in the Union. It fattens upon the whaling business—fourteen whale ships recently arrived at that Port in as many days, loaded with the rich product of the ocean.

Heirs of Fulton.—A Virginia paper suggests, as a means for relieving the family of Fulton, that all passengers in Steamboats shall pay one cent each to a fund for this purpose—the amount to be deposited, monthly, in the Branch Bank at New York.

A lady in Philadelphia has been laid under bonds of \$500 to keep the peace, for having twice attempted with a knife to stab a young gentleman, whose visits to her had been discontinued.

The following toast was given, not long since, at a public dinner at Nansemond, in honor of Mr Tazewell. It is excellent:—"THE UNION—Heaven forbid that *any man* should be able to calculate its value!"

The wife of a laboring man residing in Cumberland, Pa. was lately delivered of four fine boys, which, with their mother, are doing well. If this had been in Tennessee, each of the children would have been entitled to 200 acres of land.

Monsieur Tonson come again!—The Portland Courier states, that a Sea Serpent was seen in Boothbay Harbor, Me. a week since, by Mr. Chandler, keeper of the Light House, and several others.

At one time he seemed to be at rest, at another, catching fish. Mr. C. thought him about 100 feet long. He came very near a row boat, the crew of which pelted him with potatoes.

A western paper states, that a scion ingrafted in April last, in the orchard of John Bell, 2d. in the town of New Lisbon, Oswego Co. has blown out, and bears four blossoms, and one apple, which sprung from the new growth of wood. This is mentioned as a circumstance never before known.

The Library of Harvard College, it is stated, contains 30,000 bound volumes, besides many thousand tracts; and an annuity of \$5000 has been appropriated for its enlargement.

Only nine deaths occurred in this city during the week ending on Saturday last.

Oxford Post Office, Penobscot county, Me. O. Fuller, P. M. is henceforth to be called "Down-East."

The execution of James Porter, one of the mail robbers lately tried and convicted in the Circuit Court of the U. States at Philadelphia, took place on Friday last, at half past 10 o'clock, in presence of a great concourse of spectators. The sentence of Wilson, the other convict has been commuted by the President to imprisonment for twenty years.

Prince Leopold has had a crown assigned to him, and consequently must have a wife, which will accord him two crowns: inasmuch as "a virtuous woman is a crown to her husband." Rumor has allotted to him various spouses. Some say he will wed a sister of the Duc de Chartres; others, that a daughter of the late Duke of Placenza, a young lady with charms to a large amount, and ready cash to the tune of 11,250,000. Prince Leopold has assumed the travelling title of Count Hinnenburg.

Napoleon's mother died in Italy, April 26, aged 83.

POSTSCRIPT.

We stop the press to announce the verdict of the jury in the case of WRIGHT and BROWN. After being out 36 hours, they returned into court with a verdict of NOT GUILTY. The court has adjourned, and it is not probable our readers will ever be troubled to peruse the reports of any more trials growing out of the abduction of Wm. Morgan, and the investigations of the Lewiston Committee.

N. B. The Closing Scene!—We learn that after the jury had rendered their verdict in the above case and were discharged, one of the constables entered a complaint against a citizen, for attempting to smuggle into the juryroom some bread and cheese and a small bottle of liquor, by sewing them in the lining of a cloak. The citizen was sentenced to 10 days confinement in the county jail. A complaint was then entered by one of the jurymen against the constable, charging him with having urged the jury to convict the defendants, and stating to them that he knew it was the opinion of the judge that they were guilty. The constable was ordered to prison, and the District Attorney directed to procure an indictment against him for perjury.

The court adjourned to the 2d Monday in Jan. 1831.
Rochester Craftsman.

The Newburyport Herald publishes an estimate of the flour and grain imported into that town in the six months ending June 30, viz. 8, 755 bbls. flour, 81, 775 bushels corn, 5, 186 do. rye, of the value of \$87, 469.

The second reading of the bill for the emancipation of the Jews, has been refused in the House of Commons,—Yeas 165, Noes 288. Majority against the second reading, 68.

The Bank Robber found and the Money recovered.

After several day's fruitless search, and when the general belief was that Fuller had escaped by sea, on Monday morning it was unexpectedly announced that he had been found, and the larger part of the money recovered. The circumstances of the discovery were substantially as follows;

Early on Monday morning last, Mr. Joel Smith, who had been placed by a Deputy Sheriff as a keeper in the house of Fuller, called up Mr. S. Frothingham, the Branch Bank Cashier, and announced to him that if he would go to Fuller's house, the delinquent and a large part of the money could there be found. Mr. F. immediately proceeding there, found Fuller with about \$39,000 of the Bank bills he had taken. Fuller quietly gave himself up seemingly much overcome by his situation, and was hence conducted to jail.

He stated that he had been at several places in Boston or its vicinity, and had friends who would have done any thing for him. It seems, however, that he found "the way of the transgressor" so hard, that he preferred to encounter the penalties of the law, rather than run the risks of farther attempts at concealment or escape. He will probably take his trial before the U. S. Circuit Court in October next in this city.

After he had absconded, it was discovered that he had embezzled \$17,800 in addition to the money he carried off. This sum having been spent by him together with about \$2000 deficient in the money recovered the Bank will in the first instance lose. A considerable portion of it, however, may be covered by his bonds.—*Pat.*

LAKE ERIE is now navigated by nine fine steamboats, and a large number of schooners. What was the trade on this lake before the last war—say 12 or 18 years ago?—What shall it amount to a few years hence, when the great Ohio canal shall be opened, and even the shores of Lake Superior teem with busy freemen? Michilimackinac, (a post so distant that the news even of the declaration of War against Great Britain did not reach the post for about two months,) is now, as it were, close by us—with in 8 or 10 days travel from the Atlantic cities; and the waters of Michigan are united by navigable communications both with St. Lawrence and the Hudson, and soon will be with those of the Ohio.—*Colonial Advocate.*

Marsh, Capen and Lyon, of this city will publish in the course of next week the addresses of Rev. Messrs. Dean and Clark before the Grand Chapter of Massachusetts, accompanied by Messrs Poinsett's and Livingston's delivered at Washington city.

Mine host, of the Washington Hotel, on the neck, has a rare collection of Animals, "foreign and domestic," for the gratification and instruction of his visitors.

ALGIERS.—It is mentioned under the Paris head that the first division of the expedition against Algiers would sail on the 11th, another on the 12th, one on the 13th, one on the 14, and the remainder on the 16th.

The body of a man, much mutilated, wearing duck trousers, supposed to have been in the water some months, washed ashore near New Bedford 24th ult, and was decently interred.

The corner stone of a 'Female Lying-in Hospital,' has been laid in New York.

THE WREATH.

THE END OF THE PIOUS MAN.

How soft and downy is the dying bed
Of him, who longs to slumber with the dead;
Whose hopes are fixed on heaven!
No cloud of terror darks his eyes,
Or hides from him the heavenly prize,
For which his soul hath striven.

Beloved by all, he meets his happy doom.
Beloved by all, he sinks into the tomb;
And knows no fear of death.
No tongue is near to sting his fame,
To blast his pure and perfect name,
With dire polluted breath.

Upon his modest tomb, which men hold dear,
Sweet friendship, ling'ring, drops a silent tear.
Religion tells his fate.
The Muses strike the lyre of song!
While memory bears his deeds along,
As patterns for the great.

From Hood's Comic Annual.

THE BACHELOR'S COMPLAINT.

They're stepping off, the friends I knew,
They're going one by one;
They're taking wives to tame their lives,
Their jovial days are done.
I can't get one old crony now
To join me in a spree;
They've all grown grave, domestic men—
They look askance at me.

I hate to see them sobered down,
The merry boys and true;
I hate to see them sneering now
At pictures fancy drew.
I care not for their married cheer,
Their puddings and their Soups;
And middle-aged relations round
In formidable groups.

And though their wife perchance may have
A comely sort of face,
And at the table's upper end
Conduct herself with grace;
I hate the prim reserve that reigns;
The caution and the shape;
I hate to see my friend grow vain
Of furniture and plate.

O! give me back the days again
When we have wandered free,
And stole the dew from every flower,
The fruit from every tree.
The friends I loved, they will not come,
They've all deserted me,
They sit at home and toast their toes,
Look stupid and sip tea.

By Jove! they go to bed at ten,
And sup at half past nine—
And seldom do they now exceed
A pint or so of wine!
They play at whist for sixpences,
They very rarely dance;
They never read a word of rhyme
Nor open a romance!

They talk, forsooth! of politics,
Of taxes and the crops;
And with their wives they tag about
For patterns at the shops.
They're skilled in butter, cheese and soap,
And learn'd in butcher's meat,
And know exactly what they pay,
And every thing they eat!

And then they all have children too,
To squall through thick and thin,
And seem right proud to multiply
Small images of sin;
And yet, you may depend upon't,
Ere half their days are told,
Their sons are taller than themselves,
And they are counted old.

Alas! alas! for years gone by,
And for the friends I've lost,
When no warm feelings of the heart
Was chilled by earthly frost;
If these be hymen's valued joys,
I'd have him shun my door,
Unless he'll quench his torch and live
Henceforth a BACHELOR!

YOUTH AND AGE.

'Tell me, what's Love?' said Youth, one day,
To drooping Age, who crost his way:
'It is a sunny hour of play,
For which repentance dear doth pay;
Repentance! Repentance!
And this is Love, as wise men say.'

'Tell me, what's love?' said Youth once more,
Fearful, yet fond, of Age's lore.
'Soft as a passing summer's wind,
Would'st know the blight it leaves behind?
Repentance! Repentance!
And this is love,—when love is o'er.'

'Tell me, what's Love?' said Youth again,
Trusting the bliss, but not the pain.
'Sweet as a May tree's scented air,—
Mark ye what bitter fruit 'twill bear,
Repentance! Repentance!
This, this is Love—sweet Youth, beware!

Just then, young Love himself came by,
And cast on Youth a smiling eye;
Who could resist that glance's ray?
In vain did Age his warning say,
'Repentance! Repentance!
Youth laughing went with Love away.

Tom. Moore.

ODE.

SUNG AT THE DUDLEY CELEBRATION, 24 ULT.

Ye are Gods building saith the word,
Raised by Jehovah's hand;
The sacred Temple of the Lord,
And beauty of the land.

As trees from forests ye were brought,
And by divinest skill,
Fit for the heavenly building wrought,
By your Grand Masters will.

As stones uncouth in quarries lie,
So ye in Sins were found,
Sought out by the all Seeing Eye,
And raised from sinful ground.

As living stones in order stand,
When raised by plumb and line,
Ye are a building wisely plann'd,
In order most divine.

Here *Wisdom, Strength, and Beauty* join,
With harmony and love,
And here, by truths unerring line,
The workmen justly move.

This is the Temple of our God,
From ages past has stood;
This is the path the worthies trod,
The perfect and the good.

When every emblem found on earth,
Of heavenly things shall die;
May God admit our souls above,
To brighter scenes on high.

A LAPLAND WEDDING. It is death in Lapland to marry a maid without her parents' or friends consent, therefore, if one bear affection to a young maid, upon breaking thereof to her friends, the fashion is that a day is appointed for their friends to meet to behold the two young parties run a race together. The maid is allowed in starting the advantage of a third part in the race, so that it is impossible, except she will of herself, that she should be overtaken. If the maid overrun her suitor, the matter is ended; he must never have her, it being penal for the man to renew the offer of marriage. But if the virgin hath affection for him, though at first running hard to try the truth of his love, she will (without Atalanta's golden balls to aid or retard her speed) pretend some casualty, and a voluntary halt, before she cometh to make an end of the race. Thus none are compelled to marry against their own wills; and this is the cause that in this poor country the married people are richer in their own contentment than in other lands, where so many forced matches make feigned love, and cause real unhappiness.

Zeal without knowledge, is like fire without light.

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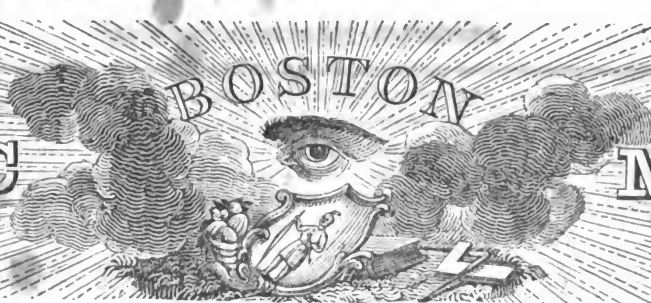
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BOSTON MASONIC MIRROR.

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APPEAL TO THE PEOPLE OF VERMONT,

On the subject of the Antimasonic excitement; by the Lodges of Freemasons in the County of Orange, and the Valley of White River.

[Concluded from p. 10.]

It is peculiarly unfortunate that so many members of the Baptist communion should be infected with this mania, as they are believed to have been in every instance heretofore the champions of political and religious toleration. And when we see a society who have preserved the christian doctrines pure in the midst of error and persecution; who at one period of their history have watched the glimmering lamp of Christianity in the secluded valleys of Piedmont; and at another have numbered in their ranks a Ward, a Carey, and a Judson, a Foster, a Fuller, and a Ryland; men, who like Lot, might have stood between the Almighty, and his wrath, when we see the members of *such* a society, enrolling themselves with the antimasonic faction, we are compelled to acknowledge our fears, that *every* religious denomination, is destined in its turn, to be infected with the spirit of persecution. And the leaders of this faction direct all their energies to the producing of the same state of feeling, that in a former age consigned Cranmer and Latimer to the fires of Smithfield. And what is the foundation on which antimasonry rests? We boldly challenge the inquiry; and we as boldly assert that it will be found to be nothing less or more than the abduction of Morgan. A few unprincipled men performed a wicked act, for which they have been arrested, and tried, and sentenced, and punished. The masonic society have never, in the slightest degree, participated in the transaction; but from first to last have stamped upon it the impression of their most decided reprehension. And yet, on the conduct of these individuals has been built the strangely composite structure of antimasonry. Examine all the other matters that have been alleged; the revelations of Morgan, and the disclosures of the "holy company" of seceders that have followed him, and we shall find nothing to induce us to alter this opinion. Morgan's "illustrations of Masonry," false and foolish as they were, contained nothing calculated to implicate the moral or political character of the society. They rather gave it a character of lightness and unimportance, but not of criminality; and the testimony of those who have since withdrawn has amounted to nothing but matter of opinion and declamation, till it has been masticated and again thrown out to the public through the filthy channel of the antimasonic press. The number of those who have seceded is triumphantly alleged as a proof of the mischievous character of the society. But suffer us to inquire how many members of the Christian church would probably secede, if the doing so opened the fairest road to preferment and power? In times of lukewarmness and neglect of religion, we have reason to fear that the ranks would be fearfully thinned, if there was a prospect of the success of a party who held that all religion was founded in imposition, and its professors unworthy of the public confidence. And perhaps we might reckon as many, even in this country, who have voluntarily separated themselves from the church, as there are of masonic seceders. In the times of the primitive zeal of the protestant church, King James of England de-

clared "that the possibility of getting places and employments would make more Catholics than all the considerations of a religious nature combined."* If further proof of this fact were required, the French revolution is precisely to our purpose. There, the most enlightened people in Europe, under the influence of a popular excitement, renounced their religion in a mass. A people of whom there is no evidence that they were less pious than their neighbors, guillotined their priests; desecrated their temples, abolished the christian sabbath, and the worship of the Most High, and substituted that of a harlot, under the name of the Goddess of Reason! And yet the evidences of the truth of Christianity are not in the slightest degree invalidated; and there are, no doubt, many, who if necessary, would seal their profession with their blood. The number of seceding masons then furnishes no evidence of the evil tendency of Freemasonry.

Nor does the manner in which these successions have been made speak much for the purity of motive by which their authors have been actuated. We have, as yet, heard of none who have turned their backs upon the society, on first becoming acquainted with its character. Would not *some one* honest and pious man, during the long period in which this society has existed, have flinched when such impious and abominable oaths were tendered to him, as are said to form a part of our ceremony of initiation?—Would they have waited until they had held offices in the society, and delivered eulogiums upon its character? And above all, would they have agreed unanimously to withhold their renunciations till the present period, when there are antimasonic candidates for governor, and judge, and sheriff, and representative; and when the clergyman must either slander and renounce a society which he knows to be pure and laudable in its character, or leave his "velvet cushion" and the fat living connected with it? These questions cannot be answered in any manner that will not lead reflecting men to shudder at the desert of principle so clearly indicated.

Perhaps the free discussion, so essential to the prosperous existence of republican government, will always nourish political parties in our country: and while these are conducted in the ordinary manner of the attack and defence of public men and public measures, no great evil is to be apprehended. But the peculiarly obnoxious feature of this excitement is, that it enters and violates the sanctity of private life; sets fathers against their sons, and sons against their fathers; people against their ministers, and ministers against their people; and thus dries up, to the extent of its power, all the sources of religious and social enjoyment. And in the midst of all this havoc, its authors insultingly tell us, that it is wholly to be attributed to the influence of Freemasonry!!! To the influence of a society that has always existed in our country, and whose prosperity in every country has been coincident with the prosperity of its civil and religious institutions.

Another serious evil, growing out of this mania, is the debasing effect it has wrought upon our periodical literature. The number of well conducted public journals of a political, literary and religious character, circulated in our State, was exerting a most salutary influence on the literary taste and morals of our people; but if there be a class in this community, who can purchase and read the effusions of the antimasonic presses, loathsome as they are both in a literary and moral point of view, they must mutu-

* See correspondence between Louis XIV and Barillon, in Fox's history of James II.

ally react upon each other, producing a lower and a lower state of degradation: and if these causes continue to operate, the time may arrive when a vicious and besotted population will govern the destinies of this country.

Fellow citizens of Vermont, we desire you to pause and examine this subject with impartiality for yourselves.—Look your masonic neighbors and friends in the face. Examine the tenor of their past lives, and judge for yourselves, instead of being guided by those who have embarked their all in the enterprise of embittering and inflaming your minds. If suffered to exercise your own unbiassed judgment, you cannot believe that Washington, and Warren, and Franklin, and the other fathers of the revolution, who were zealous members of our society, would have given it their support, if its principles were as nefarious as its enemies pretend; or that the great body of pious and learned clergymen who still retain their connexion with the institution, would do so, if its doctrines were anti-christian in their tendency. Some members of the clerical profession have seceded; and one of that number was sent for from a neighboring State, to take a leading part in a convention held in your State House, who once left New England under circumstances that would have prevented the return of any man whose forehead was not most impenetrably bronzed. Other individuals have seceded, when they found their salaries depended on their doing so; and *one*, who has acquired considerable celebrity, is known to have deliberated, and to have consulted his friends, as to the probability of antimasonry becoming popular, before he ventured to embark in its cause. Fellow citizens, we beseech you to weigh the characters of those clergymen and others who have renounced masonry, against that of those who remain steadfast to their masonic professions.

You are told that the members of the masonic society are leagued together to help each other into office; and that an over proportion of the offices of the State have been held by masons. Again we desire you to observe for yourselves, and to take no man's word, for that which you may easily ascertain by exercising your own senses. The complaints of the political influence of masonry have probably produced in this State as great effect as any of the means that have been used; and we cheerfully submit the matter to your decision, in the full confidence that you will find all such complaints entirely without foundation. On the contrary, we apprehend that you will perceive a far greater danger to our political institutions from a different quarter. Our State has heretofore been well governed.—Our best men have usually been called to the highest places of trust and distinction. The standard of morals and intelligence amongst our people has been high, and constantly rising. Our schools are sufficiently numerous and generally well conducted; and an enlightened and liberal clergy have been engaged in diffusing the influence of christianity and letters among all classes of our people.—The social machine was acting with great perfection and the masonic society was regarded as an important part of its apparatus. Its funds were liberally applied to every benevolent object, and its members actively employed in promoting the happiness and prosperity of society. Now, fellow citizens, will you believe that this institution, which you have borne in your bosom for nearly a century; which has prospered in your prosperity and suffered in your adversity, and whose interests are identified with those of the general community: will you believe that this society has all the time harbored the design of subverting your govern-

ment and trampling on our liberties? And this, too, on the authority of a party who have publicly declared that they "approved of the conduct of the despotic Ferdinand of Spain, and the Autocrat of Russia, in banishing freemasons from their dominions." We will not, fellow citizens, admit the degrading belief that such opinions can ever become general among you. We will not believe that the descendants of those men who, with Allen and Warner and Chittenden at their head, repelled the encroachments of British power and the rival claims of two neighboring States, will now submit to be governed by the emissaries of a desperate faction in one of those States.

Fellow citizens, it has been dinned in your ears that our obligations binds us to screen our brethren from justice, to stand by them right or wrong, and to regard the interests of the society as paramount to those of our State and country. These charges we can only meet with a categorical denial. **THEY ARE ALL FALSE.**

And here again we desire you to weigh the testimony of all masons, who have not seceded, against those who have. Compare their numbers and their characters, and we abide your decision. The testimony of the illustrious dead, who have died in fellowship with us, must likewise be taken into the account. For no man of principle could ever live or die in peace, with obligations on his soul such as are attributed to our order. But there are no such obligations. Nor have the seceders when interrogated before courts of justice, dared to say that such existed. They are the second hand coinage, the base forgery of antimasonic agitators and newspaper scribblers.

Fellow citizens, we address you as members of a free, an enlightened, and a religious community. And we desire to make a solemn appeal to your veneration for the benevolent and religious institutions by which our State and nation are distinguished. Shall these be torn down and trodden under foot, to gratify a few unprincipled men who have in view only their own aggrandizement? Our forbearance, and the mild and lenient measures we have adopted, have been all in vain. Lodges have discontinued their meetings; individuals have pledged themselves to avoid attending and to stand neutral in the contest: and the effect has been to increase the acrimony and malignity of the leaders of the party. It is not peace that they desire. And every conciliatory measure goes to disappoint their views and increase their exertions. Will you second these exertions? Will you suffer these moral incendiaries to inflame your minds? It is not the cause of freemasonry we are pleading. We are willing that should take its fate. We are willing to leave it to the unbiassed decision of future times whether the society shall even exist. If it is found to be an unnecessary appendage of the social system, we are aware that no exertions of ours could, or even ought to, avert the time of its dissolution for a moment. But, fellow citizens, it is for the peace and character of our State, and for our rights as citizens of a free government, that we plead; and we trust that our appeal will not be in vain with those who have not linked themselves irrevocably with this faction. We confidently hope and believe, that when the fumes of passion and prejudice shall be dissipated, our people will perceive the folly of waging war of extermination against a numerous and respectable portion of the community, merely because they have been initiated into a charitable society, and will not denounce as criminal an institution which they know to be laudable and beneficent in its character. We are told by antimasons, that all our appeals will be in vain, as they have succeeded in convincing the public that we will not speak the truth, when the character of our order is concerned. This gratuitous assertion is as completely at variance with common sense as it is with the well known character of thousands of our members; and we will not insult the understanding of our respectable fellow citizens by supposing for a moment that it can be credited.

To the leaders of the antimasonic faction we have nothing to say. They have chosen their course, and must expect to rise or fall with the tempest they have excited.— Their political consequence depends on the success with which they inflame the public mind; and there is no reason

to doubt but they will be sufficiently industrious. We would address their consciences, if the course they have adopted did not furnish evidence that they have ceased to be influenced by that agent. Their fate would be only that of the common exciters of popular commotions who are thrown into notice by one wave of faction, and buried forever by that which succeeds it, were it not that they have assiduously set themselves to sever and destroy all the social and charitable bonds by which society is united. This conduct has earned for them a character of deeper and more indelible infamy than belongs to any other party or class of men that have existed in our country. But to the honor of our State and nation their number is comparatively small. The ranks of the party are filled by the influence of ignorance and prejudice and fear; while the managers who stand behind the curtain and direct the movements on the public stage, are limited to a few disappointed men, who have failed of obtaining the confidence of the public by honorable means, and are now willing to resort to any means to acquire an ephemeral popularity. And a prostituted newspaper press furnishes the medium through which they actuate the antimasonic exhibition. The business of writing, and printing, and publishing, in this country, is greatly overdone; and the land is deluged with the trashy abortions of the laboring press. The market was overstocked, and the literary operatives were upon the point of 'striking,' when the antimasonic excitement opened a new channel for their enterprise, and gave life and activity to 'the trade.' And a contribution is in the way of being levied upon the community, for antimasonic garbage, that would give a bible to every destitute family from the St. Lawrence to the Mississippi.

To our masonic brethren we beg leave to address a warning, that they be not infected with the factitious spirit of the times. Guard yourselves carefully, we beseech you, against this contagion. We are aware that as men, and possessing the ordinary passions of men, you will be but too liable to repel with too much asperity, charges so replete with insolence, and falsehood, as those preferred against you, by the antimasons. But we would recommend above all things, that individual collision should be avoided. We cannot retort upon antimasons in their own language, without the basest degradation; and we are constrained to believe, that in our intercourse with individuals, a dignified silence on this subject, will be our best course. There is no danger that political antimasonry, will ever obtain the control either of our national, or any of the State governments. It may lead the way, in the pollution of the public moral, and thus be one of the causes, of the final subversion of our excellent government. But this *incubus* will never be allowed to sit astride the vitals of our body politic. We would recommend that the meetings of the society should be punctually attended; as experience has shown, that all attempts at conciliation, by discontinuing our meetings, have only increased the hostility of our enemies.* It is the men, and not the society, they desire to destroy. The contributions for charitable purposes, should by no means be diminished; nor should the exertions of the members, in the cause of popular education, be slackened. The spirit of the age requires increasing efficiency, in the cause of humanity; and the masonic society should continue to take the lead in every philanthropic enterprise.

Finally, we pledge ourselves, to each other and to the public, that we will endeavor, in future to live more in accordance, with the principles of the society of Free and accepted Masons; and we most solemnly affirm in the fear of God, that those principles, so far as they have come to our knowledge are not at variance with the doctrines, and duties, of the christian religion, or with the duties that we owe to the community, or the government, under which we live. We have never taken an obligation, in any manner binding us, to screen a brother from deserved punishment; nor is there any principle, recognized in our society, by which we are authorized to administer any other punishment than admonition and expulsion from the lodge.

*Many of the lodges in western N. York, in the hope of quieting the public mind, gave up their charters and voluntarily discontinued their meetings. The effect was a great increase, instead of diminution of antimasonic virulence.

SIBYLLINE LEAVES.

NO. 19.

DISCONTENT.

Who dares incur the fury of a crowd?
Who never to a faction's mandate bowed?
Such manly virtue, of a manly age,
Has its past being on th' historic page.

Again the President resumes his chair,
Oppressed with plaudits of each Member there.
Soon rises, in his place, AN INLAND MAN;
First scrapes a bow, and then his speech began.

"My gracious! what a larned speech
Was that what you haive made!
It was so fine I cannot tell
A word of all you saide.

"Twas pretty kind o' good I guess,
I seed the Doctor wink,
And Parson T——r rub his hands—
It suited 'em I think.

I'd like to know, Sir, what you saide
Of balers and of death:
They gin my neck a cutish pain,
And amost stopped my breath.

If, Squire, you intended it
For them are Broiler-folks,
Jo Miller sursly must ha' taught
Such capalocial jokes.

I wish as how you'd haive a care
Toe make it out quite plain,
That you don't mean *our folks*, if you
Should tell them things again.

Some thought how you was quizing-like,
And got a little cross.
I told 'em, Sir, it couldn't be,
Because you was *our Boss*.

Oh! I'm a perfect yankee born,
And know a thing or two!
So I'll jist tell some raal things:
I ough that they are true.

I was a thinkin toe myself,
Yeu see, as I come down,
That we should make a mortal stir.
And cram up this ere town.

But here we set, quite lonesomelie,
From mornin until noon;
I'm glad when it is dinner-time;
I hope it will be soon.

Then, in the arter part o' day,
We haive a few school-boys;
But, Sir, we can't do nothin then,
They make such tarnal noise.

This place is most united cold,
Endangerin our lives:²
We'd better keep our hats on, Sir,
Like Representatives.

If we intend toe tarrie long,
Send for the women-folks—
I saw *eight* here the other day,³
Wrapped up in great big cloaks.

I count that they were *white* folks too—
I couldn't see a face—
I'm sure they're not ashamed for toe
Be seen in this ere place.

I hope they aint afeard toe come
And see our speeches made:
They haive more larnin and more grit
Than Emmons's, 'tis saide.

I'm not afeard toe tell you all
That I haive got toe tell;
For if they put it into print
They'll doe it very well.

I don't know how they doe it, Sir:
I once did talk apiece,
And when the writer writ it out,
It was as slick as grease.⁴

You'd better git some more folks here,
By any sort o' way;
For if you don't I rather guess,
I don't intend toe stay.

I van they are too cute for us;
They doe not mind our calls;
For here we set amost all day,
A talkin toe the walls.

We've bin a long time from our hams;
The folks feel great consarn;
They've hearn strange things bout Can-ni-bals,
As I doe partlie larn.

Sir, it was told in our town,
And many spose it true:
They gabbled up a three-yoke-team,
The cart and driver too.⁵

My woman is quite narvous, Sir,
In these ere parlous times,
When people tell all sort o' things,
And put 'em into rhymes.

I've never seen such cause afore
Toe doubt our Libertie;
We ruiate ourselves so fast
It amost makes me cry.

Therefore if we doe wish toe save
This nation from a fall,
We must begin the glorious work
In this ere very Hall.

I sine, if I doe git more time,
Toe tell you somethin fine;
Eut as its amost one o'clock,
I move we go and dine.

1 It was supposed he was delegated from a tribe of Indians in the Rocky Mountains; and undertook the distant tour in order to enlighten the benighted and ignorant population in the regions of the Convention. He was frequently seen to flourish the tomahawk and scalping knife.—*Vide Dexter's Travels.*

2 Jan. 1st, 1830.

3 This is really too severe. That the ladies should have so little curiosity is altogether incredible. Elegant men! profound scholars! able statesmen! exemplary moralists!—these to form no attraction!—The thing is impossible.

4 See Report of Debates, pp. 1—48.

5 A matter of fact. There is a celebrated work in French, entitled "Les Grands Gourmands," which gives the particulars of this horrid catastrophe. There certainly is something hard of digestion in it. But our business is to state facts, not explain them. A French Chymist, however, is of opinion that the gastronomic capabilities of a right Beef-eater have the peculiar quality of oxydizing to an incredible extent. Our Doctors concur in this opinion.

We have heard, in our intercourse with Antimasons, similar assertions to the following. We believe the one here quoted, can be found in St. Green's Herald.

"A justly offended God never let loose a scourge so dreadful, upon the churches, and the community, as Masonry."

Comment.—"And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troublest Israel? And he answered I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. 1 Kings, xviii, 17, 18.

From the Hampshire Sentinel.

DEGREES OF ANTIMASON.

Question. Whence came you?

Answer. From a lodge of the sainted Morgan, at Batavia.

Q. What came you here to do?

A. To learn to overthrow masons and exalt myself.

Q. Then I presume you are an Antimason?

A. I am, try me.

Q. How will you be tried?

A. By the broad-axe and butcher-knife.

Q. Why by them?

A. Because they are useful implements of our profession.

Q. Where were you made an Antimason?

A. In a regularly constituted lodge of Antimasons.

Q. How many constitute a regular lodge?

A. Three or more.

Q. When composed of three, of whom does it consist?

A. Moderator, Secretary and Treasurer.

Q. How were you prepared?

A. By being divested of candor and respect for the truth, hoodwinked with prejudices, and having a cable tow of malice about my neck, in which condition I was conducted to the door of the lodge.

Q. How did you gain admittance?

A. By three distinct knocks.

Q. To what do these knocks allude?

A. To the three jewels of an Antimason, which are perjury, apostacy and malevolence.

Q. How were you received?

A. On the edge of the broad-axe, presented to my throat, which was to teach me, that at the command of my superiors, I should not hesitate to hew, cut, slay and destroy the wicked masons, and exterminate them from the face of the earth.

Q. How were you then disposed of?

A. I was conducted to the centre of the lodge, caused to kneel on my right knee, my left being supported on the head of the broad-axe, my left hand supporting Bernard's Light on Masonry, the butcher-knife and bayonet crossed, both stained with asses' blood, and my right hand firmly grasping the bristles of a swine, in which due form I took the obligation of Antimason.

Q. Please repeat it.

A. I, A—B—, of my own free will and accord, in the worshipful presence of these enlightened and benevolent Antimasons, and this most worshipful lodge, erected to Moloch and dedicated to Judas Iscariot, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, forever conceal and never reveal the mysteries of this degree, except to a true and loving Antimason, or within a regularly constituted lodge of such. Furthermore, that I will slander, traduce and abuse Masons, at all times and places, to the extent of my ability. Furthermore, that I will not believe anything a mason may say, if I know it to be true, and that I will believe whatever may be told me by an antimason, if I know it to be false. Furthermore, that I will vote for an Antimason, though his qualifications be infinitely below his masonic competitor. Furthermore that I will encourage seceders, and contribute to their support as much as I can comfortably. Furthermore, that I will spare no exertions to make proselytes, by misrepresentation, lying, perjury, and circulating murder stories. Furthermore, that I will not read any masonic publication, nor let any one else if I can prevent it, lest the truth be known. Furthermore, that I will not give the grand Antimasonic word, Arcanum, except in the way in which I shall receive it, and in a low breath. All this, I promise and swear to perform, binding myself under the no less penalty than to be convicted of common sense, and to be accounted rational and of sound mind and memory, if I should in the least, knowingly violate this my Antimasonic obligation.

Q. What followed?

A. I was then instructed as to the three great lights of Antimasonry, by lessons out of the three less.

Q. What are the three great lights?

A. Perjury, mala fides, and slander.

Q. What are the three less lights?

A. Bernard's Light on Masonry, Morgan's Revelations, and St. Green's Herald.

Q. What is an Antimasonic lodge?

A. A barn, cordwainer's shop, or any private place where eels can be broiled.

Q. To whom are they dedicated?

A. To Judas Iscariot.

Q. Why so?

A. Because he was our first Most Excellent Grand Master.

The lecture having been got through with, the following was read for the edification of the Lodge.

Suicide.—On Wednesday the 28d ult, at Painted Post, says the Tioga Gazette, the Rev. Mr. Sanborn, (a renouncing Mason,) committed suicide, by hanging himself. His family were absent on a visit to a neighbor's, excepting a child, which was left to his charge. On their return, the child was found asleep upon the bed; and Mr. Sanborn missing. Shortly after the lifeless corpse of the deceased was found suspended by a rope from one of the rafters in the garret, his knees touching the floor; and from the position in which he was found, it is supposed he must have suffocated by bearing his neck upon the rope. Mr. S. had been a minister of the gospel for some years, and he has recently manifested symptoms of insanity, to which is attributed the fatal act.

MASONIC.—The Anniversary of St. John the Baptist was celebrated in this place yesterday, by the members of the Masonic fraternity. At 11 o'clock a procession was formed at their Hall, and from thence proceeded to Trinity Church, where a large congregation including the beauty and fashion of the town and vicinity were assembled.—The ceremonies commenced with some introductory remarks and an impressive prayer by the Rev. Dr. Th. P. Hunt, of Raleigh—a masonic hymn was then sung, after which an eloquent and appropriate Oration was delivered by Dr. John W. Potts. At the conclusion of the ceremonies the procession was reorganized and turned to the Hall, where a suitable entertainment was prepared by Mr. W. P. Hadly. The weather was favorable, and the audience at the Church appeared highly gratified. We have heard it suggested, that a copy of the Oration will probably be procured for publication.—*Tarborough, N. C. Press.*

At the annual meeting of Norfolk Union Lodge holden in Randolph Mass. the following officers were elected for the current year.

John Wales, M.
Robert Shankland, S. W.
Alexander Edson, Du Bois, J. W.
Jacob Niles, T.
Loring Thayer, S.
Appollas Wales, S. D.
Joshua Thayer, J. D.
Jonathan W. Belcher, S. S.
Henry Thayer, J. S.
Rev. Benjamin Putman, C.
Joseph Tower, Jun. M.
Reuel Packard, T.

ANNUAL CONVOCATION.—The Grand Royal Arch Chapter of North-Carolina, commenced its eighth annual convocation in this place on Wednesday last, and closed it yesterday. The following are the officers elected for the ensuing year:

M. E. Robert Strange, of Fayetteville, G. H. P.
E. Mason L. Wiggins, Halifax, D. G. H. P.
E. James G. Mhoon, Bertie, G. K.
E. William Kerr, Greensboro', G. Scr.
E. Jos. R. Lloyd, Tarborough, G. Tr.
E. Edm. B. Freeman, Halifax, G. Sec.
Rev. Th. P. Hunt, Raleigh, G. Chap.
E. George Blair, Edenton, G. M.

MISCELLANY.

MY COUSIN ISABEL.

Isabel was a Poetess—one of those strange, sweet beings, that sometimes meet us here, and seem like stars wandering away to Earth from their own beautiful spheres. I knew her not till she was fifteen, and she was then all I knew or could fancy of loveliness. She was ever a glad creature, and the young blossoms, that shone like stars on the midnight of her tresses, were not more bright and shadowless, than the sweet brow, that arched beneath them. Hers was indeed a spiritual existence. She loved the glorious things of earth as an Angel loves his own Paradise, and her soul would often blend with them, till the fullness of her ecstasy could find utterance but in tears.—Poetry was, to her a familiar dream—a vision of floating loveliness—and she moved abroad in the light of its inspired Divinity. I have strayed by her side on a summer evening, and listened with her to the mysterious pine-lutes of the forest or the deep murmur of the mountain streams, and gazed upon the moonlight as it was tinting the mists, the waves, and the wooded hills, with the bright coloring of dreams, and looked abroad upon the great Ocean heaving perpetually as if it were the throbbing heart of the Universe, and then her thoughts would have utterance, and her language came like the low music of a twilight wave—the breathing forth of the soul of poetry, that had floated into her spirit from the sky, the flowers, the waters, and all the thousand objects, among which she was wandering—and I yielded to the enchantment, till I could have knelt to her in worship as to a glorious vision sent down from a perfect sphere.

Isabel knew little of society. Her home was where she could gaze at will on the lovely and the sublime, the first opening of the blossoms of Spring beneath the budding tree, and the stately step-pings of the Almighty amid the thunder crags and roaring forests of the mountain. When her thoughts strayed beyond these, it was to hold communion, not with the allurements of society, but with the shining stars, the bright and spiritual worlds above her. Her thoughts went upward, like incense gushing from a broken urn.

'Tis wonderful what changes may be wrought by a few fleeting years in a sensitive spirit. I was alone with Isabel in her arbor on a calm evening of her twentieth Spring, and, when she chanted, as usual, a sweet and tender air, I could not but contrast the passionate melancholy of her voice with the tone of joyousness, with which she had so often delighted me in her girlhood. Isabel was sinking into the grave. Passion had not visited her in any of its fiercer forms, but her heart had sunk down from its starry height, and, like an Autumn flower, was casting its life-breath upon the winds. I looked upon her, and her eyes were raised to Heaven, and as the moon-beams came down and slumbered in their depths, she shook aside her long tresses that seemed to have caught their wildness and darkness from the storm, and a gush of tears, such as come when the heart yearns for language, bathed her cheek, and she sobbed long and loud. At length, her tone and look were changed to their wonted calmness. "I have been thinking," said she, "that I am about to die—about to go away from this cold world, where every thing is chilled in its blossoming. It should be so. I was once a happy creature—my thoughts were Eden birds, that fluttered and sung in the

bright air of Heaven, but died, when their plumage was touched by the Earth. A child of dreams, I sought the world—but I am wearied—wearied now—and I will break my poor lute and die. Oh, whence are the bright visions, that have shed their broken and momentary gleams upon my spirit, and led me on to seek in vain their beautiful realities amid all the changes of existence! I have often dreamed, that we must have lived in some other and more glorious state of being, and that the mysterious glimpses, that here linger round our souls are the broken remembrances of that better realm. They are brightest in childhood—they picture a rainbow in every tear—and, in our infant thoughtlessness, we imagine them the shadows of the glories, that await us in life, but, as we journey onward; they begin to dissolve away, the music, with which they came over us, swells faintly and more faintly upon the blast, till, at length, we awake, and find, that all is but a cold and bitter mockery!"

In a few days we laid Isabel in her grave. She slumbers in a retired spot, and it has often been my consolation to go and muse alone over her silent resting place. During my late visit, I pencilled an unworthy tribute to the memory of the child of song.

Dear Isabel, again I come to linger and to weep
Upon the spot where wild flowers spring to mark thy
place of sleep,
And as I kneel beside thy urn, thy spirit from afar
Comes over my memory like the tone, the music of a
star.

Thou wert the roselight of a morn—the Idiot of my
dreams,
And life, with thee, was like the fall of Summer's quiet
streams,
And, if a dark cloud ever came upon my visions fair,
Thy love shone o'er the gathering shade, and left the
rainbow there.

Thy breezy step is seen no more upon the blue hill's
brow,
And Beauty's early light has left my darkened day
dreams now—
But my long spirit brightens yet, like that immoral
flower,
That sends abroad at eve, the rays it drank at morn's
first hour.

Dear minstrel girl—thine was the high, the holy gift
of fire,
And beautiful its flashes played around thy glowing
lyre,
But it consumed thy heart, for there its centred bright-
ness fell,
And thou art now a thing of dust, my own loved
Isabel!

New England Weekly Review.

From the London Courier.

THE STORY OF LADY ELEANOR BUTLER AND MISS PONSONBY.

The romantic history of these two ladies has frequently been before the public in a partial form; but we believe the circumstances connected with it have never been clearly stated. Any traveller cannot pass thro' the beautiful vale of Llangollen without having pointed out to him the valley in which they have dwelt. The following interesting particulars on the subject are from the Brit. Mag.: they evidently are from the pen of a writer who knew both the ladies well. One of them was of the family of Ormand and the other of Besborough. In early life they formed a romantic at-

tachment, as deep as it proved to be lasting, and determined to enjoy their friendship in perfect seclusion. Their history is briefly as follows:

"By a singular coincidence, which struck their imagination, they were both born in Dublin, on the same day, in the same year; and they lost their parents at the same time; so that these orphans seemed intended by the hand of Providence for mutual sympathy. They were brought up together, and, as they grew in years, talked over the similarity of their fates, and easily persuaded themselves that they were designed by Heaven to pass their lives together. They spent much of their time at the Castle of Kilkenny: the seat of the Ormand family, where they were observed to shun the society of others, and always to seek retirement within themselves; and as they were now about eighteen, at a time of life when their settlement in the world might be looked for, it was the anxious wish of their friends that they should mix with company as other young persons of their age and sex. One morning, however, they were missing, and no inquiry could trace them in the neighborhood; but at length they were discovered in disguise on board a merchant's vessel, about to sail from the harbor of Waterford. They were brought back and separated, and every means taken to wean them from this extraordinary, and as it appeared to their friends, most injurious attachment for each other; but it seemed fixed and unalterable, and for some time they were allowed to pursue the bent of their own inclinations.—They again proceeded to a seaport, embarked in a Welsh trader, and were landed among the romantic mountains of North Wales. From thence they proceeded from the coast, through the chain of the valley I have mentioned, at that time all but closed from human intrusion, and nearly impassable, except by goats and mountain ponies. Here they searched in vain for a retired spot in which they could fix their residence. The dreary and desolate region presented no habitation which could afford them even a temporary shelter; and they passed through the last valley of Llangollen, and were about to leave in despair a secluded district, where they had fondly hoped to settle themselves. 'While leaving this last place with heavy hearts,' said Miss Ponsonby, when communicating her history to me, 'we turned round to look a last look at this land of promise; the setting sun was then shining on the romantic ruins of Dinas Bran, and its sloping beams gave to the wooden sides of the glen so lovely an aspect that it seemed to invite our return; so we determined to go back and again search for a residence in the shadow of the mountains.' They could find none for the night but a mean hovel on the naked side of the hill, and in this they sheltered themselves, and the next morning agreed with its poor inmates for their hut. Here they set themselves down and began those improvements on the bleak and barren rocks which now adorn this lovely valley.

"When their absence was known, the nurse of one of them, Mary Carryl, was inconsolable for their loss. She too set out in search of them through the mountains, and after a long and weary pilgrimage, found them in the comfortless cabin.—She determined not to leave them, and was the only attendant that for years supplied them with necessities. Their friends now finding their resolution of abandoning the world unalterable, no longer pressed their return, and they began to improve and beautify their rugged residence; but when they had effected much, it was notified to

them by the proprietor of the mountain, that they must leave it. While very disconsolate at this notification, their faithful Mary Carryl disappeared; and it was supposed she was tired of their solitude, and had returned to her own home;—after some time she came back, and throwing paper on the table, 'Now, my dear children,' said she, 'you are settled for life.' The paper was a lease of a large tract of the mountain, which she had obtained from the proprietor, having gone to London and purchased it with her own earnings. From that time the grounds rose in great beauty; and a cottage distinguished for its taste, elegance and seclusion, rose in the bosom of the plantation. The fame of these elegant but eccentric girls now expanded, and several persons of the highest rank sought an introduction; but they persevered in their determination, and for twenty years, I believe, never slept out of their own cottage, nor admitted a stranger into it.

Poor Mary Carryl is long since dead. Over her grave is a tomb, a triangular pyramid, with three faces for inscriptions. The author describes his affecting visit to the church-yard in company with Miss Ponsonby. The second tablet has been filled up. Lady Eleanor Butler died about twelve months ago; and her accomplished and desolate friend is now patiently waiting the moment when she shall be called to join her in a better world; & the triangular monument of Llangollen church-yard will be filled up with the most romantic and interesting story in existence.

SCIENCE AND LITERATURE.

METEORIC PHENOMENON CONSIDERED MIRACULOUS.—The British Magazine for April contains an article of great interest under the above title. The object of the writer is to account upon natural principles for recent occurrences which have been considered miraculous. He first relates the statement of the appearance of a cross in the sky, at Migne, in Polotiers. He first relates the atmospheric fluid is homogeneous and of equal density; the rays of light pass without obstruction or alteration in their shape or direction; but when they enter from a rarer into a denser medium, they are refracted or bent out of their course, and this with greater or less effect, according to the different degrees of density in the media or the deviation of the ray from the perpendicular. If the second medium be very dense in proportion, the ray will be both refracted and reflected; and the object from which it proceeds will assume a variety of grotesque and extraordinary shapes, and it will sometimes appear as in a reflection from a concave mirror, dilated in size and changed in situation.—"I shall mention a few striking effects which are known to proceed from this simple cause. The first is the mirage seen in the deserts of Africa.—Mr. Monge, a member of the National Institute, accompanied the French army in Egypt. In the desert between Alexandria and Cairo, the mirage of the blue sky was inverted, and so mingled with the sand below as to give to the desolate and arid wilderness an appearance of the most rich and beautiful country. They saw in all directions green islands, surrounded with extensive lakes of pure transparent water. Nothing could be conceived more lovely and picturesque than the landscape. In the tranquil surface of the lakes, the trees and houses, with which the islands were covered, were strongly reflected with vivid and varied hues, and the party hastened forward to enjoy the cool re-

freshments of shade and stream, which these populous villages proffered to them. When they arrived, the lake on whose bosom they floated, the trees among whose foliage they were embowered, and the people who stood on the shore inviting their approach, had all vanished—and nothing remained but a uniform and irksome desert of sand and sky, with a few naked huts and ragged Arabs. Had not they been undeceived by their nearer approach, there was not a man in the French army who would not have sworn that the visionary trees and lakes had a real existence in the midst of the desert."

There is much practical wisdom in the following remarks of Dr. Franklin:

All human situations have their inconveniences: we feel those that we find in the present, and we neither feel nor see those that exist in another.—Hence we make frequent and troublesome changes without amendment, and often for the worse.—In my youth I was a passenger in a little sloop, descending the Delaware; there being no wind, we were obliged when the ebb was spent, to cast anchor and wait for the next. The heat of the sun was excessive, the company all strangers to me, and not very agreeable. Near the river side, I saw what I took to be a pleasant green meadow, in the middle of which was a large shady tree, where it struck my fancy I could sit and read, and pass the time agreeably till the tide turned. I therefore prevailed with the captain to put me ashore. Being landed, I found a great part of my meadow was really marsh, in crossing which to come at my tree, I was up to my knees in the mud; and I had not placed myself under its shade five minutes before the mosquitoes, in swarms, found me out, attacked my face and legs, and made my rest impossible, so that I returned to the beach and called for a boat to come and take me on board again, where I was obliged to bear the heat I had strove to quit and also the laugh of the company. Similar cases in the affairs of life have often fallen under my observation.

JOURNEYMEN PRINTERS.

'From high to low in New England, and at the South, they are the same careless, well-informed, good-hearted men—knowing how to act better than they do; nothing at times, yet every thing if occasion requires it; we have seen one and the same individual of the craft a methodist minister at Carolina, a boatman on the western canal, a sheriff in Ohio, a sailing master on board a privateer, a fiddler in New Orleans, a dandy in Broadway, New York, a pressman in a garret printing office, without a settled habitation any where!—'

Having nothing to loose, no calamity can overwhelm them, and caring to gain nothing, no tide of fortune carries them upward from the level where they choose to stand; the least to be envied, yet the happiest dogs in Christendom. Philosophers by practice, and spendthrifts by inclination, they complain not when the stomach cries for bread and they have no bread to give; and in the next hour, if fortune favors them with the means, expend more for unnecessary delicacies that would serve to keep them on wholesome food for a whole week."

Female Beauty.—From an essay in the last number of Mrs. Hale's Ladies Mag., on Beauty.

To sum up the whole, the charms that are really indispensable to being beloved, may be possessed by every one who is not personally, or mentally, or morally deformed. Let us enumerate them.

Firstly—an eye, whether black, blue, or gray, that has the spirit of kindness in its expression.

Secondly—a mouth that is able to say a good deal, and that sincerely. Its teeth kept as clean as possible, must be an argument of cleanliness in general; it also must be very good natured to servants, and friends that come in unexpectedly to dinner.

Thirdly—a figure that shall preserve itself, not by neglecting any of its duties but by good taste, exercise, and a dislike of gross living. A woman may be fond of almost any pleasure under the sun, except those of tattling, and the table, and ostentation.

Fourthly—the art of being happy at home, and making that home the abode of peace. Where can peace dwell, if there be not piety? These qualities will sway the souls of men, when the shallower perfections enumerated in this article would cease to charm. A good heart is the best beautifier.

FEMALE CHARACTERISTIC.—I never met a female, from the flat-nosed and ebony-colored monster of the tropics, to the snow-white and sublime divinity of a Greek isle, without a touch of romance: repulsiveness could not conceal it, age could not change it. I have found it in all times and places; like a spring of fresh waters starting up even from the flint—cheering the cheerless, softening the insensible, renovating the withered—a secret whisper in the ear of every woman alive, that to the last, passion might flutter its rosy pinions round her brow.

DUTIES.—A life of duty is the only cheerful life;—for all joy springs from the affections; and 'tis the great law of Nature, that without good deeds, all good affection dies, and the heart becomes utterly desolate. The external world then loses all its beauty; poetry fades away from the earth; for what is poetry, but the reflection of all pure and sweet, all high and holy thoughts? But where duty is—

"Flowers laugh beneath her in their beds,
And fragrance in her footing treads;—
She doth preserve the stars from wrong,
And the eternal heavens, through her, are fresh and strong."

A receipt for destroying catapillars. Take a long pole and tie a piece of sponge at the end—dip this in spirits of turpentine, and conduct it to the nests—the spirits will penetrate them and affect the vermin to such a degree that in ten minutes they will be completely destroyed. With one gill five trees were lately cleansed.

NEW COMET.—A Hamburg paper of the 4th May, speaking of a recently discovered comet, says—'The new comet has a small, but very brilliant, nucleus, a bright body, and a pale train, about 2 1-2 deg. long. Were it not for the moonlight it could be seen without the help of a glass. It moves very slowly to the North East, and will probably be visible for a considerable time.'

THE REPOSITORY.

"Blending the useful with the sweet."

For the Masonic Mirror.

ON HEARING THE CHURCH-BELLS.

A gloom will o'er my senses steal ;
 Oft as I hear yon distant peal ;
 It strikes upon my sadden'd heart,—
Recalls events ;—Dear friends depart !
 In early days, when fancy charm'd ;
 When youth's gay dream my bosom warm'd ;
 Joyous, each sound fell on my ear ;
 Sorrow near sought to mingle there.
 A *warning voice* ! I heard thee now ;
 Soon, sad, will be thy fall, and low ;
 Soon, to the busy throng, thou'd't tell,
 Of her, who bade this world farewell !
 Her withered hopes, sad thoughts recall ;
 For her, no kindred tear will fall !
 Ingratitude has barb'd the dart,
 Which pierced a trusting feeling heart.
 Yet *ONE* perhaps ; *whose soothing power*
Sustain'd her in afflictions hour ;
 May hover near her humble bier,
 And to her memory drop a tear.

CAROLINE.

ON BELLS.

Bells were formerly used by the Romans to designate the times of bathing and for other purposes ; and thence they were naturally applied, by the Christians of Italy to denote the hours of devotion, and to summon the people to church. They were first introduced about the fourth century. The Turks after the taking of Constantinople, prohibited the use of bells, under pretence that, their sound would disturb the repose of departed spirits, which, according to their belief, wander in the air. But in this they are supposed to have been influenced more by political, than religious motives ; *lest*, the ringing of bells might serve as a signal for revolts.

The uses of bells are summed up in the following distichs, which were frequently inscribed upon them.

Funera flango ;	I tole at funerals ;
Fulgura frango ;	I break the thunderbolts ;
Sabbata pango ;	I announce the Sabbath ;
Excito Centos ;	I rouse the indolent ;
Dissipo ventos ;	I dissipate the winds ;
Paco cruentos."	I appease the cruel !

ANOTHER.

"Luado Deum Verum ; plebem voco ; conjuco clerum ;
 "Defunetos floro ; pestem fugo ; festa decorto."

I praise the true God ; I call the people, and the priest together ; I mourn for the dead ; I drive away pestilence ; I adorn the festivals.

Matthew Paris observes that anciently the use of bells was prohibited in time of mourning ; though at present they make one of the principal ceremonies of mourning.—Mabillon adds that, it was an ancient custom to ring the bells for persons about to expire, to advertise the people to pray for them ; whence our *PASSING-BELLS*. Sabineau observes that, the custom, of ringing bells at the approach of thunder, is of some antiquity ; but the design was not so much to shake the air, as to call the people to church to pray, that the parish might be preserved.

In the times of *Popery*, bells were baptized and anointed, *oleo chrismatis*, (with consecrated oil) ; they were exercised and blessed, by the Bishop ; from a belief that when these ceremonies were performed, they had power to drive the devil out of the air ; to calm tempests ; to extinguish fire ; and to recreate even the dead. The ritual for these ceremonies is contained in the *Roman Pontifical* ; and it was usual, in their baptism, to give the bells the name of some saint. And the names were sometimes cast upon their edges.

The practice of ringing bells in change, on regular peals,

is said to be peculiar to England. Whence Brittain has been termed the *Ringling Island*. There are or were, in London, several societies of *ringers* ; particularly one known by the name of the *College youths* ; of this, Sir Mathew Hall, Lord Chief Justice of the Kings Bench, was a member in his youthful days.

LET THE SOUND ECHO TO THE SENSE.—The following sentence most beautifully exemplifies this precept of *Horace* ;

Ordinary minds seldom rise above the dull uniform tenor of common sentiments, like those animals that are condemned to creep on the ground, all the days of their lives ; but the most lowless exertions of an original genius, like the flight of an eagle, are towering, though devious ; its path, as the course of a comet, is blazing, though irregular ; and its errors and excellencies are equally inimitable.

AMBITION.

The ambition of a *silly fellow* will be to have a fine equipage, a fine horse and fine clothes : things which any body that has money, may have as well as he ; for they are all to be bought : but the ambition of a man of *sense* and honor is, to be distinguished by a character and reputation of knowledge, truth and virtue ; things which are not to be bought, and that can only be acquired by a good head and a good heart.—*Chest*.

"Ambition is but ashes, and beauty but clay. Manhood, is but a skeleton, and attraction but 'food for worms.' Thus forever will it be with man ! Like a fair ship he must go down, and the waves hide him. Love with its blandishments is but a dream—life but a thing which to day is, and tomorrow is not ! But when I see the moon-beam rest upon the graves of those loved by me in youth, I think of other worlds, where the disappointments of this, will pass like a summer cloud away, and fruition take the place of mortal mockery."

DANTE.—The secret of Dante's struggles thro' life was in the reckless sarcasm of his answer to the Prince of Veronea, who asked him how he could account for the fact, that, in the household of princes, the court fool was in greater favor than the philosopher. 'Similarity of minds, said the fierce genius, 'is, all over the world, the source of friendship.'

A VILLAGE LIGHTED BY NATURAL GAS.—The village of Fredonia, in the western part of New-York, presents this singular phenomenon. The village is forty miles from Buffalo, and about two from Lake Erie : a small but rapid stream called the Canadaway passes through it, and after turning several mills discharges into the lake below ; near the mouth is a small harbor with a light house.—While removing an old mill which stood partly over this stream in Fredonia, three years since, some bubbles were observed to break frequently from the water, and, on trial, were found to be inflammable. A company was formed, and a hole, an inch and a half in diameter, being bored through the rock, a soft faetid limestone, the gas left its natural channel and ascended through this. A gasometer was then constructed, with a small house for its protection, and pipes being laid, the gas is conveyed through the whole village. One hundred lights are fed from it, more or less, at an expense of one dollar and a half yearly for each. The flame is large but not so strong or brilliant as that from gas in our cities : it is however in high favor with the inhabitants. The gasometer collected eighty-eight cubic feet in twelve hours during the day ; but it is stated that more might be procured with a larger apparatus.

A *POSER*. Taylor, the water poet, who lived in Charles the First's time, gives the following line as reading backwards and forwards the same:—

'Lewd did I live & evil I did dwell ;'

and adds, 'I will give any man five shillings a piece for as many as he can make in English.

THE VERY LAST.—Why, said a cockney, is a cup of tea like marrying a second time ? D'ye give it up ? Because it's *re-wiring*.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, JULY 17, 1830.

TO ALL CANDID ANTIMASONS.

Wonder not, reader, that we address the *candid* of the antimasonic party ! for whatever you may think, *we* yet hope that something remains among them, of the ordinary christian virtues ; and possibly even a remnant of *candor* may continue mercifully to abide in the breasts of some of them. At all events we cannot refrain from this once addressing our opponents ; to give vent to our apprehensions and the feelings of patriotism and benevolence, inspired by the present posture of their affairs.

Antimasons! hear us, and answer us. Look at your deluders ; and tell us candidly ; are you not ashamed to own them for your leaders and associates ? Study their characters, some of them marked by the most disgraceful vices, and stained with blood, and answer us. Are you willing longer to follow such abandoned citizens, or even to travel with them in the same road ? *Citizens* did we say ! they are unworthy the sacred name of citizens of our free republic. Antimasons of candor ; antimasons, who love your country ; antimasons, who have yet remaining, in your bosoms, a lurking particle of the moral virtues ; we conjure you to "*knock at your breasts and ask your consciences*;" are you prepared to follow, *all lengths*, and without compunction, such men as the *Greys, De Wolf, Anderton, Greene, Spencer, Sandborn, Rollins, Allen, Giddens, Mann, Bernard*, and a host of others, whose very names we refrain, in charity, from repeating. Many of their characters have been elucidated, heretofore, in the *Mirror* ; and we will now only touch upon some of them. The two *Greys*, father and son, says the Albany Record, who were recently convicted of *murder* at Batavia, Genesee county, were members of the notorious Le Roy convention and signed the famous antimasonic declaration of independence.

Dr. *Thaddeus K. De Wolf*, an active, leading, and very "patriotic" member of the Connecticut antimasonic State convention, has been convicted of attempting to commit a *rape* on a *deaf and dumb girl*, and sentenced to fifteen years imprisonment in the State Prison.

Further, Dr. De Wolf committed the beastly and damning sin of which he stands convicted, at Hitchcocksville, Conn. in June, 1828, and anathematized the masonic institution and all "secret" societies, in the antimasonic convention, held at Hartford in February of the present year, *at which time he was indicted*. That strolling delegate, Henry Dana Ward, figured with Dr. De Wolf at Hartford, as adjunct inquisitor and professor of antimasonic politics and ethics.

On the trial of Eli Bruce, before the Court of General Sessions for the county of Ontario, in August, 1828, Adams was brought up as a witness : and he there again plainly, distinctly, and deliberately testified, *that he was ignorant of the fate of Morgan, and knew nothing of the transaction*. Mr. SPENCER WAS ACQUAINTED WITH THESE FACTS WHEN, IN MARCH, 1829, HE MADE HIS PROPOSALS TO THE GOVERNOR. We would have this matter clearly and properly understood—When Mr. Spencer, in March, 1829, proposed to Governor Throop to pardon Adams and pay him TWO THOUSAND DOLLARS to swear against the lives or liberty of certain individuals, he KNEW that Adams had twice sworn that he KNEW NOTHING OF THE TRANSACTIONS. This a plain and true statement of the case, and we would put it to the intelligence and common sense of the people, whether such proceedings shall be palliated or excused in this republican land, by technical logic or professional sophistry ?

As we have before said in the *Mirror* of Bernard, if there be one man under heaven, to whom Pollok's description of the hypocrite applies with greater force than to another, that man is Elder David Bernard. He has literally

"Stole the livery of the court of heaven,
 To serve the devil in.
 In holy phrases transacted villanies
 That common sinners durst not meddle with."

If we may believe him to be what Dr. White represents him, he has violated the laws of heaven; profaned the house of God; degraded the profession he follows; insulted virtue, and outraged all laws, human and divine.

"Most guilty, villainous, dishonest man!
Wolf in the clothing of the gentle lamb!
Dark traitor in Messiah's holy camp!
Leper in saintly garb!—assassin masked
In virtue's robe! vile hypocrite accursed!
I strive in vain to set his evil forth.
The words that should sufficiently accuse,
And execrate such reprobate, had need
Come glowing from the lips of deepest hell."

He has been publicly charged with *lying*, with *deception*, *duplicity* and *profranity*; yet he *dare not* meet his accuser in a *court of justice*; he *dare not* confront him before a council of his *own friends*! He is accused of having sown "the seeds of discord in families and societies;" of having attempted to *dishonor* the female members of his own church! and yet this miscreant, conscious of his own baseness, *dare not* submit these accusations to legal investigation. He is sensible that such an investigation would damn him to eternal infamy; and a majority of his *party* are alike sensible that, the sacrifice of his character, however infamous, would lead to an exposition of their own disgraceful and iniquitous transactions; that his *budget of lies*, his *book of masonic disclosures*, would be bereft of whatever influence it may at present possess.

We have seen several accounts similar to the following from the Dover Gazette, of the treatment which Mr. Green has received in different sections of New England, while endeavouring to enlighten the minds of the people. It is truly astonishing that so *pious*, *patriotic* and *useful* an animal as Mr. Green *evidently is* (see Mirror of May 29 and June 12, 1830) cannot be treated with more *respect*.

A very curious farce has taken place here this evening. A man by the name of *Green*, from Boston, arrived here yesterday and undertook to lecture on *Anti Masonry*, in the Court House, and as luck would have it, a number of boys, rushed into the room with their hats full of *rotten eggs*, and pelted the poor devil to such a degree that he had to quit in the midst of his exercises.

At a Public Meeting held at Bridgewater Ms. on the 5th inst. Simeon Pratt was called to the chair and Lewis Washburn was appointed Secretary. An address to the citizens of Plymouth county on political antimasonry, was delivered, which, by a vote of the meeting, is now in press and will be published early next week; it is an able production and we recommend it to the attention of every candid antimason, in particular.

BAA!—An antimasonic *thing*, (we will not be so libelous on editors as to say newspaper,) in speaking of some score or two of knaves and brainless dupes, who congregated together on the 5th inst. in this city, for the purpose of making themselves still more ridiculous, as if there had never been a celebration of Independence, before antimasonry was thought of, observes, "The efforts of the *masons* to draw the people away from this celebration, were extraordinary. Dinners were got up by *unusual persons*; the uniformed companies were ordered out; a band of music was hired to play from half past 3 o'clock, to 8, P. M. on the public common—Steamboats took excursions in the harbor, &c. &c.!! but notwithstanding all, the Hall was filled by a highly respectable assembly, who listened with breathless attention to the speaker." *Fudge*.

GIDDENS of Antimasonic Almanac memory, who has been the main stay of the antimasonic party in New York for three years past; we are informed, *very suddenly disappeared!!!* i. e. taken himself off "between two days" from Lockport during the recent session of the "Morgan court" at that place. It is said he was exceedingly wroth with the appointment of N. Birdley, Esq. as special counsel for the investigation of the Morgan conspiracy, in as much as his liberty to run at large might be questioned by *twelve* or more of the grand jurors.

A work entitled "*Demonology and Witchcraft*," by Sir Walter Scott, is announced to appear soon, by the London papers. If the work is a *complete* history of Demonology and Witchcraft, it must embrace "Salem Witchcraft," Antimasonry, Almanac Gidden's life and adventures, and Anderton's Murder Story.

SELECTED SUMMARY.

The dinner of the Corporation of the city of New York, on the 5th inst. cost \$2000. This included the *feed* for the Board of Aldermen. There was not a whole turtle left in the city on the following day.

Major Andre.—The Rensselaer N. Y. Folio states, that "those who take an interest in the actors in important events of the revolution, will be pleased to learn that David Williams, the sole surviving captor of Major Andre, is still in good health.

Sheet Lead it is thought will soon be used very generally in roofing buildings in the Western States.

We learn from the Canada papers that water was let into the Welland Canal on the 19th ult.

The report of the death of the mother of Napoleon—it is a proud title, whatever the world may say of *him*—appears to be unfounded.

A beautiful Lunar Rainbow was observed over Baltimore the 30th ult. a little after midnight—a phenomenon of rare occurrence.

The Emperor of Brazil, has at length formally acknowledged the Independence of Mexico, and appointed a Representative to that Government.

The London Morning Chronicle, of the 11th May, says—"Yesterday there were no less than ninety seven persons, male and female, brought to the Union Hall Office, charged with being drunk in the streets; and they composed the first only of one division in the district."—London against the world, then, for the use of alcohol.

The annual cost for maintaining nine sovereigns, in Europe, is said to be about \$38,000,000. For Russia, 9,000,000; France, 8,500,000; Austria, 7,500,000; Spain, 2,700,000; Prussia, 2,250,000 Netherlands, 1,300,000 England 5,000,000; Naples, 1,050,000 Portugal, 600,000.

ROASTING NEGROES.—A case of this kind says the Washington Spectator, lately occurred in the neighbourhood of Cedar Spring, Abbeville District, S. C. under auspices and authority of a Magistrate's Court. It was not for the commission of murder, but for an assault, with a design to commit it. It is said that two or three thousand persons attended to witness the spectacle.

The Marshall who has been taking the census in the neighborhood of Pittsburgh, remarks that wherever he finds newspapers lying about a house the inhabitants are civil and communicative, while, where there is no paper taken, the inmates are unwilling to expose their numbers. This result is not at all remarkable, and we have no doubt it is true.

The March of Morality seems to keep pace with the oft-named "March of Intellect." We perceive the following announcement in a Canterbury paper. "Wanted in the office of this paper, two devils of moral character."

STEAM DOCTOR.—Died in Montpelier, Vt. on the 13th inst. a child of Manasses Litch, aged about eight years. The circumstances of its death are peculiarly painful. The child it is said, drank too freely of cider in the morning. Mr. Litch is one of the Thompsonian steam doctors. He tried his skill on the child, and killed it in the course of three or four hours.

CASUALTY.—Mr. Anson Nichols of Sheffield-Ohio, was instantly killed, on Saturday the 19th June by a stroke of lightning descending a tree, under which he had sought shelter during a violent thunder storm.

A quarantine ground has been marked out at St. Johns, New Brunswick.

SOMERSET, (Penn.) June 22.

AWFUL EFFECTS OF LIGHTNING.—A large red oak which stood on the land of Mr. Henry Benford, in sight of our village, was struck by the lightning, on Sunday morning an hour or two before break of day, and shivered into a thousand pieces, some of which were thrown nearly a hundred yards from the stump. So complete was the destruction of the trunk of the tree, that it seems to have been literally swept from under the top and branches, which dropt down on a heap at the root of the tree. Several large pieces, lying 80 or 40 yards off, had evidently glided several yards after striking the ground. More awful effects of lightning we never beheld.

INHABITANTS OF THE WORLD.—Mahe Brun estimates the whole number of the inhabitants of the world at six hundred and forty millions; of which 228,000,000 are Christians; 310,000,000 Pagans; 100,000,000 Mahometans; 4,000,000 Jews. Of the Christians, he estimates that there are 116,000,000 Catholics, 70,000,000 belonging to the Greek Church, and 42,000,000 Protestants.

SHAVING AT SEA.—A verdict of \$125 has been recovered in the Supreme Court by a passenger who came to this country two years ago in the brig Hercules, against the Captain of that vessel, for suffering the process of an introduction to Neptune to be performed on the plaintiff by his crew, while crossing the banks of Newfoundland.—The court said, in reference to this immemorable sea usage, that it never could apply to those who paid their passage. *N. Y. Com. Adv.*

A STRANGE VISITER. A *Sturgeon* eight feet long, threw himself into the cabin of the sloop Eclipse, Capt. Osterlander, while on his passage from Albany to this city on the 28th ult. It came into the window which is three feet from the water, and only eighteen inches wide; and in its course to the main cabin broke through the state room door, overturned the table, and committed sundry other depredations—fortunately no person was in the cabin at the time. The jar occasioned by his fall on the floor, was so great that all on board supposed the vessel had struck something under water.

A bill is in the Upper Canada Parliament, for 'rendering unlawful the barbarous practice of using *Latin*, or any *out-landish* phrases in law pleadings.'

EVERY MAN'S FARM IS MORTGAGED.—The State debt is now \$13,000,000. Allowing 265,000 inhabitants who pay taxes, it would amount to \$49 to every taxable inhabitant!

The interest of the public debt at 5 per cent amounts yearly to \$620,000 The interest for every month is \$50083—for every week, \$12,011 for every day, \$1,712—for every minute, 1, 17.

This debt is continually increasing. It would weigh in silver more than 780,000 pounds—or 343 tons. 3000 men could not lift it. Since this debt has been gathering, every member of the Legislature has expended for the State more than twice his weight in silver. It would load 174 waggons with two tons to each load, one team could not transport it from Philadelphia to the seat of government in four years.

Near Hampton, Va. the dwelling of Mrs. Cooper was set on fire at 2 o'clock, morning of 1st instant, and destroyed, with nearly all the contents.

Col. De Witt Clinton is engaged by order of the U. S. Engineer Department, in surveying Connecticut River above Springfield.

The population of Andover, is 4528, being an increase of 639, since 1820.

The working Men's celebration at New York, appears to have gone off with much eclat and harmony.

The lease of the Drury Lane Theatre, recently held by Mr. Stephen Price, of New-York has been given to Mr. Alexander Lee, composer of music. The rent is 9000l. per annum, or about \$44,000.

Joshua, son of Peter Drake, of Frankfort, N. J. was drowned, 5th inst. while fishing.

THE WREATH.

NATURE'S FAREWELL.

BY MRS. HEMANS.

The beautiful is vanished and returns not.

Coleridge's Wallenstein.

A youth rode forth from childhood's home,
Through the crowded paths of the world to roam,
And the green leaves whisper'd as he pass'd,
"Wherefore thou dreamer! away so fast?"

"Knew'st thou with what thou art parting here,
Long would'st thou linger in doubt and fear;
Thy heart's free laughter, thy sunny hours,
Thou hast left in our shades with the Spring's wild flow'rs.

"Under the arch by our mingling made,
Thou and thy brother have gaily play'd;
Ye may meet again where ye roved of yore,
But as ye have met there—oh! never more!"

On rode the youth—and the boughs among,
Thus the wild birds o'er his pathway sung;
"Wherefore so fast unto life away?
Thou art leaving forever thy joy in our lay!

"Thou may'st come to the summer woods again,
And thy heart have no echo to greet this strain;
Afar from the foliage its love will dwell,
A change must pass o'er thee—farewell, farewell!"

On rode the youth; and the founts and streams
Thus mingled a voice with his joyous dreams:
"We have been thy playmates through many a day,
Wherefore thus leave us?—oh! yet delay;

"Listen but once to the sound of our mirth;
For thee 'tis a melody passing from earth!
Never again wilt thou find in its flow
The peace it could once on thy heart bestow.

"Thou wilt visit the scenes of thy childhood's glee,
With the breath of the world on thy spirit free;
Passion and sorrow its depths will have stir'd,
And the singing of waters be vainly heard.

"Thou wilt bear in our glad some laugh no part;
What should it do for a burning heart?
Thou wilt bring to the banks of our freshest rill,
Thirst which no fountain on earth may still!

"Farewell!—when thou comest again to thine own,
Thou wilt miss from our music its loveliest tone!
Mournfully true is the tale we tell—
Yet on, fiery dreamer!—farewell, farewell!"

And a something of gloom on his spirit weigh'd,
As he caught the last sounds of his native shade,
But he knew not, till many a bright spell broke,
How deep were the oracles nature spoke!

FORGET ME NOT.

"Forget me not!" in accents mild,
My mother says, "beloved child;
"Forget me not when far away,
Amidst a thoughtless world you stray:
Forget me not when fools would win
Your footsteps to the paths of sin;
Forget me not when urged to wrong,
By passions and temptations strong;
Forget me not when pleasure's snare
Would lead you from the house of prayer.

"Forget me not in feeble age,
But let me then your thoughts engage,
And think, my child, how fondly I
Watch'd o'er your helpless infancy,
Forget me not when death shall close
These eyelids in their last repose!
And evening breezes softly wave
The grass upon thy mother's grave.
Oh! then whate'er thy age and lot
May be, my child! Forget me not."

From the American Farmer.

GOOD OLD TIMES.

I do respect the times of old—the times of beans and pork,
When our old clever honest dads went whistling to their
work;

When old cock'd hats and breeches were the fashions of
the day,
And good thick-bottom'd shoes were worn, with buckles
shinning gay!

The times of old—the times of old—when our good moth-
ers wore

Good homespun stuffs—and kept their muffs and tippets
evermore!

When good stout waists were all the rage, and cheeks
ne'er painted were,
And borrow'd curls ne'er deck'd the girls with beauty
debonnaire!

The times of old—the good old times, when home brew'd
beer went round

The merry hearth, where boisterous mirth and apples did
abound—

When giggling maids would hang their heads in bashful
modesty,

And sprightly lads would eye their dads, and nudge them
cosily!

The good old times, when our old dads were fat and hear-
ty too,

With hair combed back most gracefully, and done up in a
cue.

I do respect those golden days, when fashion was inclin'd
To make her votaries wear their coats with pocket-holes
behind!

Alas; they've passed with time away—those halcyon days
are o'er,

And now men doat on green frock-coats, with pocket-
holes before!

The women, too, have taken the cue, and wear their
chains of gold:

O for the lads, like our old dads, who liv'd in times of
old!

ISLE OF ST. HELENS.

[Extract from the "Log Book" of a party recently re-
turned from a Northern Tour.]

Sweet Isle of St. Helens! we ne'er shall forget thee,
Thou emerald gem on the breast of the stream,
Wherever we roam we shall fondly regret thee,
And oft of thy flowers and thy foliage shall dream.

Art and nature, once foes, on thy green bosom meeting,
On the growth of thy beauty together have smiled,
Together have wrought while the garland completing,
To twine round the brow of thy favorite child.

Farewell lovely Isle! in the world's rude collision
We often shall sigh for thy shady retreat,
And thy rock-mingled verdure in memory's vision
Shall haunt us to render e'en bliss incomplete.

* In the St. Lawrence, opposite Montreal.

EXCLUSIVE LOVE.

Go court the glance of every eye,
Invite the touch of every lip,
Be free to all who flutter by—
I sip not where the many sip:
The blossom of my heart must be
A flower that blooms for one alone;
Divided charms are not for me—
No *all* its sweets must be my own!

Go—spread thy charms to every sight,
Impart to all thy favors sweet,
I am not like the bee, to light
On flowers where *all* a welcome meet!
The blossoms of my heart must be
A flower that bloom for one alone;
Divided charms are not for me—
No, *all* its sweets must be my own!

TO A TEN DOLLAR BILL.

Come rest in my pocket, my last forlorn bill,
The rest are fled from thee, but thou art here still;
And though I am thirsty, yet we cannot part,
Though parched be my throat, thou art dear to my heart.

O what was cash made for, if 'tis not to spend,
To drink when you're thirsty, to borrow or lend;
I know not, I care not, on what bank thou'rt drawn
But I know that I sigh whenever thou'rt gone.

I call'd thee my friend when there was on thy face
Two 00 after 1 with exquisite grace;
I feasted and frolick'd till you've dwindled away
To the ten dollar bill that you see here to day.

A priest of yore took the following text, viz—
"The world, the flesh, and the devil." After en-
tering upon his discourse, he remarked, "I shall
take but little notice of the world, pass lightly over
the flesh, and hasten as fast as I can to the devil."

A young lady at school, engaged in the study of
grammar, being asked by her preceptor, whether
the word "kiss" was a common or proper noun?
the girl blushing deeply, with hesitancy, answer-
ed, "it is both *common* and *proper*, Sir."

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[The following article is from the pen of the talented Editor of the *Literary Subaltern*, a paper that, for its original humor, sound reasoning, and inflexible adherence to truth and justice, stands inferior to none in this country. That the Masonic fraternity have been shamefully abused since the unfortunate abduction of the impostor MORGAN, (whose character, even as portrayed by himself and friends, is enough to "damn him to everlasting infamy,") is undeniable by any. But who are they from whom the abuse emanates? A set of scoundrels unworthy of credit or notice—wretches who would sacrifice the reputations of the best men in our country, to attain their own sinister views. Even Ministers of the Gospel have unblushingly come before the world, both in the pulpit and in books, and proclaimed themselves perjurers, and then desired the confidence of the community. And other Ministers, to uphold the tottering fabric of their infamy, have solicited Masons to purjure themselves, to screen their infernal co-laborers from the merited lash of an incensed public. The Editor of the *Subaltern* has given them a castigation, although he is *not a Mason*, which deserves the thanks of every friend to truth and order.]—*Charleston pa.*

Masonry vs. Antimasonry.—The subject of Masonry vs. Antimasonry, is one, that we would gladly have avoided, and we should most assuredly have suffered it to pass us, had we not been convinced within a few days, that to do so, we should betray the trusts we owe to society, to our friends, our God, and our common country. A sense of duty urges us on, and we will now speak boldly, yet candidly, and honestly, on the subject, and come what may, we will endeavor, as far as in us lies, to allay an excitement, which of all others, that ever visited this devoted country, has been thus far the most ominous and disastrous in its aspect and features.

In pursuing this subject, we shall endeavor to spare the feelings of all whose sensibilities are worth sparing; and, to use a somewhat hacknied quotation from Shakespeare, we shall not

"Set down aught in malice."

Previous to the assembling of the Antimasonic Convention in this town, we had determined not to have any thing to do with the conflict; and, had that assemblage never been convened, the words we now write, and the sentiments we now avow, never would have been given to the public. The excitement, we looked upon as a matter of controversy between the Mason and his opponent, and we have thanked God, if our belief had not been disappointed, and we had not discovered, that it was of a widely different nature. But, unhappily, the affair, is of an opposite complexion, and let it but gain an ascendancy, and no small proportion of our most virtuous and respectable population, will be immediately proscribed—their effects and estates forfeited, and in the end, their bodies, may be given to unhallowed immolation, to appease antimasonic vengeance. This prediction, is not the emission of a disordered brain or a sickly fancy—it is based on the acts of the Antimasonic Convention, and is made after mature deliberation, and a just estimate of the conduct of that misguided body. We do not speak at random, and if any one should gainsay our predictions, let him look at

the resolutions which were unanimously, and madly adopted, and then say, if our predictions, are the emanations of a disordered brain.

In solemn conclave—if indeed there could be any thing like solemnity, in the doings of a mad assembly—the convention adopted, unanimously the following proscriptive resolution:

"Resolved, That it be recommended by this Convention, to the *people* of this State, and particularly to our antimasonic brethren, not to support, by their suffrages hereafter, any person or persons, belonging to, or in *fellowship* with, the *masonic fraternity*, either for a State or town office."

Here then the war of proscription and extermination is commenced, and in its ravages, and marches, it is not only to assail, proscribe and cut off the masonic fraternity from the circles of society, but it is to attack, and proscribe, all men who have the temerity, to be friendly to their best and warmest friends, if those friends happen to be members of the Masonic Institution! The man who shall dare to believe that a Mason is an honest man, entitled to his respect and good will, is to be denounced as an unworthy member of society, and the people of this State are called upon, to withhold from him their countenance, suffrages, patronage and protection. In the history of the dark and proscriptive acts of the leaders of the French Revolution, there is nothing to be found, that can bear to this the remotest parallel! And has it come to this that a body of men, some of them honest, yet misguided, and some of them but little better than the common depredators on the public highway, shall meet in conclave, and recommend to the good people of this State, the commencement of a proscriptive war against citizens who are guilty of no other crime, than that of honestly expressing their opinions, or of maintaining for their friends an honorable attachment and respect.

But the evil does not end here; the war is to be carried still further;—the father is to array himself against his son, and the son against his father; and the wife is to array herself against her husband. All the near, and dear, and tender relations of life, are to be broken up and violated, to appease antimasonic fanaticism, and the deep damnation of the deed is to go unpunished and unwhipped of justice.

Let the spirit of the proscriptive resolution, which we have noticed, be infused through the public mind, and we shall soon witness a scene of desolation—of butchery, of blood, of carnage, and of rapine, at the bare contemplation of which, the heart sickens, and the soul revolts. Let the spirit of that resolution, be imbibed by the public mind, and carried into operation, and soon shall we witness a state of things, which should call down the fiery indignation of the most HIGH GOD, and fill our cities, towns, villages, and hamlets with desolation, despair, and their concomitant horrors and evils. For if the spirit of that resolution were to predominate, and antimasonic vengeance should prevail, thrice luckless and hapless, will be that wretched man, who shall have been a member of the masonic institution, and equally dreadful will be the fate of him, who dares to entertain for his friend, the smallest portion of veneration or regard. The whole object of the antimasonic party, is political ascendancy, and let them but once attain it, and let their proscriptive views prevail, and no character, age, or sex, opposed to them, will be safe from violation.

The example of the antimasonic parties in Portugal and Spain, and the cruelties that were heaped on the Carbonari

of Italy, furnish us proof, of what would be done, by the antimasonic associations of North America. And yet, with an air of pretended sanctity, we are told by them, that their objects are philanthropic, and that their only aim is to destroy an institution, which they believe to be subversive of the true interests of morality, virtue, and religion. Will an intelligent people, with their eyes wide open, be gulled by the emission of such hypocritical cant and nonsense?

And, who let us ask, are the leaders of this undreamed of excitement? As for those who are engaged in it abroad, we cannot answer for them, but for those who are the leaders of it in our immediate vicinity, we can speak, and that too with truth and justice. We do not speak of the whole party; for we do know, that there among them some good men—we speak simply of the leaders and we can tell the reader who they are! The Chairman of the convention, a silly old dotard, who having been spoiled in the earlier part of his life, by having conferred on him offices which he was not capable of sustaining, and for the discharge of which he was never intended by nature or education, chagrined because the people of this State, permitted him to go into dignified retirement, with the vain hope of riding into popular favor, on the back of some hobby horse, has been silly enough to loan his influence and services, to get up an excitement, which if it prevails, will disfranchise and disgrace some of the nearer relatives of his family. Neither the voice of the people, or the sanctity of justice, or the edicts of reason, or the bonds of friendship, can restrain him in his mad career, for his ambition is involved in the issue, and his passion for office and the bauble of distinction, must be gratified, even at the expense of every ennobling principle.

Aided by individuals—who are bankrupt, in fortune and in fame, and who have within the little period of some twelve revolving moons, heard the indignant rap at their doors and implore the return of the means of which they had been deprived by the duplicity and the double dealing of dignified, and most notable, and most honorable speculative desperadoes—this misguided old man, has been led to believe, that he can produce a revolution in this State, which will place him at the head of the judiciary, and again allow him an opportunity, to render the benches of justice, fit objects for ridicule and contempt.

To carry their unhallowed plans into operation, an orthodox clergyman of a neighboring State has been harnessed to the antimasonic car, and in the fulness of his *holy zeal* he has made exposures and confessions, which are intended to have an effect on the public mind, and to produce an excitement among families, and the most interesting members of society.

That Clergyman, as *holy* as he may be, and as sanctified as he may appear to those who are engaged in the war of proscription, by his own declaration and public avowal, stands before his country, and in the presence of his God, an abandoned apostate, and a purjured man!—What an effrontery, which has not been excelled by the acts of the most infatuated, he has had the unparalleled audacity to rise in the presence of the public, and there *boast* that he has perjured himself—that he has assumed the garb of an apostate—*forfeited* all claims, to the good will of men of principle and honor—and yet the infatuated and deluded mortal, dares to approach the throne of Mercy and of Grace, and with unclean hands, address the Ruler of the Universe, and beseech the only living and true God, to look in mercy on those of his fellow mortals, who have

not like him, proved themselves, unworthy of the smallest of the benedictions of the Most High. Like another Judas, he has not only betrayed those with whom he has been associated, and violated all the obligations of life, but he has like that Judas, who betrayed the Saviour of mankind, betrayed—not his Lord,—but he has committed a kindred crime, and betrayed those friends, who, deceived by his duplicity and cant, extend to him the hand of friendship and of kindness. He is guilty of treason to his friends, and to the society to which he was once attached; and the man, who is treacherous to his friend—who violates his oath, and degrades on the sanctity of the laws of God and man, will be a traitor to his country, when his interest or the lust of ignoble fame, may lead him to acts of desperation. If he were not already unworthy of the contempt of all honourable and all good men, we would unite, in bestowing on him, the curse of HAFER.

"Oh, for a tongue to curse the slave,
Whose treason, like a deadly blight
Comes o'er the council of the brave,
And blasts them in the hour of might!
May life's unblessed cup for him
Be drugg'd with treacheries to the brim
With hopes, that but allured to fly,
With joys that vanish while he sips,
Like dead sea fruits that tempt the eye,
But turn to ashes on the lips.

His COUNTRY'S curse, his children's SHAME,
Outcast of virtue, peace and fame,
May he at last with lips of flame,
On the parch'd desert thirsting die—
While lakes that shine in mockery nigh
Are fading off, untouched, untasted,
Like the glorious hopes he blasted!
And when from earth his spirit flies,
Just Prophet let the damn'd one dwell
Full in the sight of Paradise,
Beholding Heaven, and feeling Hell."

But let the sanctified apostate pass, and receive that honor, which he can collect, in the consciousness of having broken and violated oaths which he says he plighted in the presence of Almighty God.

To cap the climax of madness and folly, those who have been engaged in getting up this unhallowed war of proscription, the better to carry their plans into execution, employed a retailer of masonic scandal and gossip, a citizen of the State of New York, to visit this town, to abuse and insult the most respectable, most virtuous, and most worthy portion of our population. With an effrontery, which was peculiar to the vagrant oration, he had the impudence to take his stand in the public forum! and from that then polluted place, did he issue a tirade of abuse and scurrility at the fame of hundreds of our best citizens; whilst he denounced every faithful and honest mason, as a murderer and a traitor, a foe to the human family, and a friend to every kindred crime, which is registered on the black catalogue of infamy. And all this was done by a man, who had the temerity to confess, that he was guilty of perjury and apostacy. Never was this respectable community more infamously outraged; and yet there are hundreds among us, who quietly submitted to the insult, and without uttering a murmur of disapprobation or reproach, listened to a man, whose sentiments, and principles were abhorrent, and whose doctrines had an immediate tendency to violate every tie of humanity, and to break up families, and to dissolve the marriage vow, and distract and disorganize society. That such an insult was quietly submitted to, is a wonderful fact but for the credit of the reputation of this community, we hope it will never be repeated.

We are not MASONS, we know nothing of the secrets of that order, but we do know that the wisest and best men of the nation and of the age are members of that institution;—many of our warmest, and best, and dearest friends belong to the masonic order, and as we know, that they are incapable of the crimes which have been charged upon them, by irresponsible and vagrant outcasts, we will not see them injured or assailed with impunity.—And we

would speak to the people of Rhode Island and, ask them, if they will quietly look on, and see our best citizens abused and proscribed! We ask them if they are prepared to see a few individuals, who are actuated by the worst of motives, attempt to destroy the repose of society; we ask them to make an effort to abrogate the conspiracy in its bud! We appeal to all good men, and ask them, in the most solemn manner, if they will not rise in their majesty, and put an end to this conspiracy, which if permitted to proceed to maturity must eventuate in blood, and all the horrors of civil discord.

Let it not be understood, that we charge every antimasonry, with the entertainment of the unhallowed motive which we ascribe to the few. Nothing of the kind is intended: on the contrary, we are prepared to avow, that there are many good and virtuous men who have enlisted under the antimasonic banner. But they are deluded and deceived; they do not understand the designs of the principles of the proscriptive war, and are; as they suppose, engaged in the work of moral reformation! They are involved in the labyrinth of error; and, we beseech them to pause and reflect and ere it is everlastingly too late, to retire from a conflict, which is calculated to shake the republic to its centre. Let them pause, ere they again listen to the voice of anarchy and treason; and whilst they laud to the skies those who boast of their perjury and apostacy, let them remember that the assassin of the virtuous Kotzebue gloried in his villainy, and that Thistlewood, the head of the Cato-street conspiracy, in his last moments, boasted of his treason; and whilst they remember this, let them say if there is any difference between the man who perjures himself to society and him who perjures himself to the laws of our common country.

The subject, is inexhaustible; but, as we have not further time or space to spare, we must leave it for the moment; and in conclusion, can only implore every good citizen to make an effort to put an end to the proscriptive war, which has already been commenced against all who are not disposed to rally around the standard of antimasonry—another name for persecution, and unnatural and civil discord.—But whilst we do this, let us not in turn persecute the opposer, but follow the advice of Cardinal Woolsey, and

"Still in our right hands carry gentle peace
To silence envious tongues."

The Anniversary of St. John was commemorated at Warren by the New Jerusalem Chapter and the five neighboring Lodges. The religious services by the Rev. Mr. Blanchard and the Rev. Mr. Huse, were appropriate and impressive. The address by Col. Amos H. Hodgman, was a clear and correct view of the leading principles of the Society, and gratified a numerous audience. The table of refreshment was spread by Mr. Balch in a handsome and copious style, where one thing was absent, but there was no deficiency. There was no artificial stimulus. The Music by a select Choir, belonging to Warren, accompanied by instruments, received great and well merited applause, the following Ode was among the pieces performed.

CHARITY.

Blest is the man whose liberal heart
Feels all another's care and pain;
To whom the supplicating eye
Has never raised to ask in vain.

Whose breast expands with gen'rous warmth
A sufferer's woe to seek and feel,
And bleeds in pity o'er the wound
His lib'ral spirit cannot heal.

He spreads his kind supporting arms
To every child of pain and grief,
His secret bounty largely flows
And brings unasked a quick relief.

To gentle offices of love
His presence never late or slow
He views thro' mercy's melting eye,
A brother in a ransom'd foe.

He from the bosom of his God
Shall present peace and joy receive,
And when he kneels before the throne
His contrite soul in mercy lives.

Wiscasset Intelligencer.

SIBYLLINE LEAVES.

NO. 20.

VALEDICTORY.

Hushed is the whirlwind's force, THE TEMPEST-BLAST!
Sudden it rose, as suddenly it passed.
Though clouds portentous held their fearful way,
They trace the windings of their little day;
And thus imprint, on time's inconstant shore,
That these have passed as others passed before.
The cloud that casts its shadows, bears its flowers,
And draws from earth her bounteous fruits and flowers.
So moral clouds and tempests oft are seen
To dress our moral soil in lovely green.
The plant that withers at the storm's rude course,
The heart that writhes at persecution's force,
Alike revive with life's elastic spring,
When nature's edicts nature's favors bring.
Thus 'tis ordained; and why should man repine?
His deepest woes his highest joys refine.
The fearful rumbling of volcanic fires,
Or note of proud ambition's fierce desires,
Involves a world in elemental strife,
The spring of natural and social life.
The deep-toned thunder in a summer sky,
The startling bolt that flashes on the eye,
The driving blast that shakes each stately dome,
Each makes more dear the humblest joys of home.
The tempest o'er, man muses on the past,
And owns THE POWER that sent that TEMPEST-BLAST.

Ye fearless friends who dared to raise a hand,
To stay the tempest rushing o'er the land;
Who formed a rampart round a suff'ring friend,
And lent your aid, when it was kind to lend;
Whose grateful acts in grateful hearts shall dwell;
To you I bid affectionate farewell!

Poor, weeping widow, dry your glistening tear,
Still shall you find the hand of kindness near;
Nor, helpless orphan, shall your little cry
Be raised in vain while one true heart is nigh.
To you a kind farewell! Still, in your prayer,
There's one who hopes to be remembered there.

Ye virtuous, silent, patient, suff'ring, brave,
Who nobly strove your HUMBLE ARK to save;
Who, while the tempest raged were good and true;
Take ye my hand, and with it my adieu!
Though met in kindness, and though sad to part,
There's a remembrancer in each warm heart.
When seas shall part us, and when years roll by,
Friends will be there—to faucy's faithful eye.
He's doubly blessed whose friendly acts impart
This deep, enduring passion of the heart,
That shares each joy, gathers each burning tear,
Smooths death's cold pillow, follows his sad bier,
Recounts each living virtue o'er and o'er,
And joys to think him happier than before.
Let no base act, no sacrilegious hand,
Invade the quiet of your social band.
Be high resolves and holier desires
The worthy off'rings at your altars' fires.
The tie that binds in friendship's bright'ning chain
May tempt the hand of violence again;
Still be ye silent, patient, suff'ring, brave;
Still hope the ARK OF CHARITY to save.

Officers of Mount Anthony Lodge Bennington Vt.
Samuel H. Blackmer, M.
Hyman Tuttle, S. W.
David Henry, J. W.
Samuel Scott, T.
Hiland Hall, Sec.
A. J. Haswell Tyler.

FROM THE MIDDLEBURY AMERICAN.

Some of my neighbors Mr. Editor, who are hard pushed by the contradictions, insist that a belief in recent assertions of seceding Masons, is not inconsistent with the supposition of their having been formerly very honest in praising the institution. It is said that the early reformers might as well be accused of dishonesty for renouncing the Church of Rome, in the bosom of which they were educated. The comparison is, I think, peculiarly unhappy for those who have introduced it. Because, unlike these recent "reformers," who have for years approved, and even eulogized the institution,—the early Christians did not denounce all religion as iniquitous, for the *corruptions and abuses* which had sprung up in many churches—and threaten to exterminate it entirely. Nor did they, as do the new 'reformers,' brand with epithets, or attempt to coerce those who honestly differed from them. There is not much likeness in these two sets of reformers; but so far as the cases are parallel, the comparison, is certainly against the indiscriminating crusade by which it is attempted to set the people against the institution.

It is said, also, that we might as well declare a man dishonest or hypocritical, who should embrace the religion of the gospel, after having been a scoffer, &c.—as to reject the testimony of seceders, because of their gross, palpable contradictions. I do not much approve this kind of comparisons: but it seems to me very easy to show the utter fallacy of the reasoning. If the discrepant statements of seceders extended only to abstract questions—to the utility of Freemasonry—recent evidence might very well have entirely reversed their former decisions. But this is not the case. They testify to things of which any man, whether Christian or Infidel, could not need to mistake. They contradict themselves as to the character of sensible things,—in respect to matters of which we should suppose the eye and ear must be certain and immediate judges—matters, in truth of which antimasons tell us the danger and iniquity are apparent at first blush. Where, then, is the analogy in the two cases? Indeed, how can the party act from the promptings of men, who were half a score of years in discerning the iniquity, of which the feeblest antimasonic patriot is made most alarmingly sensible in the space of one hour? How can they stand up in defence of men, (who will be admitted to know more of Freemasonry than themselves,) who have voluntarily, and when under the influence of no excitement, declared the principles of the institution to be *innocent and pure, and based on the precepts of the Gospel?*

Suppose, sir, that a picture or any sensible representation should be placed for five, ten, or fifteen years before an individual, and he should be frequent and decided in expressions of admiration for it—should declare that it warmed and elicited the kindlier feelings in his bosom—that it shadowed forth the pure morality of the Scriptures,—and at length should suddenly turn and assert that it was contemptible, and disgusting, and blasphemous: Could any community under the sun, be found sufficiently gullible to swallow all this? It does seem to me that alarm in view of an atrocious outrage upon the liberty and, probably, life of a citizen—with the force and violence of an excitement, which in some places threatens to upturn the foundations of society,—are the causes to which it is most charitably to attribute the very strange declarations of certain seceders.

The general charge of immorality against Freemasonry, has great weight—I am astonished that it has so much—with some of my fellow citizens. I do not wish to draw evidence from the characters of great and good men who were Freemasons of other days, nor from the hundreds of well known pious men of the Fraternity now among us,—but I put it to the sober judgment of my fellow citizens whether they believe the venerable Bishops Griswold and Hedding; of the Protestant and Methodist Episcopal Churches, fellowship a Society whose "ceremonies are blasphemous," and which "trifles with the name of the ever blessed Jehovah?" If candidly weighed; would all the denunciations of unstable minds,* and all the warm productions of warmer heads, justify the belief?—

Perhaps I shall be told that as good and great men have testified that it is grossly wicked. Upon a little examination, I apprehend this will not be found to be exactly so. The Hon. Mr. Coldey, in his renunciation, clears the institution from some of the severer charges made against it—attributing the evils which result from it rather to abuses which may be induced from its secret organization, and to the influence of bad members, who have found too ready admission. The Rev. Joel Parker, in his renunciation, says there are many of the charges made against masons which are not true—such as respects the penalties of their obligations, &c. &c. And Elder Daniel Mason, in his renunciation, says that he cannot declare, as some have, that the Institution is immoral. Taking, now, the whole testimony of those who have seemed desirous of saying all manner of evil against Freemasonry—and how does it look? Who that is practised in blowing hot and cold, even, can believe it; Col. Merriek, Rev. Thomas M. Smith, and some nearer home, I shall pass by for the present. The Rev. Joel Mann, whose renunciation is written with much severity, some time since preached, (and of all places the sacred desk is one from which we may expect neither untruths nor assertions which the minister does not well understand,) that the *principles of Masonry are like those of our Holy Religion*: and Elder Joshua Bradley, also a distinguished seceder, made the following declarations from the pulpit, respecting Masonry, some two or three years since. *'This is the only system in which different denominations agree to meet, instruct each other, and labor for the happiness of themselves, their families and mankind. The present whirlwind (antimasonic) raised into a storm by disordered minds and excited irritability, may beat against our temple and carry away the rubbish which has been gathered around it, while the wise and the foolish slept together, but can never remove the edifice.'*

And these are some of the characters, and this is the testimony, fellow citizens, that demand your belief in the wickedness of Masonic principles! This is a sample of the evidence, bleared and blotted with most unseemly contradictions, upon which you are called to condemn the venerable living and illustrious dead! It is not sufficient to believe in the inutility and unprofitable character of Lodges: gross, daring wickedness is insisted upon, which must necessarily implicate the characters of hundreds of devoted Christians, many of our beloved friends, and in not a few instances our own fathers! Does not common sense revolt from this?

* I mean here only those who have gone great lengths in charging wickedness to Freemasonry. The testimony of many candid seceders falls far short of what the antimasonic papers desire to have believed.

PROGRESS OF ANTINASONRY.—Its progress is *downward*. Its papers are falling in every direction before the frown of an indignant people. "The Eastern Argus," is numbered with the dead. The following are the Editor's "last words;"

"Easton, June 3, 1830.

TO THE PATRONS OF THE 'ARGUS.'

"In consequence of not receiving the patronage I expected, I have disposed of the establishment of the 'Argus.' This I know will surprise a great number of my subscribers—but when they learn that the support that I received was barely sufficient to defray the expenses and that not a few who interested themselves in the cause *before* the paper appeared, *afterwards* cared not a copper what became of it—they will at least allow that I have had good reason for this course. I am the more reconciled to this measure when I consider some of the objects antimasonry has in view. Having early espoused the cause of Gen. Jackson, and believing him to be eminently fitted for the exalted station he now holds, it would ill become me to oppose him merely upon the grounds of his being a Mason. My opinion of the Masonic institution is however unchanged; and although I believe it to be a frivolous and unnecessary order in this age of the world, I feel myself unable to go *all lengths* with those who 'ride on the whirlwind and

and direct the storm.' I have been in favour of putting down the institution, but not carrying on an indiscriminate warfare with all who have been members of it—and it was only *after* I had embarked in the cause, that I found it grasped too much.

With these few remarks, I take leave of the subject.—To those who have given me their support, before I commenced and afterwards, I tender my thanks—towards those who held out inducements which they never wished me to realize, I harbor no enmity.

S. INNES."

FROM THE CAMDEN JOURNAL.

ANTI-MASONRY, IN SOUTH CAROLINA.—We have just seen a stray paper called the 'Palladium,' published in Morristown, N. J. in which the following wise paragraph appears:

"South Carolina and Georgia are beginning to move in the Antimasonic cause; a writer from the former State, says it is rapidly gaining ground and needs only to be understood to become general," and winds up by the still more sapient remark, that Masonry is a "greater curse than *Negro Slavery*."

We feel little disposed to call this editor a ninny, but it were wondrous easy to prove the correspondent a knave. Antimasonry in South Carolina! How long is it Mr. Editor, since the introduction of steam engines in the moon?—We wonder whether your correspondent knows how thick the ice was over the mouth of the Amazon, per his last advices, or whether the Hottentots have published a new edition of Lord Chesterfield. The fact is, we don't live upon humbug in South Carolina; and the first fellow that should attempt to set up one of those fool traps, ycleped an Antimasonic newspaper among us, would, in the first place be put into a strait jacket; and if water gruel and copious phlebotomy produced no alleviation of his symptoms, he would be forthwith despatched to the lunatic asylum at Columbia. We are not such dunces in this part of the union, as to suppose any body fit to go at large who froths at the mouth like an Antimason. We would look on it as a clear case of insanity and provide for the unfortunate patient accordingly. Antimasonry forsooth! Of all the gullifications with which this unfortunate age of ours has been bamboozled, this silly business of Antimasonry is the most pre-eminently stupid and unprincipled. We look upon the lobelia and red pepper quackery of Sam Thompson as abundantly more respectable. We dare say there may be well meaning Antimasons, but in our opinion more money might be made by collecting white mice at the same price *per sapite*. The great body of the concern are ambitious and unprincipled demagogues, who are attempting to ride into notoriety upon the hobby ass of a forced excitement. The truth is there cannot by possibility be any thing like honesty in that portion of them denominated 'seceding masons,' according to their own showing, they are driven into the dilemma either of acknowledging their declarations to be the basest impositions, or the grossest and most abominable perjury that ever went without branding and a clipped ear. Their very disclosures acknowledge the violation of the most solemn oaths, and their utter disregard to the highest obligations. The editor of the New Jersey paper may as well dismiss his hopes of making proselytes in South Carolina, and confine his sentimentality altogether to the "curses of Negro Slavery."

A regular communication of Massachusetts Lodge, will be held on Friday evening next.

DEATHS.

On Monday evening, Edward, only son of Edward A. and Eliza T. Raymond aged 16 months.

On Tuesday evening, Mr. Daniel Dunlap, aged 26.

In Dover, Mrs Relief, wife of Mr. Robert Perkins, aged 44.—Mr. Phillip Emery, aged 28.

In South Berwick, Mrs Sophia, wife of John P. Lord, Esq. aged 42.

In New Bedford, Major John Coggeshall, an officer of the revolution, aged 72.

In Marblehead, Capt. Micahel Boden, aged 28.

In Providence, Wm. Mumford, Esq. 91.

MISCELLANY.

FEMALE STRATAGEM.

Of all stratagems resorted to by female ingenuity to obtain a suitable husband, we know of none so extraordinary as that of the French lady, who gave out that her head resembled a 'Death's Head.' Among the numerous lovers, who, in consequence of the immense wealth she was reputed to possess, aspired to the honor of her hand, in spite of the terrors of her face, there were reckoned no less than 519 reformed rakes, and 200 ruined gamblers. She showed to a person who was in her confidence, twenty-five or thirty letters which she had received from Belgium, written by certain well-known characters, who said that they would never revolt, though she should prove to be the most hideous object in the world. They were disposed to flatter, caress, and wed the plague itself, so they could procure abundance of gold. All the letters she left unanswered; but to a few she was generous enough to order her secretary to return thanks. Her friends were permitted to take a copy of the following:—

'Madam.—Report has doubtless painted you less handsomer than you are; but none, at least, will refuse to admit that your physiognomy is expressive. I should have had the honor of presenting myself before you, and declaring my passion, had not pitiless creditors detained me in the Conciergerie. I must beg you will have the goodness to pay me a visit, to receive the proposition I am so anxious to make. Though you may have shown a little of the coquette, in order to set yourself off to the best advantage, that is not the fault of nature; consequently it can make no kind of difference in my intentions. No aspect can be more hideous in the eyes of a prisoner, than his prison. Bring me liberty, and you will appear charming indeed. If you should favor me with a visit, you will see a young man twenty-five years of age, who has among other advantages, a tolerable person, with a mind proper to meet worldly success. He has moreover the honor to declare his ardent vows. FOLLEVILLE.

'P. S.—Be so good as to request the gaoler of the Conciergerie to lend his parlor for the interview.'

The mind of the young lady did not tend to a union, in consequence of the above invitation; yet her heart was not insensible. In the brilliant circle in which she moved, covered constantly with a mask, she distinguished a young man of noble and interesting countenance, whose mind had been well cultivated. He had a fortune which placed him above interested views. The young man, on his part, was so much charmed with the graces and delicate sentiments the young lady with invisible features displayed in her conversation, that he at length declared all his happiness depended on a union. She did not deny the impression he had made on her heart, nor conceal the pleasure she would feel in acceding to his proposal,—but expressed to him, at the same time, the dread that he would repent on beholding her face which she described to be that of death in its most terrific form. She begged him to beware of rashness, and consider well, whether he could bear the disappointment he might incur.

'Well, well,' said the young man, 'accept my hand, and never unmask but to the eye of your husband.' 'I consent,' replied she; 'I shall not survive the appearance of affright and disgust, and perhaps contempt, you may feel after marriage.' 'I will not shrink from the proof; it is

your heart, and not your figure, that I love.' 'In eight days,' said the lady, 'you shall be satisfied.' They prepared for the marriage, and notwithstanding the refusal of the generously young man to accept a million in bank bills, she settled all her property on him. 'If you have not courage enough to suffer,' said she, 'for your companion, I shall at least be consoled by the reflection, that I have enriched him whom I love, and he will perhaps drop a tear to my memory.' Returning from the altar, she threw herself on her knees before her spouse and placed her hand on her mask.—What a situation for the husband! His heart palpitated, his face turned pale, the mask fell, and he beheld an angel of beauty! She then exclaimed affectionately, you have not deserved deformity—you merit the love of beauty! The happy couple left Paris the next day for Livonia, where the great property of the lady was situated.

SUICIDE.

The victims of this species of murder have lately multiplied to a frightful extent in our country. More persons have, within the last few months, taken themselves off the stage of life than have ever perished by any similar means, within thrice the same measure of time, at any antecedent period. To trace the causes of all these cases of self-destruction is not in the power of living mortals; but some secrets have been revealed which disclose the real or pretended reasons why some of the victims of self immolation conspired against their own temporal existence. One we hear, has a family consisting of a wife and six children, which he cannot respectably support, and off he travels to the other world, and leaves them to get their own living or starve. Another has swallowed his doses of *aqua vitæ* until, in a fit of *mania a potu*, with a razor he divides an artery and bleeds to death. A third has lost his money at play, and being beggared in purse and resources, he pops out his brains and rushes into the other world in a hurry to try his fortunes there. A fourth receives an insult, and shoots half of his head away in revenge. A fifth gets in love, and being disappointed in getting another to love him, gets out of the difficulty as he imagines, by taking opium and gets into eternity—he knows not how. Now all these cases are evidences of human weakness, which we are compelled to pity, and which at the same time we must pointedly condemn. If a man is poor, let him labor to be richer, for going out of the world in a hurry will not make his family wealthier or himself more happy. If insulted, let him bear it like a man. If he loses money at play, or his senses by drink, let him abstain from both, and get his living when he gets his reason, by sober and honest industry. If he be distressed on account of some fair damsel's frown, let him turn his attention to some other bright object that will smile upon him. It is better to live as long and as well as we can, and it is madness and cowardice to run away from life as many do. For,

'When all the blandishments of life are gone,
The coward sneaks to death, the brave live on.'

Suicide is a bad remedy for a bad disease, and is both weak and wicked. If those who have taken themselves off in this way were allowed to return, we fancy they would be more careful how they threw away their lives; and that they would prefer lingering longer here, rather than go to the grave and rot, while their spirit perhaps found no

better resting place in the eternal than in the temporal world.—*R. I. Patriot.*

A SUTTEE.

After my arrival it was reported to me that a suttee was in preparation. I therefore resolved to strive all in my power to dissuade the wretched woman from destruction. The task was attended with more difficulty than I had anticipated, burn she would, and no one should prevent her; these were the words she uttered over and over again. The Brahmins never quitted the woman's side, and I began to despair of success. At length she was left alone for a few minutes, and then I poured out all my arguments against the intended immolation. The terrors of suffocation, the horrors of fire, had no effect; while the enormity and the wickedness of the act was ridiculed, for she had been informed by her priests that the deed was the most praiseworthy, the most virtuous, and consequently the most acceptable to her God; still I persevered, and the woman seemed to waver a little. 'Am I not now looked upon as a goddess,' she said, 'and in consequence above them all?'—Pride was now found predominant, and, for the sake of enjoying an imaginary superiority for a few moments, the deluded creature was willing to reduce her body to ashes, to be scattered before the wind. My plan was now formed; and when the Brahmins waited upon me to inquire whether I intended by force to prevent the burning of the widow, I first inquired what the *Shaster* said upon the subject. They could not say that the law commanded a widow to burn, but that it declared it to be praiseworthy so to do. Upon this the wily Brahmins, for the preservation of their own lives from remote danger by the procurement of their wives, have upheld the practice. They awaited my decision. I inquired how many Brahmins were necessary to follow the widow to the pile.—They answered, one or two, attended by the widow's relations. 'I shall not prevent her burning,' said I, 'unless she herself declines doing so, no force shall be used against her on my part, nor shall any be suffered on your side, and I intend to be present.' The Brahmins considered the day their own, and led forth the victim, who, finding herself attended by only two Brahmins and one relation, an old woman, (the crowd having by my orders dispersed,) soon began to change her tone. She was no longer the worshipped goddess of the multitude, no longer the queen of the rabble, and in consequence refused to burn, and the priests in anger turned away, leaving the agitated woman at my feet, shedding tears of gratitude, for she felt assured that my interference had rescued her from the flames. How simple than is the prevention. I suffered no drums and trumpets to drown reflection, nor holy beggars to fall down and kiss the hem of the widow's garment.—*Asiatic Jour.*

CASPER KARLINSKI.

A POLISH ANECDOTE.

In the course of the sanguinary war which was carried on between the Swedes and Poles, in the sixteenth century, respecting the rights of Sigismund III. the King of Poland, to the throne of Sweden, the Swedish usurper prepared to invade Poland with the whole force of his kingdom. Sigismund, unable to make head in the field against the overwhelming superiority of the enemy, contented himself with reinforcing the garrisons of his frontier towns and placing in the chief command a warrior of approved courage and fidelity.

Among others, the King selected Casper Karlinski, as one on whom he could safely rely in the emergencies of his situation. He was a nobleman then advanced in years, and renowned among his countrymen, not so much for his wealth or his rank, as for the dauntless valor he had displayed in the service of his native land. He willingly obeyed the commands of his sovereign, and repaired immediately to the fortress of Oliftzyn, the post assigned to him.

A formidable body soon made their appearance before Oliftzyn, and a threatening summons was sent to Karlinski. His answer was, 'I will obey no orders but those of my king, and will keep the faith I have pledged to him untarnished until death.' The enemy changed the mode of their attack, and made him the most splendid offers—a seat in the senate, the highest rank and boundless possessions, if he would surrender Oliftzyn and join their party. Karlinski treated their bribes even with greater scorn than their threats. The hostile leaders set before him the disproportion of the contending forces—the weakness of his side, and the consequent dangers to which he exposed himself by his obstinacy. Karlinski saw only the peril of his country, and remained equally inflexible. Convinced at last of his unbending integrity, and confident of victory, the enemy made a furious attack upon the castle; but through the strength of the walls, the bravery of the besieged, and still more the skill of their gallant commander, they were repulsed with great slaughter.

The foe was discouraged by this defeat, but still determined on the attempt to gain by a stratagem what negotiation and force had alike failed in procuring for them. Every disposition was therefore made, as if they intended another assault. The gallant Karlinski

—on the heights arrayed

His trusty warriors, few, but undismayed.

And relying on his good cause, and the bravery of his followers, excited as it was by their recent victory, looked fearlessly on the result of the approaching conflict. The adversary approached still nearer and nearer; they were already within gun shot of the castle walls, when the front rank unfolded, and an armed man, leading a woman by the hand with a child in her arms, came forward. The besieged gazed on one another in astonishment at the unexpected appearance; and Karlinski, as if spell-bound, remained looking on it for some time in mute amazement—all on a sudden he uttered a loud cry, and exclaimed, 'Gracious heaven! it is my son! my Sigismund!' and fell motionless on the ramparts.

It was indeed his son, whom the enemy at the instigation of a friend, had surprised with his nurse and carried away; hoping through this expedient to be able to advance to the castle wall without being exposed to the fire of the ramparts.

Their cunning was at first successful. The besieged, from the love of their adored commander, dared not discharge a single cannon, and the Swedes approached undisturbed, almost to the foot of the walls, and prepared to scale them. Karlinski at this moment recovered his senses, but it was only to suffer greater anguish. He saw the danger, but no means of averting it without a sacrifice too dreadful to think of. 'I have lost,' he cried out in a despairing voice, 'seven brave sons have I lost in battle for my country, and is this last sacrifice required of me.' A death like silence ensued, broken only by the cries of the child, whose

features could now be distinctly traced, as he was still carried in the advance of the onward moving ranks. Karlinski at last seemed inspired with superhuman strength—he snatched the lighted brand from one of the gunners—'Heavens! (he cried,) I was a Pole before I was a father,' and with his own hand discharged the gun which was to be a signal for a general volley. A tremendous fire was immediately poured from every battlement; it swept away to death Karlinski's infant, and great multitudes of the enemy; the besieged made a vigorous sally. Karlinski was completely victorious.

ILLUSTRIOUS SHOEMAKERS.—Gifford and Drew were both shoemakers; so was Holcroft, whose dramatic works have done him so much honor.—Robert Bloomfield was a shoemaker when he wrote his 'Farmer's Boy.' Doct. William Carey, Professor of Sanscrit and Bengalee, in the college of Fort William, Calcutta, was in early life a shoemaker. So is Mr. John Stothers, the author of the 'Poor Man's Sabbath,' the 'Peasant's Death,' and other poems. Roger Sherman of Connecticut, one of the ablest signers of American Independence, was also a shoemaker. He worked at his trade till he was twenty one years of age, at Newton, near Boston, from whence he migrated to Connecticut; and by assiduity in civil employments arose gradually to be a Judge, a Legislator, and an eminent Statesman. Thus setting at nought the old maxim—*Ne sutor ultra crepidam*.

A SAILORS EPITAPH.—The child of the ocean; I was cradled in its tumbling billows; the nestling of the tempest; the winters storms howled my lullaby; educated with the sons of Neptune; the gun deck was my school room, and the masts and yards my gymnasium poles, trained to deeds of dreadful daring, my countrys command was the fiat of justice; the bugle and the battle cry were the summons of glory—and victory the height of my ambition but strained by hard service; decayed, and somewhat worn eaten, I have taken my last departure; arrived safe in the last harbor—and moored head and stern for the last time, forever; here I shall remain, under the care of an able ship's husband, till the resurrection gun disturbs my long quiet, and the trumpet of heaven calls all hands to quarters.

AN AEORIGINAL JUSTICE.—The following is handed down as a true copy of a warrant, issued by an Indian Magistrate:—

"You, you big Constable, quick you catchum Jeremiah Officow, strong you holdum, safe you bringum afore me.

THOMAS WABAN, *Justice Peace*.

When Waban became superannuated, a younger Magistrate was appointed to succeed him. Cherishing that respect for age and long experience, for which the Indians are remarkable, the new officer awaited on the old one for advice. Having stated a variety of cases and received satisfactory answers, he at length proposed the following—'When the Indians get drunk, and quarrel and fight, and act like the devil, what you do den?' 'Hah! tie um all up, and whip um plaintiff, whip um fendant and whip um witness.'

In one of the early editions of Morse's Geography, it is stated that 'Albany contains 2,000 houses and 10,000 inhabitants, all *standing with their gable ends to the street*.'

SCIENCE AND LITERATURE.

HEAT DISCOVERED IN THE MOON'S RAYS.—The following interesting experiment was made by Dr. Howard by means of a differential thermometer of his own invention:—'Having blackened the upper ball of my differential thermometer, I placed it in the focus of a thirteenth inch reflecting mirror, which was opposed to the light of a bright full moon. The liquid began immediately to sink, and in half a minute was depressed 8 degrees, where it became stationary. On placing a screen between the mirror and the moon, it rose again to the same level, and was again depressed on removing the obstacle.' This experiment was repeated several times in the presence of some of Dr. H.'s friends and always with the same result.

DANCING, is a most salutary exercise. By its mechanical effects on the body, it inspires the mind with cheerfulness. The music which accompanies it has effects upon the body as well as upon the mind. It is addressed through the avenue of the ears to the brain, the common centre of life and motion, whence its oscillations are communicated to every part of the system, imparting to each that equable and uniform vigor and action upon which the healthy state of all the functions depends. By the power of music, many remarkable cures, particularly of those disorders which are much connected with the nervous system, are known to have been performed. Dancing should not be used more than once or twice a month; nor should it ever be continued till weariness comes on; nor should the dancer too soon encounter the cold air.—*Journal of Health*.

CLOTHING.—The only kind of dress that can afford the protection required by the temperature to which high northern climes are liable is *woollen*. Nor will it be of much avail that woollen be worn, unless *so much* of it be worn, and if it be so worn, as effectually to keep out the cold. Those who would receive the advantage which the wearing of woollen is capable of affording must wear it next the skin; for it is in this situation only that its health-preserving power can be felt. The great advantages of woollen cloth are briefly these, the readiness with which it allows the escape of the matter of perspiration through its texture; its power of preserving the sensation of warmth to the skin under all circumstances; the difficulty there is in making it thoroughly wet; slowness with which it conducts heat; the softness, lightness, and pliancy of its texture. *Cotton cloth*, though it differs but little from linen, approaches nearer to the nature of woollen, and, on that account must be esteemed as the next best substance of which clothing may be made. *Silk* is the next in point of excellence, but is very inferior to cotton in every respect. *Linen* possesses the contrary of most of the properties enumerated as excellencies in woollen. It retains the matter of perspiration in its texture, and speedily becomes imbued with it; it gives an unpleasant sensation of cold to the skin; it is very readily saturated with moisture, and it conducts heat too rapidly. It is indeed, the worst of all substances in use, being the least qualified to answer the purpose of clothing.

Encyclopedia Americana.

One of the antimasonic candidates for sheriff, in Lancaster county, Pa. declares his determination, if elected, to take out the name of every Freemason from the jury wheel.—*Vil. Rec.*

BOSTON MASONIC MIRROR.

SATURDAY MORNING, JULY 24, 1830.

SAMUEL G. ANDERTON.

We learn that this "lying valet;" this tool of the unprincipled leaders of a villainous faction, is returned to the city; and is now *probably* prepared to swear to any *new* lie, that his *masters* may think proper to dictate, or deem important to promote the interests of their unholy cause. They will be cautious, however, not to introduce another "Belfast murder." Another fabrication of that character would sink them and their cause, if such a thing be possible, yet deeper in infamy. It has already been proved, to the satisfaction of every honest and unprejudiced mind, that there is not the shadow of truth in any part of the story, so far as it concerns the murder of Miller, to which Samuel G. Anderton has made oath. The administering of the oath was extrajudicial and illegal. Anderton, therefore, escapes the punishment due to the perjured. We do not believe that the man has any sense of moral obligation, or that he believes in a future accountability. If he were not void of every principle of honor; of every moral virtue, he could not have been induced to make solemn oath to a statement so palpably and totally false, as is that, to which his name is attached. Every effort has been made by his antimasonic friends in this city, to sustain his fabulous story. As yet they have not been able to give to it the shadow of probability. It is said by an obscure scurrilous antimasonic print, that Anderton still persists in declaring his statement to be true. This is not the fact. Anderton, uninfluenced and unbiassed by others, would either directly admit its falsity; or so far contradict his former statements, as to amount to such admission. We do not believe that on his arrival at Marblehead, and before his statement was read to him on board the vessel, he could have repeated correctly or substantially, one twentieth part of his own infamous tale. Of this his antimasonic friends seem to have been fully aware; and, as will be seen from the following, they have taken unusual care that, he should not involve them in further difficulty.

To the Editor of the Masonic Mirror.

The story of Samuel G. Anderton, published last March, is probably recollected by most people in Boston, as well as the contrary statements, since published. Said Anderton has been absent on a fishing voyage to the Grand Banks, nearly four months. The writer of this received intelligence last Tuesday, (13th inst) that the vessel in which he sailed, had arrived at Marblehead that morning; and having occasion to attend to the vessel's affairs; such as making her fish, &c. I went immediately to Marblehead. The vessel lay off in the harbor. I procured a boy to set me on board. On going down into the cabin, I was some little surprised to find two strangers, gentlemen to appearance, sitting there; Anderton between them. One of the gentlemen, (Dr. Porter, of Boston,) was reading to Anderton the most prominent parts of his own deposition; and, as he read, commented on the parts which he said were confirmed by a deposition they had procured in Boston, from Mrs. Bell.

Perceiving that the gentleman's object was to put Anderton on his guard, and to fix his story so firmly on his mind that he should not or could not deviate from it, "right or wrong," I observed to Mr. Anderton that I thought he had already told lies enough, and that he had better begin to tell the truth; that on board fishing vessels was an improper place to make or unmake masons, and that I did not wish any more of it there; that he (Anderton) had told me and other gentlemen, equally respectable as any present, that a person who went up to testify to his good character, when he gave his deposition before the 'No. Pub. and J. of the Peace, told that, in regard to his character, which was a d—d lie. Anderton replied that he *sometimes* drank too much spirit. Upon which Dr. Porter offered to explain what Anderton meant by his observation. I told him that he must not tell me that Anderton did not say so; for he, Porter, knew nothing about it. The other gentleman present, a stranger to me, said he wished to ask Mr. Anderton some questions; if he was not interfering with

my business. The Doctor said they would leave the vessel, if I considered them as intruding. I told them I considered the place improper for their business, and that they had better try some other business, than managing such weak and miserable cheats to make out or support any cause; but that I had no objections to his asking any questions he pleased. He then proceeded to ask Anderton, if he recollected the kind of dress Miller had on at the time he was murdered; whether he had on a blue silk vest?—Did not remember. If he recollected any circumstances in regard to his funeral? *He did not.* He left Belfast early the next morning; and *heard nothing more in regard to him or his funeral.* The gentleman appearing to be satisfied, I asked him to tell me how it was possible that he could be taken a prisoner of war, carried into Chatham, placed on board the prison-ships, get clear, go to Ireland, return to Chatham, be exchanged as prisoner of war, return in the cartel with the men who were taken prisoners with him, and not be missed by them? To which he made no direct reply. I then asked him the number of days sail from Chatham in England, to Belfast? He said it was five smart days sail. How did you go? In a sloop. What was her name? Did not know. The Captain's name? Did not know. I observed that his answers were as satisfactory as I expected they would be; and that I thought he must alter some few of his dates, in order to make his story hang together; that there were other people who remembered as well the transactions of 1813, as he could. Dr. Porter then asked him if he had ever had any conversation with Joab Hunt of Poston, before his death, in relation to Morgan's book; and observed that he had understood that Hunt said Morgan's book was too true. Anderton said he never had. I told him that I wished him to say distinctly, whether he ever had any conversation with Mr. Hunt, at any time, or under any circumstances, in regard to Masonry, in any shape or nature, as there had been insinuations thrown out, regarding the manner of his death? I further remarked that I was personally and intimately acquainted with some of the members of the Lodge to which he belonged; that they were present at the time of his death, and that I wished him to tell the truth in this case, if he ever intended to tell it again in the course of his life. He then replied, that he never had, in the course of his life time, any talk with Mr. Hunt in regard to Morgan's book, or about Masonry. I asked him if he knew anything about Masonry in the United States? He said he did not; never was in a Lodge in America in his life. Dr. Porter then said *every thing* went to confirm the murder!—that a Knight Templar was found dead in Milton, about a fortnight after Anderton's disclosure; and that Mrs. Bell's deposition went to confirm Anderton's statement in almost every particular. He however admitted that Masonry had never been productive of any injury to him or to the community in this section of the country. He thought it exercised an undue influence on our elections, and that the votes of the city ought not to be controlled by three or four hundred Masons.

FRIEND TO TRUTH.

The above statement is furnished by a gentleman of character and veracity, and may be relied on as true in every particular. It will be seen that Anderton expressly declares, in the above conversation, that *he does not recollect any circumstances in regard to Miller's funeral; that he left Belfast early the next morning; and heard nothing more in regard to him or his funeral.* In his affidavit, given the 15th of March last, he solemnly swears—"BEFORE I left Belfast, I heard by common report, that the body was taken up the NEXT DAY, and that a coroner's inquest decided that WILLIAM MILLER was murdered by persons unknown; or something to that effect." Here then are two distinct contradictory lies, direct from the mouth of Anderton.—He has sworn that before he left Belfast, he heard that the body was taken up the next day, thus clearly intimating that he did not leave Belfast until *some days after* the murder. He now declares that he left "*early the next morning.*" He has also sworn that he "*heard by common report,*" that a "*coroner's inquest decid-*

ed" that "*Miller was murdered by persons unknown.*" He now declares that he heard nothing more in regard to Miller or his funeral! The "Investigating Committee" say that Anderton "*naturally possesses a great memory!*" If this were true, he would make a better liar. We have promised to prove that Anderton was not in Belfast, at the time time he swears he was there. In due time we will redeem this promise.

This affair, through all its gradations, has been characterized by a degree of moral depravity; a recklessness of consequences, without a parallel in the history of profligacy and wickedness. Lying, duplicity and deception have been the principal agents employed to sustain it.—The original tale was conceived in corruption, and it has been nurtured on the baser passions of the human heart.—It was a lie of the blackest hue; and a thousand lies of the same damning shade, have been uttered in its support.—Subornation of perjury; in a moral, if not in a legal sense; seems to have been regarded as an obstacle of minor consideration—one, in the opinions of certain men, requiring no uncommon effort to surmount. The basest impositions have been practised on the ignorant and the credulous.—The vilest deceptions have been used, by the most unprincipled of men, to give to the infamous fabrication, even the shadow of credibility. Some of the actors in this disgraceful farce, seem to evince a disposition, not merely to hazard their own characters, but to sacrifice the salvation of others, on the attainment of their unhallowed object.—But, thank heaven, though they have succeeded in blasting what little of reputation they might previously have claimed for themselves, they have not been permitted to carry their villainous purposes to the extent they anticipated and desired.

At a recent antimasonic convention, called for the purpose of nominating State officers, in Vermont, the Hon. HEMAN ALLEN was put in nomination for Governor.—Mr. Allen has *declined* the intended honor. If we recollect right, Mr. A. was nominated the last year for the same office, by the antimasonic party, and then declined. It is very evident that no honorable man will consent to receive the support of such a foul clan, for any office. It is regarded as a disgrace for any gentleman to be held up before the community as an antimasonic candidate for office; nor do we recollect of a single instance wherein a gentleman of integrity and honor, has consented that his name should be given to the people as a candidate for any office, by that party. When the names of such have been used, it has been done without authority, and they have been immediately withdrawn.

When at Hartford the last week, we heard the following anecdote; which we publish as illustrative of the general character of the men engaged in the proscriptive cause of antimasonry.—Mr. B—, owned land bordering on a road considerably out of repair. Mr. C. and others, who were also owners of land adjoining, proposed an assessment on all the proprietors of land, for the purpose of repairing the road. Mr. D. was appointed to collect the amount assessed; and after having received the assessment from all the others, he called on Mr. B. and requested the payment of one dollar, as his proportion. "I can't afford to pay this ere," says Mr. B.—"I'm poor, and it aint but a few months since I paid \$25 to support this ere antimasonic paper here; and now to-day I'm called on to pay \$20 more, and I can't afford to pay that are assessment!" He did not pay it. Here is a fellow that readily contributes \$45 to the support of a scurrilous antimasonic print, to abuse and vilify his neighbors, and scandalize his native place, but will not pay one dollar towards an improvement that would probably enhance the value of his own property ten times that amount! He knew his neighbors would have the road repaired, though he did not contribute one cent. In this way he could *spunge* them out of a dollar, for the benefit of antimasonry! We give this as a single instance of antimasonic honesty.—We had it from one of the party concerned.

EDWARD GIDDINS.

In our last it was stated that this infidel wretch *ran away* from Lockport, during the recent session of the court at that place. He was highly displeased with the appointment of VICTORY BIRDSEYE, Esq. as Special Counsel; and was apprehensive that his own liberty might be curtailed, if he remained longer within the jurisdiction of the State. Officers were immediately despatched in pursuit of him. We have not heard the result.

A short time since, the antimasonic prints in this city declared that, Giddins '*was known and acknowledged to be a gentleman of a fair character.*' We at that time gave a true sketch of his character. We proved him to be the most infamous wretch that ever escaped the gallows. He has been regarded as the most prominent, and certainly has been the most active antimason in the country. He set himself up for the leader of the party, and has boldly trumpeted, through almanacks and newspapers, the story of his own infamy. If his own tale be true, he is one of the most heartless, cold blooded villains in existence. If Morgan have been murdered, it is our firm belief that Edward Giddins is the wretch who murdered him. Morgan can be traced to the time he was in Giddins' possession, and no farther. Giddins pretends not to know how he was subsequently disposed of. It was probably through fear that he might be compelled to know something more than he pretends, relative to this last particular, or that it might be *proved* that he knows more than is convenient for him to remember, that induced him to abscond. It has long been a matter of astonishment to every intelligent man in the country, who has watched the progress of the excitement, that Giddins should be permitted to escape the punishment due to his acknowledged crimes. But the recent developments which have taken place relative to the proceedings of the late Special Counsel, fully explain the matter. How best to persecute and brand with infamy the members of the Masonic Institution, seems to have been an enquiry of paramount importance with the managers of antimasonry. It was enough to shield him from punishment, that the greatest villain, the most guilty wretch engaged in the alleged abduction and murder, had become an antimason! Well might an indignant public complain that 'Morgan's ghost walked unavenged among us,' so long as Giddins, with all his guilt upon him, was permitted to stalk forth, with impunity, at noon day, and without even a show of repentance, to publish his deeds to the world, and to profit by his own depravity! A wretch who has been permitted to go 'unwipt of justice,' and to enrich himself by retailing the story of his own infamy—an infamous scoundrel who stands self convicted of crimes that should damn him to infamy and the gallows. We doubt not that the officers of justice will overtake him, and that he will finally receive the reward of his villany.

S. D. GREENE.—The notorious David C. Miller, editor of the Batavia "Republican Advocate," late copartner of William Morgan; and an acknowledged *Infidel*, has very charitably taken the decrepit character of his friend Greene, into keeping. In his attempts to cover the stains which blacken the moral character of his friend, he has only rendered them more visible. True, he has published a certificate showing that Greene did not "feloniously steal, take and drive away" Robert Leavitt's "sheep," or "Black Buck;" as it appears he was charged with having done. Therefore, whatever credit a man may derive from having it publicly testified that he has not *stolen a sheep*, Mr. Greene is entitled to. Not a single charge which has heretofore been preferred against Greene, has been disproved. And as enough has already been said, to put honest people on their guard against his hypocritical schemes, and to nullify whatever influence his false professions may heretofore have given him, we do not consider ourselves called on, at this time, to pursue the subject.

ALABAMA.—A correspondent informs us that although a desperate attempt has been made by a few discarded politicians, to introduce and sustain the antimasonic hydra

in some sections of the State of Alabama, the cause of Masonry was never more prosperous. 'At the celebration of St. John's day in 1829, the antis prophesied that we should never be able again, (in their own language) to muster such a company. But, to their great disappointment, at our last celebration, we mustered three times the number that we ever had at any previous celebration. Our Lodges were never more flourishing, nor our brethren in better spirits. The people are with us; and antimasonry cannot resist the force of public opinion.'

SIBYLLINE LEAVES.—It will be seen that the present number completes the series of papers, which have enriched the pages of the Mirror for sometime past, under the title of 'Sibylline Leaves.' We would recommend the writers 'VALEDICTORY' to the attention of our readers; and at the same time we would assure them, (and we are enabled to do so from personal knowledge of the author,) that the sentiments therein contained, are not the sentiments of cold formality: they emanate from a heart glowing with love for our venerable Institution: they come from one of the warmest and best friends & advocates of the principles of Freemasonry: one of the earliest and ablest defenders of our calumniated and persecuted Order. This is not said by way of compliment to the author; for, being wholly unknown to our readers, and too far advanced in life to become an aspirant for literary fame, he can neither be elated by our praise nor depressed by our censure. But we say it, that our readers may know that the *Leaves* are from the pen of a brother of experience, who is firmly devoted to the interests of the Institution. Coming from such a source, and possessing merit of no ordinary cast, they claim the consideration of the brotherhood. We took an early opportunity to bespeak for them an attentive perusal; and we have no hesitation in saying that, the anticipations of all who have given them such perusal, have been more than realized. We regard them, collectively considered, as not inferior to any equal number of satirical poems, that have fallen under our observation. Entertaining this favorable opinion of them, we are desirous that they should appear in a more durable and convenient form. To this end, we propose to publish them in a separate volume. They will probably make about 150 or 200 pages. They will be printed on good paper and new type, neatly half bound, at \$3.00 a dozen—if a sufficient number of copies be subscribed for to defray the expenses of printing. As the price is fixed at the cost, the publishers cannot be at the trouble and expense of disposing of them by the single copy. No subscription can, therefore, be received for a less number than six. We invite the attention of our brethren to this proposition.

WARM WEATHER.—The mercury in the thermometers in this city, for the last seven days, has ranged from 90 to 98! So long a continuance of hot weather is not recollected by the most aged of our citizens. Fine weather for editors! Start an idea, and it *melts* before you can get it on paper!—*Thursday*.

PAPER MACHINERY.—A Mr. Haddock, of Hartford, Conn. has invented and patented a machine for the manufacture of paper in sheets, upon the dipping process. This machine is said to be superior to others, inasmuch as "that it can make laid as well as wove paper, as it undergoes all the movements of vatman and coucher, and makes six sheets cap paper at a dip; and it is said to be a saving of a thousand dollars a year—it doing the work of two vats in twelve hours, besides making an article sure to meet a market."

During the late trials at Lockport, one man was sentenced to ten day's imprisonment in the jail of that county, for endeavoring to convey clandestinely, a bottle of ardent spirits, together with a quantity of crackers and cheese, into the jury room, about eleven o'clock at night; and a constable was fined ten dollars for endeavoring to influence the jury to render a verdict of guilty, in the case of Wright and Brown.

The editor of the Middlebury, Vt. American, in speaking of the recent antimasonic convention held in that State, has the following sensible remark:—'We don't expect that the Convention were particularly desirous of consulting our views; if they had been, we should have advised them to dismiss and send home, those members that profess to be Ministers of the Gospel. To us it seems a gross departure from duty, for men who have been set apart to publish the peaceful religion of the Cross—for men who confess that they have need of more devotion and more faithfulness to their charge, so that at the Last Great Day the blood of souls be not found upon their skirts,—to be not only urging forward a political party, but to be found enrolling their names for political preferment. And we are free to say, that while clergymen greatly lessen their reputation and usefulness by standing in such an attitude, the Convention is not one whit the more entitled to a freeman's confidence, because of the connection of these Reverend gentlemen with it.'

ANTIMASONRY.—This is a subject with which we have had little to do or to say—considering that some good men were deluded by it, but satisfied that it was only a new hobby of our old political enemies, and that it would fall to pieces by its own weight.

Some persons little known had a meeting last week in this city, and the following is one of the resolutions adopted, which throws off the cloak at once.

Resolved, That it is nothing more than a necessary measure of self-defence that Antimasons should combine their political influence to wrest from the masonic monopolists the avenues to the various civil and political offices in the Union, and the administration of the affairs of the states, and the nation, in all their departments; in order that places of honor and trust might be distributed, not to uphold a dangerous selfish Society, but to promote the common welfare, and to subserve the best interests of the whole people."—*N. Y. Enq.*

SALEM MURDER.—The Patriot of Wednesday, furnishes the following particulars of the preparations making for the trial of the murderers of Mr. White:—"The Grand Jury were yesterday impanelled under an impressive charge from Chief Justice Parker. He especially alluded to the crime, which was to come under their consideration, relative to an assassination which had occurred in the middle of the peaceable town, in which the court was then assembled. He said that the fact had become public and notorious, and that the heart of a sleeping citizen had been pierced—his sleep converted to death—this fact had caused a vibration to the feelings of the whole community. He cautioned the Grand Jurors not to be awayed by public sentiment on the occasion, but to act impartially between the Commonwealth and whatever might be accused on the occasion. In relation to the law, it was laid down, that it was not necessary for a person to be present at the commission of a murder—if he was knowing to the intent, was aiding and assisting at the time, by watching against a surprise, each alike was a murderer.

It was not necessary that the person should be on the spot. The ancient law of accessories before the fact was very embarrassing. Whether the statue had done away the common law in this particular would be well considered by the court; but the principle seemed to be laid down that those aiding and abetting were principals, if they knew that the act was to be done and assisted in the doing thereof.

The charge was bold, impartial and free, mingling mercy and justice in the chalice administered to the lips of supposed criminals. He especially cautioned the Jurors against preconceived opinions, and warned them to act according to the "law and evidence" before them, and to take no other as their guide.

Prayers were sent to the Throne of Grace by the Rev. Mr. Cleveland, in an impressive manner, peculiarly adapted to the interesting occasion then before the court."

The trial will probably commence early in the ensuing week.

THE WREATH.

AULD LANG SYNE.

SHALL Independence be forgot
And never brought to mine?
Shall Independence be forgot,
When auld lang syne?
To auld lang syne, my fri'ns,
To auld lang syne,
We'll pour a generous bumper still
To auld lang syne.

No! long as Freedom's glory wreath
With Plenty's crown shall twine,
Our sons shall hail with joyous breath
The deeds o' lang syne.
To, &c.

Broad o'er our hills, in golden light,
The sacred dawn shall shine,
And thousand voices loud unite
In praise o' lang syne.
To, &c.

Though faint and few the warrior sires
Who ranged in battle line,
Their hearts shall kindle still their fires
With thoughts o' lang syne.
To, &c.

Then never be this day forgot,
A shout of nine times nine.
Ring with the last and loudest shot
To auld lang syne.
To, &c.

THE QUILTING.

The day is set the ladies met,
And at the frame are seated;
In order plac'd they work in haste,
To get the quilt compleated,
While fingers fly their tongues they ply,
And animate their labors,
By counting beaux, discussing clothes,
Or talking of their neighbors.

"Dear, what a pretty frock you've on!"
"I'm very glad you like it,"
"I'm told that Miss Micomicon
Don't speak to Mr. Micate,"
"I saw Miss Bell the other day,
Young Green's new gig adorning!"
"What keeps your sister Ann away?"
"She went to town this morning."

"Tis time to roll!"—"my needle's broke,"
"So Martin's stock is selling,"
"Louisa's wedding gown's bespoke,"
"Lend me your scissors, Ellen,"
"That match will never come about,"
"Now don't fly in a passion,"
"Hair puffs they say are going out,"
"Yes curls are all the fashion."

The quilt is done, the tea begun—
The beaux are all collecting;
The table's clear'd the music heard—
His partner each selecting.
The merry band, in order stand.
The dance begins with vigor—
And rapid feet the measure beat,
And trip the mazy figure.

Unheeded fly the minutes, by,
Old time himself seems dancing,
Till night's dull eye, is op'd to spy
The steps of morn advancing,
Then closely stow'd to each abode,
The carriages go tilting;
And many a dream has for its theme,
The pleasures of the quilting.

TIME'S CHANGES.

ISAW her once—so freshly fair
That like a blossom just unfolding,
She open'd to Life's cloudless air,
And Nature joy'd to view its moulding;
Her smile, it haunts my memory yet—
Her cheek's fine hue divinely glowing—
Her rosebud mouth—her eyes of jet—
Around on all her light bestowing;
Oh! who could look on such a form,
So nobly free, so softly tender,
And darkly dream that earthly storm
Should dim such sweet, delicious splendor?
For in her mien, and in her face,
And in her young steps fairy lightness,
Nought could the raptur'd gazer trace
But Beauty's glow and pleasure's brightness.

I saw her twice—an altered charm—
But still of magic richest, rarest,
Than girlhood's tallisman less warm,
Though yet of earthly sights the fairest:
Upon her breast she held a child,
The very image of its mother;
Which ever to her smiling smiled,
They seemed to live but in each other:
But matron cares or lurking woe,
Her thoughtless, sinless look had banish'd,
And from her cheek the rosy glow
Of girlhood's balmy morn had vanish'd;
Within her eyes, upon her brow,
Lay something softer, fonder, deeper,
As if in dreams some vision'd woe
Had broke the Elysium of the sleeper.

I saw her thrice—Fate's dark decree
In widow's garment had array'd her;
Yet beautiful she seem'd to be,
As even my reveries portray'd her;
The glow the glance had pass'd away
The sunshine and the sparkling glitter;
Still, though I noted pale decay,
The retrospect was scarcely bitter;
For in their place a calmness dwelt,
Serene, subduing, soothing, holy;
In feeling which the bosom felt
That every louder mirth is folly—
A pensiveness, which is not grief—
A stillness, as of sunset streaming—
A fairy glow on flower and leaf,
Till earth looks like a landscape dreaming.

A last time—and unmoved she lay,
Beyond Life's dim, uncertain river,
A glorious mould of fading clay,
From whence the spark had fled forever.
I gazed—my breast was like to burst—
And, as I thought of years departed,
The years wherein I saw her first,
When she, a girl, was lightsome hearted:
And, when I mus'd on latter days,
As mov'd she in the matron duty,
A happy mother, in the blaze
Of ripen'd hope and sunny beauty—
I felt the chill—I turned aside—
Bleak Desolation's cloud came o'er me—
And Being seem'd a troubled tide,
Whose wrecks in darkness swam before me!

From the New York Atlas.

THE WEDDING.

Tears on this blessed morning!—Tears, sweet love!
It ought not thus to be. Why, my light heart
Is like the gladsome, long-imprisoned bird
Cleaving its way through the blue, liquid arch,
With liberty's free song. Those dropping pearls
Waste but thy bosom's wealth. 'Twas wise to keep
Such treasures for the long arrears which grief
Holdeth with man, when pitiless time doth crush

The boasted blossoms of his summer prime.
—Lo! I will turn magician, and compute
What moves thee thus. Up from a parent's hearth
The sports of infancy, the nurse's smile,
The tale, the dance, the warbled hymn at eve,
The nightly blessing, and the lingering clasp
Of thy young fairy sister's snowy arms,—
Rise, in the bright parting vestment, to detain
Thy innocent soul in durance. Yet, my love,
Cast my heart's gold into the furnace-flame,
And if it pass not there, unchanging pure,
I'll be a bankrupt to all hope,—and Heaven
Shall shut its gate on me. Come, dearest, come,—
The hallow'd vow must tremble on thy lip,—
And at God's blessed altar shalt thou kneel
So meek and beautiful, that men will deem
Some angel there doth pray. Then shall thou be
The dovelet of my lone, domestic bower,
Breathing sweet music, while thy gentle heart
Shall learn such deep and deathless tenderness
That all thy pictures of remember'd joy
Shall be as faded things. So be at rest,
And let thy rose-bud lip smile as 'twas wont
With eloquent delight.

H.

CHINESE ADVERTISEMENT.—"Chang Chaoulai
who issues this thanksgiving advertisement, lives outside
the south gate, in Great Tranquillity Lane, where he has
opened an incense smoking musquito shop. On the eve
of the 12th inst. two of his fellow workmen, in the shop,
Nesabung and Atik, employed a stupefying drug, which by
its fumes sunk all the partners in a deep sleep, during
which they robbed the shop of all the money, clothes, &c.
which they could carry away. Next morning when the
partners awoke, no trace was to be found of these two
men. If any good people know where they are, and will
give information, a thank offering in flowery red paper
of four dollars will be presented. If both the booty and
the two men be seized, and delivered over at my little
shop, ten dollars will be presented. Decidedly I will not
eat my words. This advertisement is true."

FABLE FROM THE POLISH OF GASZYSKI.—Near
a dew drop, there fell a tear upon a tomb; whither an un-
happy female, beautiful as an angel, repaired every morn-
ing to weep for her lover. As the sun's golden disk rose
higher in heaven, his rays fell on the tear and the dew
drop, but glanced with double brilliancy on the pearl shook
from the tresses of Aurora. The liquid jewel proud of its
lustre, addressed its neighbor: "How darest thou appear
thus solitary and lustreless? The modest tear made no an-
swer; but the zephyr that just then was wantoning near
them, paused in its flight, brushed down with its wings the
glittering dew drop, and folding the humble tear of affec-
tion in its embrace, carried it up to heaven.

LADIES CELEBRATION.—The late anniversary of
Independence, was celebrated by the Ladies of this village.
in a novel and interesting manner. During the afternoon
of the day, from eighty to an hundred ladies assembled in
the orchard of Mr. Town, forming a refreshing shade,
where tables were tastefully arranged, loaded with luxu-
ries and delicacies, prepared gratuitously by the fair pa-
triot. Tea was served up in splendid style, of which the
whole company partook—comprising with the gentlemen
about one hundred and fifty. After tea several figures were
danced upon the green, when the party retired to the
house of Mr. Town, where the festivity of the evening
was continued with music and dancing. The elegance
and taste displayed in the arrangement of the tables—the
ruralness of the display—the event commemorated—the
pleasant association of youth and age, equally enjoying in-
nocent and unrestrained hilarity—all combined to render
the scene appropriate for the occasion.—Batavia Press.

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ANTIMASONRY IN PENNSYLVANIA.

The Anti-republicans, at their late jollifications in this city, (says the Lancaster Pa. Republican,) perpetrated a considerable number of toasts, and some of them at least six-horse power, queer and strong. We shall here, for the amusement, not to say the disgust, of our readers, notice a few of the volunteers.

"By Theo. Fenn.—George Washington: The immortal memory of the first Antimason in the United States; a name engraved upon the broad surface of an empire; his monument the happiness of millions; let every freeman echo, 'beware of secret societies.'"

This fellow, Fenn, is the pretended Editor of the Antimasonic Herald, formerly a wooden nutmeg merchant, imported from the land of onions, by Red Shirt, for the purpose of enlightening, as he says, the "stupid Pennsylvania Dutch," upon political subjects. We have said this much of Fenn, that our readers may know how to account for the character of his toast. George Washington the first Antimason in the United States!!! What a base libel upon his memory. That man an Antimason, who belonged to the institution of masonry for nearly forty years; who was a zealous and distinguished mason up to the hour of his death; who, upon every occasion, spoke in terms of the highest praise of the institution, and who, in the year 1797, in a reply to an address from the Grand Master of the fraternity of Ancient York Masons, of Charleston, South Carolina, spoke thus: "*I recognise with pleasure, my relation to the brethren of your society. Your sentiments on the establishment and exercise of our equal government, are worthy of an association whose principles lead to purity of morals and beneficence of action.*" And yet, George Washington, in the opinion of Theo. Fenn, was the first antimason in the United States. Would that there were thousands and tens of thousands of such Antimasons. Let it be recollected that Fenn, week after week, in his paper, and orally, day after day, in company with his friend Jarvis F. Hanks, charged masons, upon initiation, with taking "horrid and blasphemous oaths," and let it be recollected too, that he has admitted (and it cannot be denied) that Washington had once been a mason. According then to his own doctrine, where does he place General Washington? In the slough of perjury!!! And yet this is Antimasonry—it is from the lips of one of their oracles. Shall a man, a party be tolerated who hold such sentiments, who promulgate upon the 4th of July, such doctrines, and who slander, basely slander, the memory of that man, whom, above every other, the American people should revere, and to whom they are so infinitely indebted. It is even so. "*Echo—beware of secret associations.*" This is the conclusion of Fenn's toast. It will be recollected that in every Antimasonic paper in Pennsylvania, this sentiment has been, for effect, attributed to General Washington, was to be found, as the Anti's alleged, in his Farewell Address, and had a direct and unequivocal allusion to the Institution of Freemasonry.—Although it has gone the rounds of the Antimasonic papers, we believe it first appeared in the Herald. Fenn, therefore, is fairly entitled to the credit of the forgery; for let it be borne in mind that no such language, and no such

sentiment, can be found, not only in the Farewell Address, but in no paper or work of General Washington.—We have not been surprised at such tricks to sustain Antimasonry, for it is founded in falsehood and deception, and they must sustain it, and proper and fit agents must be employed to do such work. But enough of Fenn and his toast.

"By President Shreiner.—With profound reverence, let every freeman remember the heroes of the 4th of July, 1776."

Not so bad, Martin; but just let us ask you a single question: Who were the most conspicuous among those heroes, whom, with so much reverence, you desire to remember. Were they not members of that institution to which, according to your own declarations, or those of your party, with whom you feasted and concurred, no honest man, no christian or patriot could belong? And in "*whose secret walls,*" "*treason, perjury, kidnapping, arson and murder,*" are hatched? They were, and you know it. Do you suppose, then, that you will receive credit for sincerity when you offer such a toast? If you do, you are not a sincere Antimason. You must either be an insincere Antimason, or a hypocrite in giving such a toast. Good-bye, Martin.

"By Vice President Reed.—George Wolf: His whole conduct is distinguished by imbecility and ignorance; the puppet of Masonry and a faction; the advancement and prosperity of this State demand his deposition two years hence."

Why, Peter, you talk like a book. You almost equal "Young Norvel." You must have taken the papers, particularly the Inquirer, to have so quickly learned that Gov. Wolf is weak and ignorant. We all admit that you are an excellent judge of talents and learning! Don't wait two years, Peter, before you depose Governor Wolf. It is quite entirely too long. Ritner will dry up in the mean time; and then that little Register office, you know is pretty lucrative. If you don't watch well, Whiteside, will manage to have all the wills of the people in the county, registered before you get hold of the wax.

"By Vice President Risdel.—The eleventh of September next: May it be the downfall of Masonry."

Why on the eleventh of September next, Mr. Vice President? Och, now; we know, you are going to take it to Philadelphia, and there demolish it in the United States Convention. Why didn't you take it to Bush-hill and hang it along with poor Porter. But Mr. Vice, a word in your ear. The object of your hate, not Masonry, but Democracy, will not die quite so soon as the eleventh of September. It will survive long enough for you to go back where you come from, and there supply yourself with a few more notions unfriendly to a republican form of government, and return here with them, for the use of yourself and antimasonic friends.

"By George Daly.—Lancaster county in 1829, Antimasonry triumphant over Masonry."

Come, George, why but you said, Antimasonry triumphant over reason, common sense, and democracy.—That would have been nearer the mark. It is not the first time that fanaticism triumphed over reason, passion over principle and vice over virtue; but they never could sustain their triumphs; and in a little while fanaticism, passion and vice, were all driven, discomfited, back from whence they came, by the irresistible genius of reason, principle and virtue. So it will be with your antimasonry; and you, unfortunate wight, will never be elected coroner of Lancaster county. Good morning, Mr. Daly.

Adam Bare.—This gentleman also gave a toast, which, in plain English, means—The people of Lancaster county: May they elect me Sheriff, in October next.

Adam has been a little unlucky heretofore. He runs well for a single heat, but he can't repeat. He has never taken a purse yet, though he has often contended for it, and we are little apprehensive that at the fall races he will be distanced. There is the little Lampeter nag, who is pretty swift afoot, and he will be well rode; and the old Cocalico horse is said to be great bottom; and there are also some pretty good nags in and about our city. But Adam, however, generally stumbles upon the Leacock hills. Good morning, Mr. Bare.

"By Jacob Snyder.—Our venerable Ex-Presidents: Living monuments of our happy institutions," &c.

Pretty good, Mr. Snyder, but how many of them were masons? We only ask for information. How many of them, we repeat, were members of the masonic fraternity? that bloody institution—that fruitful nest of iniquity? It would be well enough to understand that matter fully before you give such a toast as you did. Why didn't you ask the author of it to explain it to you, before you adopted it as your own. Perhaps it was late in the day. A whisper to you—you are an honest man, but if you trust yourself to the keeping of Patch, Water Cracker, or Nutmeg, you will forfeit the character you sustain. Good-bye, Mr. Snyder.

"By George F. Walters.—Masonry: A permanent edifice, when composed of stone and water."

Verily, George is really "*dy'd in the wool.*" What, George, is Antimasonry, when composed of mud and dirt? A nod for you, Mr. W.

"By David Zook.—The Antimasonic papers: Diamonds in the crown Masonry; let them be preserved."

"Nigger what makes you grin so? Cause glad, to see my fadder." Davy must have been among the toads hunting jewels. A wink for you, Mr. Zook.

"By Thomas H. Burrows.—Our late Representatives at Harrisburgh: They have not done enough for the party—send them back."

Why, Tom, what do you mean? Hav'nt your representatives done enough for you? We think that they have out their own throats and yours too, and is'nt that enough?—And as for sending them back, they are, in all conscience, far enough back already!!! They managed to defeat the Columbia Rail-road bill, and that has sent them back far enough, unless you send them among the Indians. Tom, you are a kind of a, sort of a, nobleman, aint you? Suppose we send you to Harrisburgh? Would'nt you make a good representative in a republican legislature? Methinks you would. You have been petty well schooled, in all the larning of the day. Come, Tom, don't be bashful.—Lord Darby is'nt bashful. Your honor, Mr. Burrows.

"By John Latshaw.—The Hon. Harmar Denny:—The first antimason in Congress from Pennsylvania," &c.

The honourable John Latshaw: His honourable career in Baltimore and Pittsburgh. This is our toast—Do you take Mr. Latshaw?

"By John Bear, alias Bruin.—Secret Societies," &c.

Bruin, what do you mean by secret societies? Do you mean the secret conclaves of yourself, Jachin and Boaz, and, and, and,—but you understand. Are they dangerous to a republican government? Oh! no—fooks, if they can do no good, seldom do no harm.

"By Lawyer Henry G. Long!!!—New Holland Un-awed by the nobility of our county, they raised the standard of Liberty and Justice in opposition to Kings and High Priests."

Lawyer Henry G. whom do you term the nobility of our country? Do you mean the geese? Your acquaintance with a *goose* should have made you better acquainted with the principles, &c. of that family, and you ought to have a little more respect for your friends than to curse their nobility. What a lovely pair Pete and Henry are, for one family! Come, Hal, let's feel your head—why it's soft as a squash."—Go thy way, fool.

We intended to notice more of these celebrated and patriotic toasts, but we got tired of them, and we suppose our readers are also. So, with their authors, for the present at least, we shall let them pass, *sub silentio*.

SECEDERS—alias SEDUCERS.

Among the innumerable circumstances in the moral world which mark the wisdom of the creator, none strikes us more forcibly than the evidence which we see in every chapter in history, and on every page of human life, of the abhorrence of his creatures of an apostate. It is an instinctive principle deeply interwoven in our natures, and of which we can no more divest ourselves than of a consciousness of existence. The profligate may indeed use the apostate as a tool to accomplish unworthy purposes, but the moment that is done they cast him away and wash their hands from defilement. They spurn him from them. They trample him beneath their feet. Divested of all those hopes of shining gain, and glowing appendages to place and preferment which excited his ambitious cupidity, he is left to drag out a miserable existence, made so by his own treachery. He stands an isolated being, avoided by all men as if the very atmosphere around him was pestilential. Left to his own reflection, he already feels the gnawing of that worm which must forever prey upon his conscience; and when at last he goes bending beneath the weight of scorn, down to the grave, even the sexton as he covers him from the view of man, feels a sense of degradation, and we almost imagine nature herself assumes a look of complacency at the removal of a loathsome excrescence. Two notorious examples illustrate our positions: a Judas and an Arnold. The one hanged himself in despair, amidst the derision of his new friends; the other lived a few years of disgrace, abandoned by all, and died neglected.

There are, however at the present day, many instances of the same nature, the corrupt subjects of them already experiencing the same results. See the whole list of leading apostate Masons. It is made up of such men as were the most enthusiastic Masons while the institution was popular, men who joined it under mistaken expectation that it was calculated to forward their selfish, political, and ambitious views. They found themselves mistaken, and when the excitement first commenced they turned recreant, threw themselves into the midst of it as better calculated to advance their private interests, and gave it a political turn.

They expected immediately to ride into office and preferment. They piled fuel on the fire, they fanned it into a flame, and for a short day sported amidst the warmth and light. But as the insects which chirp and flutter gaily through the summer, stiffen and die at the approach of autumn; so now that class of men blench away from the withering scorn of the whole people: yes, even their chosen friends discard and detest them. Let those who will, look into the states of New York and Massachusetts, and see the just fate of this whole list. We now recollect of but one exception, and that is a *political priest* in Massachusetts, who some months ago was elected to office.—His day will speedily come.

There is another class of renegade Masons, not leaders, but followers.—Men who are good enough Masons, outwardly, until the persecuting rage of the present excitement alarmed their fears. They are like vegetables which flourish and grow with vigor during the soft showers and mildness of the vernal season, but when the droughts and scorching rays of summer come upon them, they wither, droop and die. While the church was prosperous, the clergy of France preached the Christian religion with energy and fervor, they saw every thing beautiful, harmonious and true in it; but when the persecution of the revolution poured in upon them, numbers of them denied their faith, and gave

their voice for the abolition of the Sabbath, and in solemn processions paraded the streets of Paris, and publicly declared "there is no God, and death is an eternal sleep!" This class of timid men, whether Christians or Masons, are objects of pity than contempt; but neither their conduct, rather the nor the conduct of the former class, prove any thing against the creed, or the order which they disavow. It only proves that they themselves are unworthy.

Pittsburgh, July, 3d 1830.

The Antimasons have been thrown into extreme confusion, by the loss of a most respectable candidate for the assembly, William Kerr. This gentleman, in the first instance, received from the antimasons a voluntary nomination, they not having ascertained his sentiments, as to the proscription of the day. He was subsequently nominated by the democratic party—the following correspondence took place.

Pittsburgh, June 10, 1830.

TO WILLIAM KERR, Esq.

Dear Sir:—The subscribers, democratic republicans, opposed to political antimasonry, desire to ascertain whether you are in favour of proscribing masons from the enjoyment of political privileges, and whether you believe such proscription consistent with republican principles. Your friends and fellow citizens,

JAMES FULTON,
JAMES DUFF,
LEONARD S. JOHNS,
GEO. W. BUCHANAN,
CHARLES VON BONHORST,
HUGH STRAIN,
JAMES ANDERSON.

WM. KERR, Esq. St. Clair township.

St. Clair township June, 12, 1830.

GENTLEMEN,—In answer to your favor on the 10 inst. I state freely, that although I am not a mason, I am not a political antimason, and do not approve of the spirit that proscribes any portion of my fellow citizens from the enjoyment of equal rights and privileges.

I am, and ever have been a democratic republican, and should my friends think proper to elect me as such I am willing to serve them.

With respect, gentlemen, I am yours &c.

WM. KERR.

TO JAMES FULTON, &c.

Upon the publication of this letter, the Antis re-assembled their convention, and as they express it, in their paper of this date, "hoisted him out of their ranks." The head and front of his offence, being that he did not *approve* of proscription, and dared even in these worst of times, to proclaim himself "a democratic republican;" these things should be spread abroad among the people of Pennsylvania, for their information. They are the facts and the best comment upon the liberality of antimasonry.

To what wicked, malicious, and uncharitable charges and allegations will antimasonry, as politically practised, not lead. Notwithstanding the many falsehoods we have seen propagated by some of the leaders of that party, we have not observed any thing so wicked and uncharitable as the following: It is nothing less than a charge of PERJURY against the beloved WASHINGTON—the father of his country, whose memory every genuine American delights to honour. It is copied by the editor of the "*Indiana Free Press*," from the "*Hartford!!! Intelligencer*." Here it is, *That WASHINGTON was a mason, tells nothing in favour of the institution. That Arnold was a mason, tells nothing against it. But that the incorruptible WASHINGTON had to VIOLATE his master masons OATH, in order to counteract treason and save his country, tells much against it.* Were ever such wicked absurdities attempted to be palmed upon an intelligent community by any party or set of men, other than the leading antimasonic desperadoes. They first tell you, that *Washington was "incorruptible"* yet he "*violated his oath.*" Could any "*incorruptible*" man adhere to an institution which com-

compelled him to perjure himself, in order to discharge his duty to his country. Yet such is their inconsistency. To candid and dispassionate persons of every party, we say, can you believe that such men as *Washington & Jackson*, would commit wilful perjury in the manner in which this article, copied by the *immaculate Judge Taylor*, asserts? Can you place any confidence in a party, or in a set of men who will thus wantonly tarnish the fair fame and character of your beloved *Washington*. What, *Washington* perjured? Such an insinuation ought to excite the indignation of every American no matter to what party he belongs; and the traitor who makes it, and he who circulates it, are alike guilty and ought, as they will, receive the hearty contempt of an intelligent, and patriotic community.—*Penn. Reporter*.

From the Union-Village N. Y. Courant.

MR. EDITOR—I have been a spectator of the movements in the great antimasonic campaign ever since the first enlistment of the troops; and I must acknowledge, that never was unholy war carried on with more ardent zeal, and persevering industry; never was so much exertion thrown away on so unworthy a cause; never did mankind exhibit to the world a more eminent instance of folly and fanaticism than is blazoned forth in this crusade against masonry; and never was human depravity and recklessness more strongly set forth, than in the means used for the obtainment of the object in view. The foundations of society have been sapped—christian communities have been divided—the bond of their union in Christ nullified—and the peace and harmony of neighborhoods and families destroyed: the sacred silence of the grave has been disturbed by the din of war; nor has the holy sanctuary of conjugal happiness escaped violation; nay, even the consciences of individuals have been trifled with, and they have been unconsciously wheedled into a breach of the ninth commandment, and made to bear false witness against their neighbor, by antimasonic knavery.

Anderton's affidavit is yet in the recollection of all; nor is the base deception, practiced on Agnes Bell, by the antimasonic investigating committee of Boston, forgotten; neither is it likely to be, so long as antimasonic impudence continues to keep the recollection of it alive, by acting similar scenes.

Whether the Antimasonic Champion was jealous of the infamous celebrity of the Boston committee, and was desirous to add an additional wreath to its own laurels, or not, is not certainly known, but it is well known that week before last, it presented its readers with the 'certificates [not affidavits] of two Irishmen, (James Downey and Alexander Allen,) resident in Argyle, which are intended to corroborate Anderton's statement. Now whatever these certificates may be worth, it is pretty well known that they were obtained by the *management* of a certain runner for that paper, who, in the plenitude of his flaming zeal, would "compass sea and land," to obtain even the shadow of such testimony, as might be likely, in the most remote degree, to promote the unhallowed interests of his party. The editors of the Champion seem to think it a strong recommendation for the truth and veracity, that those gentlemen can 'write their names in a fair legible hand.' What an admirable criterion of character! Are they not aware that men have been sent to the State Prison for forgery, who could write a better hand than either of them? But perhaps the Champion considers good penmanship, an evidence of good character in an *Irishman*; if so, I feel a peculiar pleasure in waiving any objection that might arise in my mind upon this point.

But, allowing "Messrs. Downey and Allen" all credit for 'truth and veracity,' what does these certificates prove? Nothing more than, that they remember to have *heard*, some seventeen years ago, that a man named Miller, was found dead in Limekiln Dock, in Belfast—that he was said to have attended a masonic lodge on the evening previous—and that it was supposed he was 'murdered by some of the dock ruffians,' (not masons,) 'on his way home from the lodge.' They no more proved that Miller (if murdered at all) was murdered by masons, than they prove the

truth of Symmes' doctrine of concentric spheres; or the existence of an inhabited country in the interior of the earth. The same hand evidently drew up both the 'certificates,' and was careful to insert in both the phrase 'considerable excitement,' for what purpose is as well known to me as to himself. Now Messrs. Downey and Allen; the writer of their certificates; the editors of the *Champion*; and all whom it may concern, are hereby informed, that I, the writer of this, resided in Enniskillen, in the county of Fermanagh, during 1813, and for more than two years subsequent to that time—that my time was not occupied either in 'bleaching linen,' or 'making yearly trips to England'—that my opportunities for becoming acquainted with public sentiment were such, that a 'considerable excitement' respecting such outrages as murder, robbery, burglary, or indeed any other extraordinary occurrence, could not easily have escaped my notice. And I here declare that, although I had free access not only to the 'Erebe Packet,' printed at Enniskillen, to Mr. Lawless' paper, printed at Belfast, to the *Cavan Herald*, the *Limerick Chronicle*, and various others, including all the Dublin papers, I never saw in any of them any account of such an affair, as the murder of Miller is said to be. Every person at all acquainted with even the modern history of Ireland, is well aware that, with the exception of acts of killing by highwaymen and burglars, the murders committed in that unfortunate country, have all resulted from British misrule. Murders were not uncommon in that country at that time alluded to, and it is not at all impossible, that a man named Miller may have lost his life by violent means at that period, and that his death may have been inserted among the items of domestic intelligence, or even 'wonderful accidents;' but that it created any 'considerable excitement,' is positively untrue—the assertion to that effect is unquestionably without foundation in fact. In whatever part of the county of Monaghan, Downey and Allen lived, they must have been at least some sixty or seventy miles from Belfast. Enniskillen cannot be much more—while it has the advantage of being one of the most populous and flourishing inland towns in the North of Ireland, holding communication with all parts of the kingdom; and here I had ample opportunity to obtain a knowledge of all occurrences of public interest. I would but my knowledge of penmanship, (which according to the rule set up by the *Champion* includes my character for "truth and veracity,") against the small remnant of respectability possessed by that journal, (which is giving 'the long odds,') that Downey cannot tell the name of Mr. Forbes' 'Belfast paper,' from which he 'learned' that Miller was murdered; and that he and Allen will not add that to their 'certificates,' and swear to the whole before a justice of the peace. Allen certifies that two years previous to the alleged murder of Miller, in his return from one of his 'yearly trips,' he landed 'in Limekiln Dock,'—thus proving beyond doubt what nobody ever denied, viz. the existence of such a dock; and from this the editors of the *Champion*, who have as little regard for Irishmen, as they evidently have for TRUTH, draw the very sage conclusion that "nobody doubts the murder of Miller" by masons, and on masonic principles. Such is their reasoning; and every one must acknowledge, that it is of a piece with the logicians who use it, and the cause which it is intended to support. If Messrs. Downey and Allen will mind their own business, and if the 'knave' will attend to his, I shall not be likely to trouble them again; if not they may expect, as often as they offend, to hear from THEODORE.

From the Freedom's Sentinel.

We have every reason to believe that the course we have taken respecting the conduct of a noisy, desperate, and discontented band of beings, who are looking for the loaves and fishes of office, through the agency of antimasonry, is in unison with the feelings of the great body of our citizens. Those who are antimasons from principle, are usually fonder firm in the evils which may, and, as they believe, have resulted from secret societies; but they are not heard sending forth sweeping denunciation upon the great body of masons, without regard to their characters.

Why are some of our most virtuous men vilified and slandered as murderers, or as associates of murderers, merely because they are masons, whom it is well known that many of our most highly-talented and purest men belong to that society, and that they would revolt at the commission of crime, or the violation of the laws of the country. We are free to say that we believe it has been done from no honorable motive. We care not what epithet has been, or may be bestowed upon us, for opinions' sake, or perhaps we might more correctly say, because we have taken the liberty to express our opinions; but we sincerely believe that many of the managers of the present excitement (any other name will be used if gentlemen desire) are antimasons, because they can devise no other means for convincing the people of their sterling, devoted patriotism, and their superior qualifications for certain places. It is said that David Crockett owed his success, in the election of congressional representative, to the skill and bodily strength he exhibited in extracting a stump from its mother earth. At the same moment his opponent was exhibiting his mental faculties, by addressing the mob. But the enlightened voters, thinking the exploit of the half-alligator Davy the most statesmanlike, gave him the decided preference. Similar in some respects, though not in all, are the exploits of some *STERLING WORTHIES* in our State. These unheeding patriots, despairing of rising into power, by the common consent of a free people, have eagerly taken hold of the stump; but alack and alas! it is believed the poor devils are unequal to the task! They cannot extract it. They have made a great outcry about masons and all who are not openly at war with masons, under the solemn conviction that THIS noble sacrifice of private feelings and social intercourse with their fellow men would satisfactorily prove to the dear people, whom they affectionately loved, that their very souls were engaged in measures, on the accomplishment of which depended the salvation of our venerated institutions. "This masonry must be put down, by—," says one of the staunch advocates of self; and this cannot be done, they give us to understand, without they are first put into the 'high places' instead of the cut-throats who now fill all the public offices. These manoeuvres, however, are believed to be unsuccessful. The people, it is understood, will listen not to them. They pronounce them impostors, hypocrites, office-seekers! Thus it will be seen, the people have become Jacks! No wonder, then, that the stump cleaves to the earth.

Will any man, who professes to cherish a spirit of candor; who feels a sincere attachment to the continued friendship of his fellow men, say that we proceed with too much severity, or that we should more tenderly regard the feelings of our opponents? Let him look at facts; let him become thoroughly acquainted with the men, on whom his charity is bestowed; let him scrutinize their whole conduct, and seriously inquire into their motives; and his investigations will assuredly result in a satisfactory reply.—We trust we shall never be found wanting in charity, or in the manifestation of all the better feelings of the human heart, when objects present themselves, on which they may be bestowed, without setting at defiance every principle of justice, if not of moral honesty. But we have seen and felt enough of the spirit of exclusion in the men of whom we have spoken, to convince us that they are actuated by the worst of motives; that their aim is to rise into power upon the ruins of better men. Under these circumstances, they have no right to expect that they can provoke sympathy at our hands. We confess their situation is truly critical, and certainly not to be envied; and know of but one mode of retreat. Let them bow down their heads and ask the forgiveness of their impartial Judge, and a virtuous, but insulted people. Casting off the pride of their hearts, let them repent and reform.

JACKS.—It has now long been the fashion with some people to designate all who are neither masons nor antimasons, as well as the more candid antimasons, by the title of Jacks. So far as this honorable distinction is extended to us, we have no complaint to make. We can assure

them that we consider it a high mark of honor, when compared with any name which would tend to bring us to a level with themselves. Should they however, at any time, desire to apply this name to themselves, they will please give us timely notice, that we may search for another. We are very particular to keep good company.—Thus much we have said, that no one may be mistaken as to our real title. At present we are a JACK—or in other words, neither a mason nor antimason. Gentlemen may bestow this title upon us with as much earnestness as they please. Call us any thing but the contemptible slave of an unprincipled faction—any thing but the tool of knaves, and the companion of fools.—*ib*

EDWARD GIDDINS.—The following is an extract of a letter, written by Giddins, while at Fort Niagara, and addressed to a Mr. Morrison. The infidel sentiments it contains, were thought by the Court of Ontario, to be sufficient evidence to authorise the rejection of the author as a witness:

"Under the head of orthodoxy you relate an anecdote, which I am sorry to say, is but too faithful a picture of the intolerance of christianity in general, but of Calvinism in particular; it is now, however the raging mania of the times, and must have its day, but the world is fast advancing in knowledge, and driving before it superstition, bigotry and intolerance! and establishing in their places universal benevolence and liberal principles. Reason will yet gain her rights, and man no longer duped by priestcraft and manacled by imaginary fears, emanating from the superstitious dogmas imbibed in youth: the time is approaching when universal charity, benevolence and philanthropy, will prevail, when man will know how to pursue the dictates of reason, and when he will subscribe to no creed but that of nature; that her laws are immutable, and never can be violated; and that a knowledge of them is at the same time the knowledge of the Deity."—Again. "A full and complete knowledge of our situation in the scale of being, will convince us that God has the same care of man as of an insect, of an insect as of a tree: that with him there can be no difference or distinction between beauty and deformity, virtue and vice, perfection and imperfection." You will perceive from the above, that my views are not in accordance with the Bible, for that book represents the Deity as revengeful, vindictive, and inconsistent, performing an act to-day and repenting of it to-morrow." These then are the religious sentiments of Mr. Edward Giddings.—[P] That God looks upon vice and virtue with equal complacency. [Q] What a sentiment!! What kind of a man must he be, who deliberately proclaims it. "Let no such man be trusted, for he is fit for treasons, stratagems and spoils." And this gentleman is the Achilles of Antimasonry, and Solomon Southwick is his friend and co-worker in the holy cause.—Solomon says of him, "that he is as honest a man as ever God made." From this we may form a tolerable correct opinion of Solomon's principles—he is the Ajax of Antimasonry. They are doubtless par nobile fratum.

For the Masonic Mirror.

MR. EDITOR—In your paper of June 19th, it was stated in relation to the 'report of the committee of St. Alban's Lodge' that two out of the eleven persons to whom that report was recommitted for revision and alteration, were not present at the subsequent meeting of the committee and of the Lodge at the time when the report was accepted. As some enquiry has been made for the names of the absent members of the committee, it is but an act of justice to state that Deacon Claudius D. Hayward and Capt. Asa Ware were the persons who were absent and never saw the report as it was finally accepted until after it had been put to the press. The responsibility, therefore, should rest with the other nine and with the members of the Lodge who acted in the acceptance of the report.

ST. ALBAN.

He who has virtue of his own, need not boast of his ancestors.

THE POWER OF FASHION.

[Example of these high in office and power, will affect more, in checking the prevalence of vicious habits in the community than laws and punishments. We extract the following shrewd and very sensible illustrations of the influence of fashion and example, upon the morals of the people, from a small tract published by a benevolent Quaker, residing at Canton Mass. well known for his exertions for the happiness of his fellow citizens and the liberal benevolence of his character.

How to keep the lower ranks of mankind in order.

I think the difficulty lies in keeping the leading ranks of mankind straight, and in good order; for they always set the fashions, and we silly working people, always follow, whether it be right or wrong, foolish or wise. But to make the thing a little more plain, I will tell you a story which took place in C. the day before I set out from home.

I went to E's store in C. with a gallon bottle, to buy a gallon of rum, and said friend E. more rum. I want a gallon of rum to treat my forgerman C. C. and customers. There I saw Parson R. setting on a seat. Now Parson, said I, what makes you great folks keep up such a pernicious fashion of drinking rum, and palm it upon us little folks, who abhor it? you will not let us buy or sell, without we have the mark of the beast. Who will buy my iron if I will not treat them? They will go across the way to K. who will treat them, and if a mason give him a grip, and a cud of tobacco, and a sly cuff on the shoulder, and trade with him, although his iron is no better than mine. Ah, said the Parson it grows out of the evil propensities of the human heart. 'Man is prone to wickedness, as the spark flies upwards.' No Parson, I do not think so, for I never loved it myself. It is true I have drank some, perhaps half a dozen times, when I was a boy, about fifteen years of age, when I was in company with my companions, on holy days. Not because I loved it, but to be social and agreeable to my companions, and to be in fashion with them. But these practices always caused me the sick head-ache the next day, and I left off drinking rum, and have not drank any, from that day to this. I smoked and chewed tobacco, but they both made me sick, which determined me to leave them off, and be one of the unfashionables, and to get along as well as I could. Well said the Parson, the Temperance Societies will soon put a stop to it; they have almost stopped it in F. No, said I, Parson, I think you make it worse; something like pouring oil on a fire to quench it. Look into the road; there is half a dozen teamsters. If you will go into D.'s store and hide yourself behind an old hog's head, so the boys cannot see the black coat, you will be apt to hear the boys make such remarks as I often hear. Come D., give me some rum, for our minister says, we shall not drink rum, and I scorn to have a master. I will drink, out of spite. I was at Salem last week, to our quaker Meeting; and after meeting, I had an invitation to dine with my friend S., and among other conversation, he said, what doth thee think of Temperance Societies?—Will they stop drunkenness in the land? No, said I, for people of small capacities think their motives are impure; that they form such Societies, to get themselves into notice. This remark puts me in mind of my neighbor across the way; he is about forty-five years old, a carpenter by trade, and a very hard working man; he drinks considerable rum, and says he is better able to work in

consequence of it; but I do not think he ever meant to be a drunkard, for he is a religious man, and belongs to a church in S., and his minister put himself at the head of a Temperance Society, and kept him from drinking rum all summer; but in the fall, the minister's house got on fire, and my neighbor went to help put it out. It was so late, that they concluded to carry the goods out of the house. In the cellar, they found a number of kegs, with the best of rum, brandy and wine, and other spirits, the country afforded. My neighbor came home very angry, and said he had been deceived, and cheated by him, whom he looked up to as an oracle of truth. Now, said he, I will drink what I please, and gave himself up to intemperance, which gave his family much trouble.

Now, Parson, you know that the custom and manners of the leading class have a more controlling influence over public manners and morals, than the statues of legislators. If you and your brethren, the clergy, wish well to mankind, it seems to me that you have only to change the fashion, as the Prince of Wales changed the great shoe-buckle fashion, about thirty two years ago. He went to his buckle-maker for a pair of diamond buckles, fit for a prince to wear to a great party. I suppose they might have cost forty or fifty guineas. The buckle-maker refused to trust him, and he tied his shoes with ribbons, and went to his party. The bucks about the court, seeing the prince with shoe-strings, laid aside their great buckles, and the fashion was completely changed, and the buckle-maker undone.

It appears to me, that so long as we have drinking as a fashion, we must have drunkenness as a vice. Let all the Clergy, and all the respectable people in every town, change the fashion, and tell the boys that it is now as much out of fashion for a young man to drink a dram, or smoke a cigar, as it would be to dress up to go a courting, in an old-fashioned minister's wig, three-cornered hat, and great shoe-buckles. Do you think there would be one fashionable young man that would drink a dram, or smoke a cigar, or a girl that would have her ears bored? Then there will be the old drunkard. Let them go behind the door and drink; they will be out of fashion, and will die off before long.

Now, parson, can you tell me what power a child has over himself, to decide what country he should be born in; what religion, and what language, customs and habits, should be taught him. If he was born amongst the Dutch, he would naturally learn to talk Dutch, drink sour buttermilk, and go to the Dutch church. If he was born in France, he would learn French, drink wine, and go to the catholic church. If he was born in England, he would learn English, go to church, and drink porter. I never could learn to love porter, because it was bitter, like motherwort tea.

I was brought up when it was the fashion to eat been-porridge, and learned to love it, when I was a little boy; and I make my wife cook me some every now and then, when it is cold weather, because I love it now as well as ever I did, and don't you think there is an evil propensity in the human heart, in loving bean porridge? If there is, I will plead guilty, and leave it.

Now parson what are you about? Instead of exchanging this genteel rum fashion, and chaining down the strong man Rum, this giant sin at war with every creed, with the iron chain of fashion, you seem to be joining the indolent class, who live without labor, to build up the empire of folly;

and you all seem willing to make use of the sorcery and superstition of false fashion, false honor, and false religion, to get a living out of us silly working people, as you are jeeringly pleased to call us, and it seemeth to me that you use all three of these famous ingredients something as the Scotchman did his monkey, when he learnt it to bite every one but the keeper.

Now, parson, you tell us that drinking rum grows out of the evil propensities of the human heart, and that man is prone to wickedness, 'as the sparks fly upward.'

Let us take another look at this subject, and see if it does not grow out of the most noble, the most generous, and gentlemanly feelings of the human heart. What is the fashion—the unproved usages of society? How must we receive and treat our best friends, when they come to see us?

Our best spirits, and best decanters, must be set before them, and this is hardly good enough to give them a right down hearty welcome. We are apt to wish we had something better, to make him believe we are glad to see him. Our children stand about the house, and observe what passes amongst the old folks, and after a few years have rolled round, our boys grow up to be young men, and go into company on holy days, full of good humor, each one trying to excel his fellow in every thing fashionable, honorable, and praiseworthy.

Well, John, how shall we behave like men to-day, and honorable men too? Why father, and all the rest of the great folks, when they are glad to see each other, always have something that is good to drink. We will have something. So the boys go to the tavern, and call for the best rooms, and sit down to drink a few bottles of wine, or bowls of punch, or what seemeth good to them, with as much social felicity, as churchmen do at communion, and it seems to me that this is the way we educate them to be drunkards—we make it fashionable. We make it honorable, and who can resist it! I have often thought of the Seati-cook squaw, when I lived in Connecticut. Several of them came into our house, and my wife gave them a mug of pleasant cider, and after they had drank what they wanted, one of them filled her mouth with cider, and spirted into her papoose's mouth, saying, 'learn him to love it while he is little, because it is good.'

Supposing President Jackson should take it into his head, while he is at work for the good of the people in making reform, to change the rum fashion, by furnishing other refreshments than strong drink at his levee; this would chain down the strong man Rum, by the strong iron chain of Fashion. If the President, heads of departments, and members of Congress should once set the example, would it not go through the nation like an electric shock?

He would acquire greater renown than he did on the 8th of January 1815, by defeating Gibbs and Packenham. If the most hardened and profligate man in Europe could change the great shoe buckle fashion in two great nations at one dashing blunder, what may we expect of the example of our respected and beloved patriotic President and Cabinet, with their numerous friends?

If the Rum fashion could be changed, and a few other bad fashions done away, and good ones put in their places, and the nation be governed by the maxims and fashions of Dr. Franklin, would it not add to their prosperity more than one million of dollars daily.

Cries one, but your schemes will injure a very numerous and a most respectable class of people!

There will be at least one hundred thousand respectable dealers in strong drink, who get, one way or other, 1,000 dollars each.	\$100,000,000
There will be about 10,000 lawyers, that will loose their fees in the rum quarrels, and collecting debts.	\$8,000,000
Doctors would loose at least one half of their practice.	\$10,000,000
1200 deaths caused by rum, 3000 paupers, and 100,000 drunkards,	\$27,000,000
Usurers could not get more than 3 per cent per Ann.	\$20,000,000
To drink water would produce courage, exertion and activity, which would produce, in working farms, building houses and barns, making roads and factories, and other improvements, equal to	\$80,000,000
	\$120,000,000
Total,	\$365,000,000

SCIENCE AND LITERATURE.

BURNING BRICK. In Silliman's Journal of Science for April, is an article on the advantages of mixing anthracite coal with the materials used in making bricks. According to this article the expense of brick making may be reduced fifty per cent by the use of coal. In England the law requires that 750 bushels of coal ashes and cinders shall be mixed with so much of the principal materials as will make one hundred thousand bricks; and in consequence the bricks are harder and more thoroughly burnt. It occurred to a brick maker on the North River, that anthracite coal dust would answer as good a purpose as the ashes, if not a better one. He therefore made several experiments which completely succeeded. His method now is, to prepare the clay in the usual manner, but before moulding to spread a large layer of it about six inches thick, and upon it scatter a layer of coal dust; then put on another layer of clay and another of coal dust, and so alternately. The ingredients are then to be thoroughly mixed and the bricks to be moulded and laid up as usual. The presence of the coal, which ignites and assists in the burning, renders necessary a much less quantity of wood, and causes the bricks to be well burnt in the centre. In kilns which required forty five cords of wood to make the brick, and ten or twelve days to complete the burning; by the use of coal dust, the quantity of wood necessary is only fifteen cords, and the time required, five days. The quantity which should be introduced into the materials for a hundred thousand bricks, is less than half a ton; but this depends considerably upon the quality of the earth made use of. If too much be employed, the bricks will vitrify and be ruined; so that it appears safest to use not a great deal until the workman is able to judge with considerable accuracy of its effects. The coal, before being used, should be passed through a wire screen or sieve, the opening of which should be less than half an inch, to insure the combustion of all the pieces.

Coal dust is cheap, as it is fit for but few pur-

poses. At the Rhode Island coal mines it is said to be an actual incumbrance to the proprietors.—Hence the expense of obtaining it would be little or nothing above the cost of transportation.

ROSEMARY.

Rosemary grows abundantly, and without cultivation, in Spain, Italy, Provence, and Languedoc. In the latter place it grew so abundantly about the 16th century, that the inhabitants burnt scarcely any other fuel, and the perfume of this plant is said to have been smelt nearly twenty miles at sea.

Every reader of taste will recollect Henry Kirke White's beautiful lines on this plant, which can be well introduced here.

'Sweet scented flower! who art wont to bloom
On January's front severe,
And o'er the wintry desert drear
To waft thy waste perfume:
Come, thou shalt form my nosegay now,
And I will bind thee round my brow;
And, as I twine thy mournful wreath,
I'll weave a melancholy song,
And sweet the strain shall be, and long,
The melody of death.

Come, funeral flower! who loveth to dwell
With the pale corpse in lonely tomb,
And throw across the desert gloom
A sweet decaying smell:
Come, press my lips, and lie with me
Beneath the lowly alder tree;
And we will sleep a pleasant sleep,
And not a care shall dare intrude,
To break the marble solitude,
So peaceful and so deep.

And hark! the wind-god as he flies,
Moans hollow in the forest trees,
And sailing on the gusty breeze
Mysterious music dies.
Sweet flower that requiem wild is mine;
It warns me to the lonely shrine,
The cold turf altar of the dead:
My grave shall be in yon lone spot,
Where as I lie by all forgot
A dying fragrance thou wilt o'er my ashes shed.'

Without entering into any extravagant opinions of the ancients respecting odours, we cannot avoid thinking that the effect which different smells and perfumes have on the mind, as well as the health, is not at present sufficiently attended to.

Most people acknowledge to have felt the refreshing odour of tea and coffee before tasting them; and in heated rooms the fragrance of a cut lemon, or a recently sliced cucumber, has been observed to give general refreshment.

The sprigs of rosemary were formerly stuck into beef whilst roasting, and they are said to have communicated to it an excellent relish. The leaves were also boiled in milk pottage, to give it an aromatic flavor; and before simples were so much out of use, the apothecaries made a distilled water, a conserve, and an electuary from this plant, which also produces by distillation an essential oil, which was much esteemed for all affections of the brain. A decoction of the leaves in wine was used externally to strengthen the nerves, as well as the joints and weak parts of paralytic members.

Arnaldus de Villa Nova states, that he has often seen cancers, gangrenes, and fistulas dried up and perfectly cured, though they would yield to no other medicine, by frequently washing them with an infusion of rosemary in spirit of wine.

ATHENS.

Placed in the centre of a dry and healthy plain, which is protected on the north and east by mountains, and open to the sea on the south, the climate, with the exception of a few weeks of rain and storms early in the year, and of intense heat in the height of Summer, may be called a perpetual spring; the skies are often for days together without a cloud; the trees, being all evergreen, banish the idea of winter; and the turf at Christmas is covered with anemones in full bloom.—The surrounding scenery, if not of the grandest, is of the most beautiful character, characterized by an air of tranquility and repose. The mountains slope gently down, and melt almost imperceptibly into the plain; the sea, broken by promontories and islands, exhibits the placid surface of a lake; the ground, though it cannot boast of any rich verdure, harmonizes in color with the pale green of the woods and the clear blue of the atmosphere; and the majestic remains of antiquity combine happily with the landscape, and present themselves at every step in a new picturesque point of view. He who has once stood on the hill of Museum, and has seen the long range of Mount Hymettus, tinged with the purple hue of the heath and wild thyme, the cone shaped Anchesmus rising gracefully from the plain, and the airy summit of Pentelicus beyond it; the solitary columns of the temple of Jupiter the golden-tinted Parthenon, and the rocky hill of the Areopagus; the vast olive grove changing its hue perpetually from the brightest to the darkest green as the light-clouds flit over it; the pine covered slopes of Mount Parnes, the distant Summits of Parnassus, the Boropolis of Corinth, and the mountains of the Peloponnesus; the port of the Piræus, and the Gulf of Salamis, with its indented shores—will never forget the impression produced on assemblage of objects as unique perhaps with regard to natural beauty as to classical interests.

SINGING CONDUCTIVE TO GOOD HEALTH. Many parents in encouraging the development of musical talents in their children, have no other view than to add to the number of their fashionable accomplishments and afford them a means of innocent solace and amusement. It was the opinion of Dr. Rush, however, that singing is to young ladies, who by the customs of society are debarred from many other kinds of salubrious exercise, not only to be cultivated as an accomplishment, but as a means of preserving health. He particularly insists that vocal music should never be neglected in the education of a young lady; and states, that besides its salutary operation in enabling her to soothe the cares of domestic life, and quiet sorrow by the united assistance of the sound and sentiment of a properly chosen song, it has a still more direct and important effect. 'I here introduce a fact,' remarks Dr. Rush, 'which has been suggested to me by my profession, and that is, that the exercise of the organs of the breast by singing, contributes very much to defend them from diseases to which the climate and other causes expose them. The Germans are seldom afflicted with consumptions, nor have I ever known but one instance of spitting blood among them. This, I believe, is in part occasioned by the strength which their lungs acquire by exercising them frequently in vocal music, for this constitutes the essential branch of their education.'

BOSTON MASONIC MIRROR.

SATURDAY MORNING, JULY 31, 1830.

"Fools will be fools, do what you will,
And rascals will be rascals still."

There never was a truer sentiment penned, by poet or philosopher; and the author, whoever he be, need not want for living exemplifications of its truth, so long as he can find two political antimasons in the world. We assume it as an incontrovertible truth, that a political antimason must be either a fool or a knave. If he be simply an antimason, he may be an honest man; that is, he may be honest in his opinions. But if he be a political office-seeker, (and of such the party is mostly composed,) he is striving to prostrate the characters of a portion of his fellow-citizens, that he may rise to infamous notoriety on their ruins. He cares not a fig whether the Masonic Institution stands or falls. He seizes on the mania, and excites the fears and prejudices of the ignorant and credulous; he vilifies his best friends and scandalizes the purest characters in the country; he debases his own dignity as a man, and enacts the part of hypocrisy and villany, that he may attain his object. This man is a villain. The fool is him who plays second to the villain: the tool of knaves; the mere automaton, without mind or decision of character.—This class is much the largest. They are honest, because they do not know enough to be knaves. Not having the capacity to rule, they are content to serve. They are the servile followers of men, who,

"At glory grasp and sink in infamy."

A more forcible illustration of the recklessness and moral depravity of these men, cannot be desired, than is furnished by the fact, that the most disgraceful and villainous charge that was ever preferred against any high functionary of the government, or that was ever published, has been brought against the President of the United States, by an antimasonic maniac, living in Philadelphia. He has deliberately and maliciously charged the Chief Magistrate of the Union, with the high crime of PERJURY! And this charge, villainous as it is, has been circulated by the antimasonic vehicles of scandal, through all parts of the country: they have all voluntarily become *particeps criminis*. The charge is that, *President JACKSON has pardoned WILSON, the mail robber, because he was a FREE-MASON!!!* Who can coolly and dispassionately set down to refute such a base libel upon the whole people of the United States—upon the virtue and common sense of the country? The blood of every genuine American—of every friend to the reputation of his country—must boil with indignation at the author and propagators of such defamation. In the language of a cotemporary—we cannot apply rose water to a corroded cancer:—therefore, we declare this one of the most villainous slanders, and its author either a fool, or one of the greatest scoundrels in the United States. Had this polluted publication been confined to the city where it originated, we would not have disgraced our pen to have written aught against it. But the blood-hounds, near and far, have taken the scent, and we see it reiterated in every antimasonic thing in the country. Were a community, or a society, as chaste and as pure as human nature is susceptible of being, neither would escape the foul-mouthed aspersions of the contemptible faction which is now vainly endeavoring to gain the political ascendancy in this country. Look at the ringleaders!

"Upon their eye-balls, murderous tyranny
Sits in grim majesty to fright the world."

We are sincerely of the belief, and we do not hesitate to express it, that there are among the prime-movers of political antimasonry, wretches who would *traitorously betray their country for the sake of office and power*; who would sell the liberties of their countrymen, and blast the fair fame of their kindred, that they might rise from *disgrace to infamy*! They cannot recede. They have chosen to clothe themselves with the mantle of disgrace, and that they must forever wear. Whatever progress they make, must be infamous. And although we would not

obstruct their career; yet we shall not permit them to deceive and induce others to accompany them on the road to infamy. They must go *alone*. We wish them all possible despatch.

Were it of any consequence, we would *prove* that Wilson *was not* a Mason; but it is not. The following from the Westmoreland Pen. Republican, furnishes the particulars of another case, of similar character. The robber in this instance, however, was apprehended by Masons.

The editor of the "Greensburg Gazette," in his last, says that Weirich, the Mail robber, was a *bright* mason. As it is not likely that, at this particular time, the editor would willingly state a falsehood, (perhaps I ought rather to say it would be particularly unbecoming him to do so,) we suppose that he has some good authority for the assertion. Indeed, it seems to be fully understood that a regular system of pimping and espionage, was authorised and enjoined by the Harrisburg Antimasonic Convention. We suppose the secret machinery which they have in operation to convey intelligence and secure unity of action, has furnished Mr. Black with the intelligence that Weirich was a mason. We grant too, that the logic which would convict all masons of disgrace and robbery from that incident, is just as good as that which would make them all murderers, because some infatuated wretches put William Morgan to death. It is certainly praise-worthy in so good a man as Mr. Black, to endeavor to bring disgrace on a whole sect, on account of the unworthy conduct of one member. But ought he not to have informed his readers that the mail robber was detected, pursued and arrested by masons? So just and fair a man as Elder Black, ought to have told the *whole truth*. Surely he did not know that Mr. Eichbaum, whom the citizens of Pittsburgh, in public meeting thanked for his zeal, fidelity, despatch, and public spirit, in detecting Weirich, was a *brother mason*. Surely he did not know that Mr. Morgan, of Washington, whose services in detecting Weirich were so valuable, was also a brother mason. I have heard it stated in the streets, that these men, Eichbaum and Morgan, were generally known as masons, by assisting at public ceremonies; and as the Harrisburg Convention appointed committees in each county to spy out all masons, especially those who hold offices, I think it somewhat surprising that Elder Black, considering his inquisitive turn, and his sharp peering look, as for news, did not find it out. But now we demand from him, because we have a right to demand that an editor of a newspaper shall be honest and candid, and tell the truth, whether he obey our call or not—we demand of him to tell the whole truth; so that if it does appear that a mason was guilty, it will appear also that those who detected and pursued the criminal were masons. Now it is doubtless a fact, antimasons have been guilty of great crimes, yet that of itself, ought not to disgrace the whole sect: it ought not to touch any with its contagion, except those who countenanced the criminal and concealed his crimes. If any mason countenanced, protected, or shielded either Weirich or Morgan, let him be anathema maranatha; let the law take hold of him. The Cashier of the Westmoreland Bank, although he did not rob the mail, yet he robbed the widow and the orphan; the old, the blind and the decrepid. He did this systematically for years, and he was the father of antimasonry. But that does not prove that antimasons are all dishonest. It proves however, that there may be rogues among them as well as among masons. Now who concealed and countenanced Morrow's crimes for years? Was it the Masonic 'craft,' as Mr. Black calls them, or was it any other craft? Mr. Morrow may have assembled his friends, when exposure threatened him, and addressed them as Demetrius addressed certain of the Ephesians of old: "Sirs, ye know that by *this craft* we have our wealth." The thing was certainly a long time smothered, but how or wherefore needs not be said at present.

THE TRIALS.—In consequence of the sudden demise of Chief Justice PARKER, the Supreme Court at Salem, adjourned from Monday last to Tuesday next—when the trials will be resumed.

SPIRIT OF ANTIMASONRY.

In our last we gave the valedictory of the editor of the Easton, Pen. Argus; in which he renounced antimasonry, as "*grasping too much*." The Argus was commenced under the patronage of the antimasonic party in Easton; and the editor zealously supported that cause; so long as he could conscientiously do so. But when he ascertained the genuine views of the men, whose tool he had unwittingly become; when he discovered that the great aim of antimasonry was the proscription of one portion of the community, that another, composed of degraded politicians and designing knaves, might rise to office and to power; that his services, as editor of a public journal, could not be made acceptable to the antimasonic party, without a total prostration of principle, without compromising his character as an honest man; he abandoned the infamous cause, and stopped his publication. We are happy now to have it in our power to state that the paper has been revived; and that it wears a more healthful countenance. The editor announces the renovation and change in the following language:—

"When a public Journal changes its character, and repudiates the principles which it professed, the same indulgence may be claimed for it which has in all ages been extended to public men, who, when the light of experience shewed them their error, candidly acknowledged their delusion, and bravely resolved to make amends by a firm adherence to sound and salutary principles—in a word, we claim no more for this paper than those are entitled to, who, finding themselves in error, are too honest to persist in wrong, contrary to experience and conviction.

Having been, as we *still are*, *adverse to Masonry*, it cannot be a matter of surprise, that the importunities and specious arguments of the antimasonic party led us into their ranks; we then believed that their principles were honest, and their object the improvement of society; but a few months' experience has drawn aside the veil, and evinced to us most clearly, that the principal aim and objects of *Political* antimasonry, are utterly at variance with the rights of our fellow citizens, and totally subversive of the plain and broad principles of the constitution.

The leading principles and broad rule of action, as developed by political antimasonry, admit neither of distinction nor qualification. The virtuous and the vicious are alike blended, and a name consigns them to one common destruction. Not only is the disfranchisement of a large and respectable portion of the citizens of this commonwealth, contemplated, but the moral links that bind man to man are to be severed. The sacred obligations of the jury box, and the independence of the bench, are to be invaded: thus unhinging all confidence, and poisoning the very fountains of truth and justice. Ought the establishment of a precedent for indiscriminate intolerance and proscription, such as this, to be countenanced or supported? If so, sectarian or sectional names will be the next subjects of injustice. The Germans and the Irish may in their turn become the victims of political proscription; and where is the pledge of safety for Moravians, Lutherans, Presbyterians or Methodists? May they not each be selected for the most unrighteous persecution?

These appalling apprehensions, induced by a clearer view of the motives and aims of *political antimasonry*, have in our sight become so revolting, that it were sinning against all light and reason to give support or countenance to a party, that would tarnish the bright escutcheon of Pennsylvania, and render her motto, "*Virtue, Liberty, and Independence*" but an empty sound.

It were not enough that we should oppose generally the society of masons, but we must strike at those particularly, whose virtuous conduct in life has been the means of elevating them to places of honor and distinction—not because they are masons, but because their political prostration is desirable, and the *hue and cry* against them may suit the purposes of aspiring demagogues, who would climb to power by any means, however dishonorable. When we were called upon to pursue this course, and when the curtain was drawn aside, the managers unmasked, and the dagger presented with which we were to aid in the im-

lation of the Democratic Party, our trembling hand proved to us that we were all unfit for the work—we *dislike masonry*, but we could not be recreant to Democracy—we thought of old Northampton—we thought of JACKSON—we returned the poisoned steel—struck the motly antimasonic flag, and now nail the bright union to the mast, inscribed, "*Jackson and Democracy*." Under this banner, our paper again puts to sea, with a single eye to the public good. With some we suppose, it will receive but little favor—but we shall be untiring in our exertions to render it useful and interesting."

A case similar to the above, has recently occurred in the western part of this State. A paper was established in Greenfield, about six months since, under the title of *Freedom's Sentinel*. It was commenced at Greenfield, under the patronage of antimasonry. They professed to have in view, (says the Albany Record,) the establishment of a paper, that should be accessible to a free and full discussion of the causes and reasonableness of the excitement on the subject of Freemasonry. They desired, as they declared, a *free press*, by means of which both sides of the question might be heard, and all information, necessary to a correct opinion, laid before the public. They disclaimed the desire of a purely antimasonic party paper, and only wished for one impartial and independent. To such an one they promised liberal support; and many of those who were not engaged in the excitement, many Masons were willing to encourage it, hoping that a free discussion would have a tendency to allay the public excitement. This course was marked out, and these principles avowed in the prospectus of the *Sentinel*. The editor, whatever may have been his individual opinions, held them for himself, and took no part in the controversy, only pledging himself to maintain a strict impartiality between his correspondents. This pledge, we know, he has hitherto redeemed. His columns have been open, without partiality or preference to decent communications from either party. Masons, indeed, have not much availed themselves of the opportunity. The controversy has been chiefly with the antis; but whether they have gained any advantage by it is a question in itself debatable. At any rate, they have had all that they asked or engaged for. But it now appears that, under this specious show of candor it was intended to hide the real features of the antimasonic beast. The leaders of the pack hoped to control the operations of this *free press*, and make it as entirely subservient as their other fettered and abject organs of foul-mouthed slander. They hoped to make it strictly an *antimasonic free press*—"freely open in favor of a few disinterested office-seekers and their deluded followers, and as *freely* closed against all others." But the editor was one of too much sense, spirit, and independence to be thus enslaved. When, therefore, it was found that they could not induce him to violate his pledge to the public, they hesitated not to forfeit their pledges to him; since they could not make him their tool, they resolved to make him their sacrifice. He has accordingly been denounced by the antisocial fraternity for having dared to publish a *free press*. Happy is it that antimasonry contains in itself an antidote to its poison, and that in its own excesses are sown the seeds of its destruction. We make a few extracts from the editor of the *Sentinel's* expose of the proceedings of the antimasons in relation to his paper; and trust that his appeal to the "friends of principle," will not be made in vain to the citizens of Franklin county.

"Previous to our location in this town, we had a very imperfect view of antimasonry, as it is. We were acquainted with some antimasons, but they were not of the *genuine stamp*—they were generally, *pure-minded and honest*, like a particular class of antimasons, which we have alluded to above, in this vicinity. How remarkable the contrast, whenever we compare them with the *conscientious, disinterested, pious office-and-honor-seekers*, and the heterogeneous mass, who are always ready to "cry aloud and spare not," when they sound the alarm. Setting aside a few candid gentlemen belonging to that party, of what is antimasonry composed? It is made up of those

who feel a *peculiar itching*, either for themselves or particular friends, and of a deluded multitude who are used as tools for effecting the desired object.

"None who are not intimately acquainted with the trials through which we have had to pass, can form an estimate of our feelings at the brutal treatment we have received at the hands of certain creatures in the shape of human beings, under the garb of friendship. Nor shall we trouble our readers with a relation of facts which could not but be disgusting to their feelings, and tend to raise doubts as to the existence of *consistency and honesty* in their fellow men. And to bring this disgusting subject to a close, we will only add, that our opinion of Masonry has never changed; but of antimasonry we must say our opinion has changed, as we have become acquainted with its principles, or rather, its *spirit*. *We have judged it by its fruits*.

"It has always been our earnest desire to publish a paper, which might in the full sense of the phrase, be denominated a *FREE PRESS*. It was our intention to publish such a paper, when we commenced *Freedom's Sentinel* in this town. At that time, we accordingly declined taking part *for or against* Masonry, or advocating the tenets of one denomination of christians to the exclusion of others. Thus we expected each sect and party would have the best opportunity of keeping their own "fountain pure." In the principal part of an enlightened community we believe this course has been perfectly satisfactory. But there are some, who, though perhaps not overburdened with talent, and certainly not with candor, yet are remarkably gifted in the art of making a *noise* and doing not a little mischief. These gentlemen do not consider a press *FREE*, unless it will confine itself to *ONE SIDE* of a question. *Consequently*, they are now making a great outcry about our paper, *because it is not FREE!* To other words, because it is not devoted to *their* wishes and interests. Under these circumstances, it became necessary, either to pursue a course which we considered consistent with the character of a free press; or to become the conductor of what THEY call a *free press*—a mere echo of *THEIR* voices—an instrument of unrelenting persecution, to advocate *their interests* on all occasions, without regard to honor or principle. Thus situated, we have taken the liberty to inform them, in language which cannot be mistaken, that

"—We wear not the shackles of slaves." How ambitious men will relish this course, we do not know; but we believe we shall be sustained by the honorable and virtuous, without distinction of sect or party.

"We hope we shall be favored with such an addition to our present patronage as will enable us, notwithstanding the malign spirit which is arrayed against us; to march onward with renewed vigor. The friends of principle are particularly requested to aid us, by their personal exertions or their influence. That additional efforts will be made to withdraw and prevent future patronage, we have no doubt; but we submit the case to the good sense of an enlightened community, on whose wishes and exertions, the decision will in a great measure depend."

We understand that a worthless, strolling mountebank by the name of *Allyn*, was permitted to exhibit himself, and to play the fool to a large number of very foolish people, "*at the Baptist meeting house!* in Canton," on the 14th instant! Now, we care not a rush how much money these vagrants may swindle out of the simpletons who run after them. But we do protest against the prostitution of our churches, to such base and villanous purposes; as a libel on the religion we profess; and a scandal to Him, to whom our places of public worship are solemnly dedicated. The Church is called the *House of God*. Our Baptist friends call it so. What right had they then to prostitute it to the base purpose of a profane and sacrilegious exhibition? Did they believe that the blasphemy of *Avery Allen* would be acceptable to the Almighty? No! They did not believe this—they could not believe it. This is the first instance in New England, of the pollution of a church by any antimasonic exhibitions: and we trust it will be the last.

ANECDOTE.—We are told that a certain member of the "Suffolk Antimasonic Committee," more noted for his swaggering impudence, than for his intelligence or liberality—called in at one of our bookstores, the other day, and enquired for ink-powder. He was shown some of Lauriat's; on the wrappers of which were several *chemical emblems*; a retort, &c. On perceiving these, the sagacious gentleman indignantly shrugged up his shoulders & exclaimed: "Ah! there's Masonry!—Preference in trade!—preference in trade!" and walked out of the store, muttering that he would not buy masonic ink at any rate! We would advise our friend Lauriat to dispense with his chemical emblems, (since antimasonic erudition cannot distinguish the difference between a *hawk* and a *handsaw*), and to substitute the longest-eared Jackass that Dearborn can engrave. It is very evident that antimasons have fully determined not to patronize any, other than their own species and kindred.

Antimasonry going down stream.—A western paper states that, a certain lumberman on the St. Lawrence river, conspicuous only for his opposition to Masonry, refused to take an old and experienced pilot to run over the Long Sault, because he was a Mason. He accordingly took an inexperienced antimason, who ran the raft high and dry on Crab Island.—This fool-hardiness cost the lumberman one hundred dollars! Bigotry and superstition find their own reward.

AS IT SHOULD BE.

Mr. Editor,—Since the patrons of newspapers expect to be told all things, which may occasion "*a great talk in their times*;" please inform them that, on the 17th of June last, in Arkansas territory, or Iberville, La. (for the papers are not definite as to place,) two "*learned Thebans*," *philosophers!* or Doctors, by the names of Jeffries and Smith, concerted together to commit the crime of murder; and then with pistols, at the distance of six feet apart, with deliberate malice and ferocity, *murdered each other*. Fortunately, both are dead; for thereby the disgrace incident to *cowards, infidels and murderers*, has been escaped; and the expenses of a halter have been saved to the State. PETER PENSE.

FRENCH EXPEDITION.—The late arrival from England, at this port, brings intelligence of the landing of the troops of the Expedition at Sadi Ferack, near Algiers. It appears the fleet had come in sight of the Algerine coast on the 30th May, 5 or 6 leagues off, and was compelled to put off again by gales and hazy weather. The elements continuing unfavorable, the fleet put into the Port of Palma, where it remained till the 11th of June. The debarkation commenced at 4 o'clock on the 14th. A telegraphic despatch of this date, states: "All the troops are now ashore. The enemy has been driven from the position which he had taken up in the rear, and the division Berthezene has taken nine guns and two mortars. The road to the west of Sadi Ferack is good, and the fleet should remain there at anchor."

A Despatch from the Admiral of the same date says, "The fleet anchored yesterday in the Bay of Sadi. The whole army landed to-day, and now occupy the heights in front of the peninsula. We have taken possession of the the enemies batteries. The head quarters are at Turretta Chica."

We much fear, from the various accounts that have reached us, says a Portsmouth paper of the 19th, that the whole of the crews of the two French sloops of war which were wrecked at Algiers, with the exception of about 12, who have taken refuge with the British consul, have been murdered. The Bedouins killed several of the crew, on their route from the point at which they were wrecked, to Algiers—upwards of 60, who reached that city, were thrown into prison—subsequently paraded about, subject to every ignominy, and then were beheaded on the ramparts, in sight of the French blockading ships. It appears that the Dey of Algiers meditates a retreat, as the men at arms, of all descriptions that he can muster, amount to less than 25,000.

THE WEATHER.

● For the Masonic Mirror.

TRIBUTE TO THE MEMORY OF THE
"BOSTON BARD."

Gently sleep, thou lorn one here,
Minstrel,—rest thee, worn and weary;
Gently sleep thou lorn one here,
Though thy couch be chill and dreary.

Minstrel, how I pitied thee,
While o'er the foaming billows bounding,
Half a wreck, and far at sea,
And black'ning tempests thick surrounding.

Hadst thou the anchor of the ark,
So freely given, yet wrought so dearly,
Thy half-unmann'd and fragile bark,
Had rode secure, and that right cheerly.

Stars bestud the eastern sky,
And fade as glooms give place to dawning;
Save one bright star that rides on high,
And shames the glory of the morning.

O Robert, had that lucid star
Beam'd on thine eye with half its vigor,
Thou hadst not dragg'd thy life so far,
Nor felt its ills with half their rigor.

No cheering beams of hope arose
In thy dark breast, so prone to boding,
But mid night dreams of coming woes
Lurk'd there, like canker-worms corroding.

Woke not thy harp to cheerful lays,
As sweet Aurora brought the dawning,
And larks rose up to meet its rays,
And linnets hail'd the beauteous morning.

If e'er thy griefs thou lack'st to day,
Too often thou would'st go and borrow;
Minstrel, too oft thou gav'st away
Thy golden harp to thrilling sorrow.

But gently sleep, thou favorite name,
I would not wake thee back to weeping;
The star, the star of Bethlehem
Caught thy dim eye—in hope thou'rt sleeping.

FLORIO.

From the New York American.

MR. EDITOR:—I do not remember anything which has produced so pleasing an impression on my mind as the little story which is said to have been told by the late Dr. Godman to his friends; of the boy who was about to fall from the rigging, and was saved only by the mate's impressive exclamation, "Look aloft, you lubber." The story and the application were somewhat in the style of Dr. Franklin, and would not have been unworthy of his fame. The following verses cannot claim the merit of the slightest originality, but their insertion will amply reward the author, if they recall the anecdote which prompted them, or enforce its beautiful morality.

LOOK ALOFT.

In the tempest of life, when the wave and the gale
Are around and above, if thy footing should fail—
If thine eye should grow dim, and thy caution depart—
"Look aloft" and be firm, and be fearless of heart.

If the friend who embraced in prosperity's glow,
With a smile for each joy and a tear for each woe,
Should betray thee when sorrow like clouds are array'd,
"Look aloft" to the friendship that never shall fade.

Should the visions which hope spreads in light to thine eye
Like the tints of the rainbow, brightened to fly,
Then turn, and thro' tears of repentant regret
"Look aloft" to the sun that is never to set.

Should they who are dearest, the son of thy heart—
The wife of thy bosom—in sorrow depart,

"Look aloft" from the darkness and dust of the tomb,
To that soil where "affection is ever to bloom."

And oh! when death comes, in terrors to cast
His fears on the future, his pall on the past,
In that moment of darkness, with hope in thy heart,
And a smile in thine eye, "look aloft" and depart.

MISCELLANY.

AFRICAN CELEBRATION.

MR. EDITOR.—I hab de plesure and de satisfaction to inform yon ob de particulars which happened at de celebration ob de independence ob dis country, down to de Liberial Hotel in dis city. De companny was all provided wid a pocket pistol, and dey fired in de day at sunrise. At 2 o'clock de procession gan to form, and among dem was some ob de fust peple ob culler in dis city. Dey den proceded to de large room in de hotell, and set down to an elegant orashum, delivered by Phillip Spontem, Esquare, de beginning ob which was as follers:—

"De fire ob genus dat ellebate one max above nis brudder is inherunt in de bosum of dat man what possesses him. Genus may be fanned as de fire is fanned into de blaze; it may be culterbated as de lobely rose is culterbated; but if dere be not one spark ob de fire ob genus, den you cant make him blaze, or if dere be no rose bush, den you cant make him blow out and expand. De brack man hab genus as well as de wite man, and de reasun genus no get out ob de brack man is cause he head so tick he no let him."

Arter dis fust rate arashum, de company set down to a grand dinner, and arter de oil cloth was took away, de follering toasts was drunk:

By John Squasheye. De day we cellerbrate—May its annural return be met by tree grin from de peple ob culler.

Mr. Crookshank got up and begged de libberty to gib a toast dat was gibben before. Our frind and brudder Shinnul Jackson—We no care how many Ingion he kill so long as he let de peple ob culler set under dere own vine and ete up dere own fig tre.

By Thomas Ticklip. Retrencement—Here Sambo, skin dat flint, and mine you no spile more dan six jacknife.

By Charles Woolhead. Our brack gubburners—May we nebber hab de mortification agin ob habbing anudder brack gubburner dat steal chicken and leave he cain wid he name ont in he hen coop.

By Benj. Bigfoot. May we nebber hab enny more President dat will put his bigto (or what you call it) on eternal impruvement.

By Isaac Chucklehead. De President ob Hayty—De gratest man dat eber libbed in de annimals ob anshunt or modurn history.

Mr. Lovejoy got up and sed de wite folks alwas forgot de fair till de lass ting, and he propose to gib dem a toast. De Fair—More butiful dan de sunflour, and amell more sweet dan de dandylyon, and as modest as Massa FINNIS, dat alwas put he name to de end ob ebery book he write.

By John Flatnose. Shinnul Jackson—He berry good for Packing-hams, and packing-cottons, and dat all he good for.

By Pompey Crosseye. Anty Masons and Anty Blacsmiths—I spose dey tink as Sanco Panzy did, dat dey will gobbern an Island if dey help dere Massa Don Quicksote fite de win-mills.

By Simon Standstill. De Milletary—Dey are de fust in war, and de fust in peace, and may dey nebber stick dere baggernets into de hearts of dere country.

By Fredric Soreshin. Anty Masonry—De Politycal hobby-horse he so poor now dat de brack man can see trough him, and de crows refuse to take him.

I hab not bin able to git'all ob de toasts, but dese here wat I send you I hope you will print for de edderfuration ob de peple ob culler.

And den de tables was cleared, and de rooms swept, and de ball commenced at de fust lightning ob de candles. De ball was kep up til a late our, and was graced by all de buty and fashun ob de culler peple ob de city, and good

many from udder places, ticularly * * *. De band under Cato, played de most delitesum music for de dancin which was cotilleums, dat being de most genteal. One brack exsquisit, I bleave you call um, from York, propose to dance de waltz, but Cato sed dat Massa Pek ob de Tryad, had denoused de waltz as lassiveus, and he was so respectable he mus be obade, and he was de special frend ob de brack man, and wud be mortally fended if de rules ob decorum was fringed upon. But some say dey wud hab a little waltz, cause dey had herd dat de fust peple ob culler in York and Philumadelfy and Bosson danced de waltz, and Cato was obliged to gib up, notwithstanding his respect for Massa Pek. De ebening vaperated widout any markable accident, excep one lady faint when she sea one brack nigger stick he dirty foot in de room widout any shoo nor token on, oderwise de ebening was spent in de utmost serenity. Arter many engagements ob de tender kind was made by faithful lobar, who neber prove so unsartin, like wite man, de company broke up at an erley our, and retired to dere home in de utmost confusion and geod order.

CESER STRATELEG.

LATIN QUOTATON.—A rustic, who had been put to law expenses by a brutal landlord, complained of it to a village schoolmaster. "Never mind him," said the pedagogue, he is known to be "sui generis." "I know he did sue I," replied Hodge, "but I never heard he was generous in all my life."

TERMS OF THE MIRROR.

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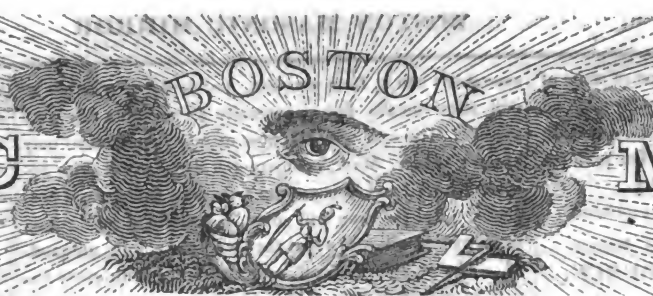
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BOSTON MASONIC MIRROR.

MOORE & SEVEY, 46, WASHINGTON ST.

HENRY P. LEWIS, PRINTER.

From the Hampshire Sentinel.

TO REV. DAVID PEASE,

RENOUNCING MASON, ANTIMASONIC LECTURER, &c.
No. 1.

Sir.—Having volunteered as a leader in the crusade against Masons, and having causelessly assailed the reputation, and disturbed the quiet of your former friends and patrons, you are therefore entitled to especial notice. Permit a humble imitator of your former example to approach your reverence in the attitude of an inquirer, earnestly hoping that you may be able to remove from his mind, the doubts and difficulties that embarrass it, as to your strangely inconsistent conduct. I have been taught, Sir, to reverence the character of the minister of Christ, and bitter, indeed is my grief, when I behold this sacred officer prostituted to partisan and selfish purposes. The sacerdotal robe ill becomes the noisy demagogue, or wily politician. What an infinite departure from the example of the Grand High Priest of our religion is your recent conduct. When or where, did He encourage sedition, or incite one class of men against another? When or where, did He interfere with the long established civil institutions of the country? Other motives than those of patriotism, other motives than those of religion, must have influenced your recent unprecedented conduct. For what fellowship have the mild precepts of religion, with the inflammatory principles of Antimasonry, and what communion has the spirit of the Gospel with the spirit of insubordination! As well as you, Sir, I have passed the initiatory degrees; as well as you, I have gone under the living arch, and passed within the veils; and as well as you, have been elected to the High Priest's office, and presided over the labors of worthy companions. But, unlike you, Sir, I never "wept in secret over the enormity of masonic oaths," and openly prayed for the prosperity of the institution. Unlike you, I never solicited masonic charity, and then reproached the institution as selfish and unprincipled. Unlike you, I never "groaned in spirit," and urged my brethren to summon special meetings for my especial benefit. Unlike you, "the love of distinction" neither prompted me to advance in masonry, nor has it yet prompted me to renounce and denounce an institution as fraught with danger to the public security, and full of filiness and guilt, which I had before eulogized as the "handmaid of religion" and the patron of every virtue. And may God of his infinite mercy grant, that I may never become so utterly abandoned, as to turn traitor to my best friends, and denounce, in strains of bitter malediction, my former companions and neighbors. From the foregoing remarks, you will perceive, Sir, that I shall speak from knowledge, and not from conjecture, from intimate and thorough acquaintance, and not from doubtful or imperfect testimony. You will bear with me, and hear my complaints as those of an aggrieved brother, yet feeling himself bound by the solemn obligation of promises voluntarily incurred, and not yet sufficiently enlightened to feel emancipated from the responsibility of oaths, deliberately assumed in the presence of God. Permit me to say, Sir, that your former example exerted a prodigious influence. Wherever you went, you were bold and fearless in the cause.—Men witnessed your untiring zeal, heard your earnest

prayers for the prosperity of Masonry, saw your blameless life, and gave you credit for *honest intentions*, not doubting your sincerity; and many were, therefore, induced, not only to think favorably of the institution, but actually to become its members. And these men still continue active and faithful members, not having the same facilities as your reverence, to renounce conscience, duty and obligations. You now unblushingly assure us, that your "conscience reproved you all this time," and that you often "groaned in spirit." You must have been singularly constituted, admitting this as true, for your actions proclaimed you an enthusiastic admirer of masonry. You prayed, exhorted, commended, preached and labored, while, it would seem, you "groaned in spirit." How happens it that this mental distress never manifested itself? Had you no kind friend, into whose bosom you might pour your sorrows, and provoke compassion? Who, Sir, is so very a dolt as to believe this? "Actions speak louder than words." "Circumstances cannot lie." What was your conduct during this period, ah, and professions too? Did your conscience reprove you, when you hasted from step to step, and from degree to degree, uniformly expressing the most unqualified approbation of their spirit and tendency? If your conscience did, indeed, reprove you, how happens it that your attendance was so constant, when you had the best of apologies for absence, in the dissatisfaction of your people?

At almost every communication of both Chapter and Lodge, your voice was heard, imploring the blessings of heaven upon Masons and Masonry. Is this evidence that you "groaned in spirit?" Is this evidence, that conscience reprove your deeds, and continually sounded in your ears her prohibitory admonitions? A most singularly constituted conscience, truly, to perceive clearly the iniquity of a certain course of measures and conduct, and at the same time, recommend in the strongest terms, both by precept and example, the same measures and conduct to the approbation and adoption of others. Did your conscience reprove you, Sir, when you were receiving the charities of the institution? Did it reprove you, when you earnestly recommended an appropriation of masonic funds, for the endowment of an asylum for the orphan children of Masons? Did it reprove you when you travelled two or three hundred miles to take the orders of knighthood?—Did it reprove you, when in the excess of zeal, you conferred a masonic degree upon certain ladies? Did it reprove you, when you manfully resisted the temptations to apostacy, held out to you at your former residence? Comparing your present declarations with your former conduct, and there appears abundant cause not only for "weeping in secret," and "groaning in spirit," but for loud lamentation, and public confession and humiliation. Full well can I credit the assertion, that you "could not sleep nights," in view of this contrast. If there be a final and just retribution, the designing hypocrite has, indeed, just cause for "trembling." A pillow of thorns would, indeed, be down itself, and Procrustes' bed the softest eider compared with this sleepless conscience, this vital and undying principle of rectitude, wantonly and cruelly aggrieved. Permit me now, Sir, to inquire, wherefore this sudden, this amazing change in your conduct? Do you pretend, that you have received "new light," that you were deceived in your former estimate of the nature and tendency of Masonry? You cannot. You say you "groaned in spirit," and "wept privately," even while yet a youth in Masonry. You can pretend then no new

discovery of wickedness, and mask your recreant apostacy under that. Should you offer this pretence as an apology for deserting, Judas like, your former friends, and principles, and practices, it would be idle in the extreme. It might, indeed, pass current with the uninitiated, well seasoned with sanctimonious groans, and hypocritical regrets and tears, but with the well informed Mason, it would meet with its merited reward, and receive a conspicuous place with the chants "wept in private" and "groaned in spirit." Lift up your mask, Sir, and for once, look an honest man in the face. You and I know, that such a pretence is wholly gratuitous. You and I know that any man of common sense is competent to understand the nature and tendency of all the masonic degrees, as soon as he has taken them. You and I know, that there is no dark, and hidden, and mysterious meaning in the lectures and work, when explained, as they always are, and it is utter knavery to pretend it. You and I know, that many parts of the obligations are not considered as literally binding, and are so explained, and modified, at the time of their caption. I am constrained, Sir, to consider all your apologies which have hitherto reached me, as unsatisfactory, and failing entirely to justify your recent course, as a reasonable, not to say, pious man. I would gladly exonerate you from the damning charge of moral treason; I would gladly exculpate you from the miserable guilt of hypocrisy and double dealing; I would fain award to you the boon of honest intentions, if permitted by the irresistible force of "circumstances that cannot lie." I would fain attribute your secession to conviction of duty, and your present slanderous career to the hope of doing good. But, Sir, I cannot. You have yourself closed forever all avenues of retreat. You say your "conscience reprove you" even, when most zealous in the cause, and that you "groaned in spirit," while the language of praise was upon your lips. It is manifest, that no one but the most arrant and heartless hypocrite, admitting the above to be facts, could have performed the acts you did. Your brethren, even the most scrutinizing of them, were thoroughly deceived as to your character. They thought you, what you seemed, "honest in the sacred cause;" they listened to your prayers, as if they came from the heart, and dwelt upon the language of your lips, as if addressed to the Deity, in humble and earnest faith. But, if your present declarations be true, how was their confidence imposed on, how was the office of prayer prostituted, and how was the Majesty of heaven mocked and insulted.

Yours, &c.

ROYAL ARCH.

We are not quite so old as some of our antediluvian ancestors, having only come into this 'breathing world' somewhat more than a quarter of a century since, yet during the best half of our existence, we have been a pretty interested 'looker on in Venice' of the things that have been going on. We have seen some strange things in the political world. We have witnessed some fierce political contests—some, indeed, that seemed for a while almost to shake our state—even our Union, to its centre: but in all these we have seen nothing so disgusting, nothing so unprincipled, so wicked, violent, and daring, as political antimasonry. It, in its course, 'distances' all the violence, proscription, slander and vulgarity, that we have ever seen, in the worst of times. What it will lead to, unless, indeed, it should, as we hope and believe it certainly will, by its own violence, destroy itself, we cannot pretend to

predict. We shall leave that for the reflection of some of our honest citizens who have been led astray by such an ignis fatuus. We trust they will reflect upon it. Let them pause a moment before they assist further to fan a flame which may consume the liberties of our country.

LANCASTER REPUBLICAN.

For the Mirror.

CONVENTIONAL CORRESPONDENCE.

LETTER I.

TO THE MEMBERS OF THE ANTIMASONIC STATE CONVENTION OF MASSACHUSETTS.

Sufficient time having elapsed since, your assembly convened, for the designs of unprincipled men to unfold themselves, for the angry passions of bad men to cool, and for the collected reflections of good men to weigh the probable tendencies of such assemblies, it may not be an entire waste of time to call your attention to some considerations which, probably, have never yet presented themselves to your minds.

It is a subject of too grave a character, to be treated with levity; of two important a character, in its consequences, to be discussed with passion. The fact that you have considered it of sufficient importance to call a State Convention, and have prepared to hold a National Convention, renders it unnecessary to enforce on you the consideration that it is truly, in your estimation, and may be in its consequences, an affair of magnitude. When men become heated in the affairs of a party, the causes which produced a common interest and a common effort, are often forgotten in the adoption of new views and new measures, that lead to excesses altogether unforeseen and uncontrollable. The moderate measures of honest and intelligent men give place to the violent excesses of partizan feelings, put in operation by an accession of numbers from hope of private benefit, perhaps from assurances of personal aggrandizement. God has seen fit, in his Providence, so to constitute human beings, that they differ as much in matters of principle as in matters of taste. The affairs of men must, therefore, in the very nature of things, be various, as climate and constitutional varieties are different. Laws, religion, morals and social intercourse, cannot be assimilated more than the arrangements of domestic economy. Least of all can it be expected that there can well be a similarity in social intercourse. Public opinion will always give direction to this, but violent measures never; whether they come in the form of legal enactments, or the open & violent denunciations of partizan measures. After all, the injury done to individuals, by a course of proscriptive measures, is of minor consequence, compared with the injury done to the public, in weakening confidence in the protection of laws, & faith in the stability of our free institutions. It is impossible that any considerable, intelligent portion of our citizens should be long exposed to repeated and continued obloquy and reproach, without producing, if not open resistance, at least that prudent course of measures which shall insure some modification of their real or supposed injuries. And the best men, when goaded on by long continued persecution, are sometimes induced, such is the infirmity of our nature, to measure their defence by their passions, rather than the occasion that called it forth. No good citizen, therefore, will lightly consent to enter on the work of reformation by measures to the violent convulsions of popular assemblies. What might be done, under the direction of dispassionate and intelligent men, will inevitably be defeated by the projects of unprincipled and ambitious demagogues, who are ever ready to seize on popular occasions to promote their general views.

He is not a wise observer of human affairs who does not discover the wisdom of the remark, that "public conventions are liable to all the infirmities, follies and vices of private men." Suppose then that the infirmity, folly or vice of an individual is witnessed in his inveterate propensities for political gambling; suppose that such person obtains a decided and paramount influence in the councils of a public convention, founded on popular excitement; and suppose this individual has views of personal aggrandizement which may be promoted through the influence of that

assembly: can it, for a moment, be doubted whether he will seize on the fair opportunity to promote his own views? The case which is now merely hypothetical may become history. Mark, I conjure you, that I say it may become history; and heaven grant that my fear be not prophetic. But the time will come, inevitably it will come, when events will prove that they were not wholly unfounded. The political horizon, now chequered with every variety of uncertain form, will yet assume an aspect of such decided character, that it will not need the wisdom of inspiration to interpret its significance, nor extraordinary capacity to comprehend its tendency. The warning voice, which now comes upon your ear unheeded, may then be remembered, to mingle with the death-knell of your free institutions, perhaps of your liberties. The invasion of individual rights is not a mere private injury. The whole people suffer in their rights when the individual suffers.—He, whose rights are violated with impunity, is virtually absorbed from the very obligation of the social compact: for the condition on which an individual submits to the will of the people, expressed through the constitution and laws, is, that he is to receive protection from that people in his personal rights. Be reminded, that less formidable combinations than yours, with far less asperity of feeling and violence of measures, have laid the foundation for the bloodiest revolutions that have desolated the earth. Civil society cannot for a moment exist, and civil liberty cannot long exist, unless honest differences of opinion are not only tolerated but firmly protected. Men always lose their liberties in detail. The most ambitious tyrant never dared to grasp them all at once; and that beginning is the most dangerous which enlists popular excitement to accomplish its purposes.

ARCHITECTUS.

HEMAN ALLEN, Esq.—This gentleman, for having declined the honor of being held up to his fellow-citizens as a candidate for office, by such a disgraceful faction as the antimasonic, has become the subject of abuse and calumny. The vials of wrath have been emptied upon his head. The following will explain the matter.

TO THE PUBLIC.

It has seldom happened, I believe, in political warfare, that the mere act of declining an unsolicited nomination to office,—has formed, even a subject of complaint, much less, to have exposed the party, to the grossest imputation and abuse. Such, however, seems to have been my unfortunate lot, in the affair, of the antimasonic nominations, for the office of Governor, for this State, as appears, by the above article.

Coming then directly to the point, I declare, without fear of contradiction, that both the nominations in question, were made without my knowledge, or consent. As to the first, I was not consulted at all,—and as to the last, in reply to an enquiry on the subject, I gave not only a decided negative, but stated, that if put in nomination, I should certainly decline.

Here, I had very justly supposed, the matter would rest, and it was not until, about a week, after the adjournment of the Convention, that I learned by the public papers, that my name, had again been brought forward. Presuming that official information of the fact, would be given me, I waited about two weeks longer, for that purpose, instead of a month,—when, none having arrived, I lost no time, in publishing my refusal. The insinuations, that during this time, I was settling preliminaries at Craftsbury, is alike destitute of truth,—for, it so happens, that after a visit to my friends at Irasburg, I returned to Burlington, on the very day, that the antimasonic Convention, assembled at Montpelier,—and have not since visited, either Craftsbury, or that part of the State.

It is my misfortune, perhaps, that I can neither claim the distinction, of masonry, or antimasonry,—but, whatever my views upon that subject, may be, I trust, that those, who best know me, will have some difficulty in believing, that I could ever have imparted them, thus unreservedly to a stranger. Unless, I am greatly deceived in my own character, I am not much in the habit of intermeddling

with the affairs of others,—having always found sufficient employment, in taking care of my own. But, these insinuations, are in perfect good keeping, with the absurdity and injustice, that pervades the residue of the article, which deals in conclusions, without premises, and scurrility and abuse, without measure.

In taking a final leave, of this subject, I cannot repress, the expression, of the deepest regret, that I should have thus been compelled to obtrude myself, upon the notice of my fellow citizens. Circumstances, of a most extraordinary nature, and the vindication, of my character and conduct, must be my apology. I came back, to reside in my native State, with perfect good feelings towards all, which I shall still, endeavor to cultivate, so far, as reciprocity, and my own ideas of happiness, will permit.

'We have now done with this gentleman,' says the author of this article. If, by the term *we*, is to be understood, either the individuals themselves, or the party, to which they belong, I accept the *adieu*, without any regret,—in either case, it is an acquaintance, I never sought, and feel no pride in preserving,—indeed, I very readily yield them all the advantage of it—for they seem to have finished with me, long before I even thought of beginning with them.

HEMAN ALLEN.

Burlington, 20th July, 1830.

TO THE REV. CALES EASTERBROOKS.

It is by the title of Reverend (as I perceive by the proceedings of a meeting lately held in the town of Russia, which were published in a paper self-styled 'Republican Farmers' Free Press' of the 16th ult.) you are called; and by that designation I suppose I am bound to address you. It is not my present purpose to enter into any discussion with you or any other professed minister of the gospel, in relation to the subject of your reported remarks to the meeting convened on the occasion; my object being to ask for a little more light concerning one of the 'many reasons' which have brought you to the conclusion that Masonry is a corrupt, wicked, and dangerous institution, which is this—you stated, so says your printed speech, that 'another case was that of a Grand Jury in this county,' and you 'had it directly from the mouth of a juror himself, (and he is well known to the inhabitants of this town, as a man of unimpeachable character and integrity;) who stated, and does now state to any person who may ask him, that he was on the Grand Jury for Herkimer county, when a complaint was made against a man who is a Mason.' &c.

The name, Sir, of the juror, the man of unimpeachable character and integrity who you say is your informant, is wanted. You must be aware, in making the above assertion, that you have assailed the purity of our judicial tribunals; you have gravely made a charge which affects materially the exalted character of our jurisprudence.—Name your informant, that the truth of your assertion may be established beyond doubt or cavil. Should you refuse this most reasonable request, then you must be deemed the author of the story, you must farther it; in which case name time, place and circumstance. Deal not Sir, in blind allusions and dark surmises upon a subject so all important as the free, unbiassed and unpolluted administration of justice is to the people of this county.

On your refusal or compliance, will depend the future credit to be given to your statements; and a letter addressed to the editor of this paper, containing the name of the juror, will be deemed by me, and probably by the public, sufficient justification on your part for the assertion you have made.

Yours, &c.

Little Falls, N. Y. Friend.

JUSTICE.

'Let it be remembered that the masonic Juror, Jonathan Ayre, to whom the People's Counsel objected, held out 36 hours, (against the clearest evidence of guilt,) for the acquittal of his mystic brethren.'

The above is from the Albany Journal, and is, no doubt, an 'average specimen' of antimasonic truth. If one man on that jury, alluding we presume, to the trial of Wright and Brown, procured their acquittal, what must the people think of the remaining eleven, who had sworn to render

a 'true verdict according to evidence'—and that evidence, according to the Journal, *was clear as to their guilt!* They must of course be judged guilty of *perjury*—or, the statement in the Journal is *false*. The latter presumption is the most *natural* one and without doubt, the true one.

The Sag Harbor [L. I.] Corroctor of the 18th May last says, 'we find the following singular notice in the last Nashville [Tenn.] Banner:

CHURCH AND STATE.—The citizens of Nashville are requested to meet at the court house, on Monday evening next at seven o'clock, to adopt measures to effect the speedy extermination of Presbyterianism from this most enlightened, catholic and magnanimous commonwealth.'

We copy the above for the purpose of showing the natural tendency of the principle and policy adopted by the 'antimasonic party.' Renouncing masons and their friends call meetings and organize 'a party' for the speedy 'extermination of Masonry.'—The thing takes—a party is formed, and the 'leaders' get into office by the means.—In Tennessee an excitement has grown out of the 'Sabbath Mail' question: in its progress it becomes connected with 'Presbyterianism.' Directly a public meeting is called, 'to effect the speedy extermination of Presbyterianism'; and thus an 'Anti-Presbyterian party' is to be organized. In some other places, in the same way, an 'Anti-Catholic party' will spring up; or an Anti-Baptist, or 'Anti-Methodist party.' Now we wish to invite the attention of the religious public to this subject. It deserves deliberate examination. We ask, is it right to organize political parties upon such grounds? We ask the honest, the conscientious, the enlightened, the patriotic, the pious antiamason—*Is it right?* To what will it inevitably lead? If the opponent of Masonry use it to day, the opponent of religion may use it to-morrow. If party be a proper instrument to exterminate masonry, it would be equally efficacious to exterminate intemperance, and it might be used for a thousand similar objects.

But experience has ever shown the inadequacy of such means for the attainment of such ends. Man may be persuaded when he will not be coerced. Probably a majority of the antimasonic party in this county belong to the Baptist and Anti Burgher churches. All these are protestants, and many of them are not convinced of the great errors of popery, but entertain the strongest abhorrence of it. How easy would it be to enlist such persons into an Anti Papist party! Recent occurrences would favor the undertaking. The Pope has just sent a large number of priests and immense sums of money to promote the Roman Catholic faith in this country. How anti-scriptural and anti-republican! And only let half the pains be taken by public meetings, newspapers, almanacks, &c. &c. to excite fears and feelings and action upon this subject, which have been taken in behalf of antimasonry, and we should have 'excitement' enough. A large and efficient party would be readily formed. But, again, we enquire would this be right? Certainly not! It is inconsistent with the spirit of our free constitution and the genius of our free institutions. Here Liberty dwells. Here even 'Error is tolerated,' for here both *scripture* and *reason* are free to combat it.

From the Providence Free Press.

DARING OUTRAGE!!

In the town of Barrington, in this State, a most disgraceful scene was transacted on Sunday the 27th ult.—The Rev. Mr. Prentice, (who is a seceding Mason of Providence,) was employed by the society worshipping in that place, to dispense to them the word of life. At the hour of meeting, Capt. Sylvester Allyn, a Royal Arch Mason, placed himself near the pulpit with a brace of pistols in his hands, and declared that if Mr. Prentice attempted to go into the pulpit, he would give him the contents of one of the pistols which he held in his hand, which he said was loaded. The congregation who were in the house at the time became alarmed, and a number of them, especially the female part, dispersed, and informed Mr. P. who

was then in the neighborhood, of the threatening attitude of this man, and he prudently declined going to the Meeting House. Allyn has been taken into custody and put under five hundred dollar bonds for his appearance at the court in September next to be holden in Bristol.

'Capt. Allyn, as we learn, has since declared that Mr. Prentice *shall not enter that pulpit as long as he is a Royal Arch Mason*. The public can judge from this transaction, what spirit the devotees of Masonry exercise towards their seceding brethren.

'We are aware of the fact, however, that there is a contention in Barrington among the members of this society respecting their funds and the Meeting House.

'We are also informed that this Capt. Allyn, some time last winter, wrote an article for publication, calumniating Rev. Joel Mann, in a very abusive and malignant strain, but was afraid to have it published until it was inspected by a Lawyer to see if it contained libellous matter, for which he might be called to an account.

'Since the above was in type, we have been informed, that Samuel M. Fowler, the editor of the Pawtucket Chronicle, who was in Warren at the time of the transaction, has boasted before several persons in Pawtucket, that Allyn came to Warren for the purpose of borrowing a pair of pistols, and that he obtained them for him.'

Any man not wilfully blind, will discover by reading the above, that it is a real raw head and bloody bones story, got up by some worthless scoundrel, to amuse children with. The article carries with it every mark of falsehood and deception. The writer speaks of being 'informed' thus and so; but gives no satisfactory information on any point, as an honest man would do. If this Capt. Allyn was armed, why is it necessary to add that 'he said the pistols were loaded.' Must this be added to give a reason for leaving the house, and to show that the people were not such cowards as to be frightened at an old gun barrel? If this transaction proceeded solely from 'that spirit which the devotees of Masonry exercise towards their seceding brethren,' why does the writer make the admission that 'We are aware of the fact, however, that there is a contention in Barrington among the members of this society respecting their Funds and the Meeting House?' Why this last quoted mixture of a little truth with a great falsehood, except for a saving clause when his villany should be exposed?

When this freak of a crazy man was first noticed in the Rhode Island papers, nothing was said or thought of as to the connexion of the affair with masonry. But the leading Antis, who are hard run for the means of longer making their deluded followers 'believe a lie,' set about getting up the above ridiculous story.

Now we are informed also by a friend just returned from Rhode Island, that this same Capt. Sylvester Allyn is and has been a seceding Mason for several months past—that he has not committed suicide, as a renouncing clergyman lately has done in the State of New York—but this same Capt. Allyn has been in a deranged state of mind for a considerable time past—that he is interested in the funds of the Meeting House alluded to—that the society is divided on some isms in religion, and that the people have waxed warm on the question of who shall preach, and who has the greatest interest in the church funds, &c.—that on the day alluded to, Captain A. who had been sorely troubled with a crazy man's itching to be 'first in war,' escaped from the watch and care of his friends, and taking an old rusty gun, without powder or ball, showed the good people that "some things can be done as well as others."

These are the facts, as we learn them from good authority. Masonry had nothing to do with this exploit. If the Antis have discovered that their brother was actuated by malice aforethought in this affair, we leave it to these good souls to cast out the evil spirit.

☞ We acknowledge the receipt of a copy of an address delivered at Dudley, on the 24th June. We shall improve an early opportunity to notice it.

For the Masonic Mirror.

ANTIMASONIC HONOR AND CHARITY. In the town of Stoughton, Norfolk County, where antimasonry rages to a considerable degree, one of the Masons and his wife, were taken sick with a fever at the same time; being in low pecuniary circumstances, the masons on the twenty fifth of May last, made him a present in money.—This soon reached the ears of the Antis, and a certain one of them, who is more noted for his obstreperousness than any thing else; who, like the fly that lit upon a horse, thought it not best to let the masons raise more dust than Antis; or, in other words, to have it said that the masons were more charitable than they; took a subscription paper, for the purpose, as he said, of getting some money to assist this sick and distressed family. He called on a number of people, who were friendly to the institution, to which the sick man belonged, and they paid their subscription for the purpose above named. Now, Mr. Editor, the fact is, the sick man and his family have got well and are able to perform their daily labor; but have not received one cent of the subscription that was paid to this benevolent Anti! Query—what subscription money did the Anti take to pay his expenses to Worcester, to get a seceder to deliver an antimasonic address, in Stoughton, on the 5th of July last?

Stoughton, August 8, 1830.

It has been asked, 'why will not the masons give up their odious institution?' For this plain and sensible reason: it would be the surrender of a vested right, which no man or power on earth has a right to take from them; and because it would but whet the appetites of the voracious bloodhounds by whom they are beset for further devastation. If masons yield their rights, the Presbyterians will next be called on to abjure their faith and demolish their churches; the methodist next, and so on until every vestige of morality and virtue is swept from the country. We shudder when we contemplate the consequences to which such an event would lead. Let Christians beware how they act in this emergency. Their turn will inevitably come if success crown this first American war upon the speculative opinions of men.—*Eric Observer*.

NEW YORK ELECTIONS.—The editor of the Freedonia Censor, speaking of the approaching elections in New York, has the following remark—"For ourselves we have no particular choice between Mr. Throop and Gen. Roost; but we wish for the selection of the one that will be the sure means of defeating the antimasonic party. If we are not now wholly devoted in favour of any party, we are so in opposition to one. We have seen so much of the persecuting, peace destroying principles of political antimasonry that we are convinced; that liberty, justice and equal rights can have no abiding place where it exists.—Therefore we do not hesitate to avow that it is with sole reference to the extermination of this evil in the land that we are desirous of seeing the proper means adopted to effect it. The Jackson men should not be too sanguine of success. The fact cannot be disguised that they have lost strength in N. Y. Albany, and many other large places. A new party coming up under the pretexts of the "working men's party," is well calculated to be sharp bitten and to gain adherents. The antimasons claim to have received seventy thousand votes at the last election; and as their governing principle is to obtain office, and their means to obtain it are falsehood and deception, they will always find enough broken down partisans who have nothing to lose and every thing to gain, to take hold of it as long as there is a prospect of succeeding; but as it is bottomed upon no principle, one thorough defeat would destroy them; their incentive to exertion would be taken away, and before another election should come round they would only be numbered with the things that were,

ANTIMASONIC FORGERIES.—The *Knaves* of antimasonry are circulating two letters, to which they have affixed the name of G. Washington. If this mean Gen. Washington, the letters are base forgeries.

MASONIC MIRROR.

FOURTH OF JULY TOASTS.

The following are selected from many toasts drank at the late celebration of American Independence.

At Wellsburg, Pa.

Liberty of conscience and equal rights—The motto of every American—the last will and testament of our forefathers—the legacy is ours.

At Lancaster, Pa.

Antimasonry—Anti-Republican in its doctrines, selfish in its objects, and proscriptive in its character; it is designed as a political sword in the hands of a few aspiring demagogues and broken down politicians.

At Vienna, Oneida co., N. Y.

Political Antimasonry—A piratical ship under false colors—let it but drop its political character and it vanishes away.

By P. Mahon—Antimasonry in the State of New-York—May its conventions and associations be converted into republican seminaries, to qualify its members and votaries to preserve the liberties and republican institutions of our common country.

By Gen. Carr—Political Antimasons and Fanny Wright men; may that light shine around them as it did round St. Paul; the scales fall from their eyes, and they become honest men.

By S. Curtis—May the sacred principles of human liberty, embodied in the Declaration of Independence, be ever fresh in the memory and hearts of freemen when Antimasonry is no more.

By J. Scott—The American republic—May they be allowed to pursue happiness agreeable to the dictates of free people, political Antimasonry to the contrary notwithstanding.

At Batavia, Genesee co., N. Y.

The friends of toleration and equal rights—May they ever be triumphant over intolerant bigots and persecuting fanatics.

By the President, Hon. S. Cumings—The county of Genesee—Formerly a bright star in the Republican constellation—now eclipsed by the grim visage of political Antimasonry.

By F. Foolett—the leaders of Antimasonry—A gang of Political Pirates—whose sole object is individual aggrandizement, although it be attained at the expense of honor, honesty, and virtue.

At Centreville, Orange co., N. Y.

The State of New-York—Eminent in size, rich in wealth, first in commerce and improvement; her only stain is political Antimasonry.

By J. Mather—Antimasonry—running on the horizontal principle—flat.

At Kingston, Ulster co., N. Y.

By Derick Dubois, Esq. Sheriff—The 'Special' Counsel—He should have taken a special look before he leaped.

At Bath, Steuben co., N. Y.

John C. Spencer—An over match for HIMSELF.

At Royalton, Niagara co. N. Y.

May we ever spurn with an indignant spirit, the men who endeavor to accomplish our ruin by perverting the end of our republican laws.

May time again come, when harmony shall take the place of discord; honorable competition of party extermination, and true republicanism animate every heart.

At Northumberland, Pa.

Antimasonry—The great *Hydra* by which aspiring demagogues wish to frighten freemen out of their rights.

At Lewisburg, Pa.

Antimasonry—The political hobby-horse, for broken-down office hunters to ride into office on; may we live to see his last kick, and hear his dying groan.

At Carlisle, Pa.

Antimasons—The dregs of corruption, corrupting and corruptible.

In Westmorland co., Pa.

Political Antimasonry—Like the locusts, it may distress the land for forty days, but the first up have already sung themselves out of wind.

At Gaines, Orleans co, Pa.

By Capt. S. Tappan—The new Special Counsel, Victory Birdseye—May he watch the perpetration of crime with *Birdseye* vigilance, and establish the *Victory* of the laws over abduction and murder, without the aid of bribery and perjury, as recommended by his predecessor.

At Harrisburgh, Pa.

Antimasonry and Wooden Nutmegs—Twin sisters; the people of Pennsylvania too intelligent to be gulled by such yankee notions.

By Henry D. Overholzer—George Wolfe—He once passed the ordeal of antimasonic persecution. The wise and judicious measures of his administration so far confirm the anticipation of his friends.

At Boston, Mass.

The Antimasonic Orators of the Day—Don Quixotes on mules—galloping down hill, with their feet out of the stirrups, holding on by the mane.

At Watertown, Jefferson co., N. Y.

John C. Spencer, the ex-special Counsel—In his attempt to obtain the testimony of Elisha Adams, at an expense of \$2000 of the people's money, he has learned that "the wages of sin is death."

At Vienna, Ontario co., N. Y.

The late Special Counsel—"Hush, my dear, lie still and slumber."

At Tuthilltown, Ulster co., N. Y.

D. S. McKinsty—May public indignation prevail against those that will attempt to destroy the peace of any association of men that is tolerated by moral and republican principles.

By P. A. Kimbergh—Political and proscriptive Antimasonry—A twin sister of infidelity, destitute of reason and charity, despised by every Christian and Lover of Liberty; not a fit principle to be cherished by any honest man.

By B. N. De Witt—Antimasons—Like Ephraim of old, they are joined to their idols—Let them alone.

By H. C. Dubois—The square, plum and level of Antimasonry, defamation, degradation and disreputation—Why love you not your neighbour as yourself.

By I. Munson—Edward Livingston, a Senator of the United States—He deserves well of his country, why should he be proscribed or persecuted because he is a Mason.

By D. R. Bond—Washington's Farewell Address—May it never be misrepresented by aspiring demagogues.

That Antimasonry is rapidly on the wane no honest observer can deny—it is like a candle nearly burnt out. Upright men who sincerely felt indignant at the supposed fate of Morgan, are now equally indignant at finding it used as a political hobby. Every day dispels the illusion of Antimasonry and hastens the fate of those who speculate upon its political advantages.

SCIENCE AND LITERATURE.

WONDERFUL MECHANISM.

Sir Everard Home's discovery of the pneumatic mechanism of the foot of the fly, which enables it to carry on progressive motion against gravity, led him to explain the peculiarity in the structure of the hind flipper or foot of the walrus. Such is the general resemblance between this flipper and the foot of the fly, that having seen the former in a very mutilated state macerating in water, he discovered the similarity of their structure. It is a curious circumstance that two animals, so different in size, should have feet so similar in their use. In the fly, the parts require to be magnified a hundred times to render this structure distinctly visible; and in the walrus, the parts are so large as to require to be reduced to the sixteenth part of the natural size, to bring them within the compass of a quarto page. When the flipper was dissected, by depriving it of its thick skin, it lost all appearance of a foot, and presented that of the hand of a giant, so far as respected the bones and muscles, differing only in having a web covering all the other parts, and extending beyond the point of the thumb and finger. The span, instead of being 12 inches, became 28. The resemblance of the bones of the hind flipper of a walrus to those of the human hand, (which is considered like nothing else in nature,) is curiously exact: the bones of the wrist are the same in number and shape; so are those of the metacarpus; so also the phalanges of the thumb and fingers. That this gigantic hand is employed as a cupping-glass to prevent the animal from falling back in its movements, whether on the ice or in climbing rocky cliffs, there can be no doubt; for it is only necessary to make the human hand, and envelope it in an elastic web, extended some way beyond the points of the fingers, to prove that it could perform such an office: but when we find the lumbricales muscles wanting, the only use of which is to clench the fist, it adds to the proof; and when the indicator is met with, a mode of opening a valve to let in the air, is pointed out. That the principle on which the foot of the fly, the beaks, and the walrus is formed, is the same, has been thus established by Sir E. Home. That the extent of the flippers is equal to the support of the enormous bulk of the walrus is proved by the fact, that an animal of this species, shot at Spitzbergen, weighed 20 cwt., or 2,240 lbs. Now an exhausted surface of 28 inches by 20, the size of the flippers when extended, will support, at the rate of 15 lbs. to every square inch, no less than 8,400 lbs. being nearly four times the animal's weight, as above.—But, of course, some allowance must be made for the contraction of the foot, and the partial admission of particles of air into the cavity or cup. In the foot of the fly there are two cups, in the walrus only one.

CRANE'S IMPROVED TOWN CLOCK.

BURLINGTON, Feb. 2, 1830.

Messrs. Curtis & Dunning,

In compliance with your request that I would express to you my opinion of the Turret Clock, which I had an opportunity of examining at your manufactory a few days since, and which you informed me was invented by Mr. Aaron D. Crane, of Caldwell, New-Jersey, I remark in the first place that the examination of it gave me a very high opinion of the genius of the inventor. I have

not within a long time examined a piece of machinery that appeared to show a higher degree of originality, simplicity and beauty in its construction. Though I have had too little *practical* acquaintance with the different kinds of clock machinery in use to authorize my speaking, except with much diffidence, of its fitness to answer the purposes for which it is intended, yet I will briefly enumerate some of the particulars in which it seems to me to differ from others, and in most of which I cannot but judge it much superior to them.

The first thing which must strike the eye of every one when first looking at it, is the peculiarity of its pendulum and principal escapement. I hardly know how to characterize its pendulum except by saying that its construction and movement seemed to approach nearer to those of a scale beam with its points of suspension farther than usual above its centre of gravity. The consequence of this arrangement is the apparently paradoxical one, that a pendulum very *short* vibrates very slowly. If there are no special ill effects produced from such a construction (and I do not see any) there certainly must be some obviously good ones. The principal escapement is a singularly ingenious and simple piece of mechanism which must be seen to be understood. I say the principal one, for there is this usual arrangement in this clock, that almost every wheel has an escapement of some sort—each excellent and peculiar, but the one immediately connected with the pendulum, particularly so.

2d. It seems to me a very important improvement that the hands (which in the common public clocks, from the action of the winds, cause the machinery to labor very much at times, and of course to go irregularly) are moved by a small and separate power which is allowed to act at small and definite intervals from the simple release of a detent by means of the principal moving power. By this means it seems to me the regular movement of the whole is nearly, if not entirely independent of the action of the weather on the parts exposed to it.

3d. The adjustment of the striking part is decidedly superior to the methods commonly resorted to. With far less weight a more forcible blow is given, and while all flies or balance wheels are dispensed with, the whole movement is very regular. The great ease moreover with which the adjustment can be made for striking a bell at any requisite distance from the clock, is also very much in its favor.

4th. The fewness of its principal parts was surprising to me, and the slight friction of the whole machine was strikingly conspicuous in the fact that the weight required to move it (it being calculated, as you state, to go a year with once winding,) was not more than one fourth, or at farthest one third, of that required by common public eight-day clocks—this too with the required fall of the weight not being more than twenty five feet.

Experience may show difficulties in making it perform as intended, and for aught that I know, persons more skillful than myself might detect them even now, but according to my knowledge and judgement it seemed to me to be a great and valuable improvement, and I hope that you may soon have the opportunity of learning from actual trials that its operation will be all that you and its inventor can hope for.

Yours,

G. W. BENEDICT.

THE REPOSITORY.

Few of our readers, who have not made themselves conversant with the history of insects, will, perhaps, not believe, that among them are to be found miners, masons, carpenters and upholsterers, who were perfect in their different trades six thousand years ago! The common spider has made every body familiar with his proficiency in the art of weaving; a similar insect, who has taken up his abode in the water, might have suggested the idea of the diving bell many centuries before it was discovered: and if we had our senses about us, when wandering in the fields on a fine evening in summer, the honor of inventing the air balloon would not have belonged to the French; we might have derived the principle of it from the little spider, who lifts himself into the air upon tiny web of gossamer, an elevation which he could not otherwise have any chance of obtaining. The bees have, perhaps, been more frequently observed and watched in our gardens, than any other creature of the insect race. Yet how few have followed them into the hive, and there learned how much may be done in a given time by division of labor; how, by ingenuity of contrivance many mansions and store-houses may be erected with the greatest possible economy of space, and how, by mutual assistance and general subordination, thousands may live together in affluence and peace. Before Babylon was thought of, the social tribes of ants had constructed towers, and cities, and domes; had raised fortresses, and built covered ways, with all the art of an experienced engineer. The vulgar idea is, that these insects feed upon corn. They do no such thing. They take it to their habitations, and break it up amongst the other materials of their edifices, but their food is of a much more select description. Some of the ant tribes feed chiefly upon liquor, which is yielded to them by the aphids, whole flocks of which insect, if we may use the expression, they appropriate to themselves, tend and support, as we do our flocks of sheep and our herds of cattle. But what perhaps, is not the least surprising passage in the history of ants is this, that there are races of them which have their negro slaves: regular whites, who, reposing in indolence themselves, compel the less fortunate nation of blacks to do all the drudgery which they require. The wasp, who is pursued with unrelenting hostility by every body that sees him; the terror of all nurses; is, nevertheless, a most industrious and most excellent manufacturer of paper.

THE MAN THAT WISHED FOR DEATH. The habit of avoiding personal danger, or the instinct that leads to the preservation of life, is so strong, that persons who are resolved on suicide, sometimes conduct in a very ludicrous manner, under the fear of that death which they are desirous of procuring.

We have heard a story of a countryman, who had made up his mind to 'shuffle off his mortal coil,' and only waited until he had settled in his mind the most comfortable way of dying. Not being able readily to agree with himself on this important point, he informed a neighbor of his, whom he met with an axe on his shoulder, that he was resolved upon death, and would take it as a great favor if he would assist him in the accomplishment of his purpose. His neighbor being willing to humor the candidate for a change of

worlds, told him he was just going into the woods to chopping, and that if he would accompany him he would fell a tree upon him, and put an end to his life with very little trouble.

'I'm very much obliged to you,' said the weary of the world, 'and shall consider myself bound to you for life. I'll go and be killed directly.'

Accordingly he followed the axe-man to the woods. A tall tree was chosen, and he was directed where to stand, so as to receive the full force of its fall. He fixed himself on the spot, folded his arms and prepared to wait the event. The chopper began to lay on with vigorous blows, while the death's candidate kept his eye upon the top of the tree, to see when it would fall. He stood very composedly for a while; but at length began to appear uneasy and not perfectly satisfied with his prospects. And while the axe man seemed to him to redouble his blows, he kept winking and winking, he thought he perceived the tree begin to nod, and that the next moment would be his last. The cold sweat began to issue from his skin, his limbs trembled—he could stand it no longer! He took to flight and never looked behind him until he had got at least forty rods, when he ventured to stop. He was pursued by the axe man who on coming up, asked him why he ran away.

'Oh,' said he, 'I was afraid if I staid there I should be killed!'

'I thought,' returned the chopper, 'you came on purpose to be killed.'

'Ah, true,' replied the man with great simplicity, 'but I forgot that. O how I tremble! If I'd staid there a minute longer, I should have been a dead man. What a crash it made when it fell!'

'Crash! why the tree is standing yet. I merely chopped with the head of the axe.'

'With the head of the axe! do you say so? 'You cheating rascal! but I'll never trust you to kill me again, I'll be hanged if I do.'—

N. Y. Constellation.

WHAT'S HALLOWED GROUND?

BY CAMPBELL.

What's hallowed ground? Has earth a clod
Its Maker meant should not be trod
By man, the image of his God,
Erect and free,
Unscourged by superstition's rod
To bow the knee?

What hallows ground where heroes sleep?
'Tis not the sculptured piles you heap!—
In dews, that heavens far distant weep
Their turf may bloom;
Or genii twine, beneath the deep,
Their coral tomb.

But, strew his ashes to the wind,
Whose sword or voice has served mankind,
And is he dead, whose glorious mind
Lifts thine on high?—
To live in hearts we leave behind,
Is not to die.

What's hallowed ground? 'Tis what gives birth
To sacred thoughts in souls of worth!
Peace! Independence! Truth! go forth
Earth's compass round;
And your high priesthood shall make earth
All hallowed ground.

In Broadway, New York, a company of miniature automata, are exhibited, engaged in manufacturing China ware.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, AUGUST 7, 1830.

ELDER NATHANIEL COLVER.

In this man we have another of those hypocritical villains, who have "stolen the livery of the court of heaven, to serve the devil in." We have too, in this fellow, a counterpart to the infamous Elder Bernard; and together, they make a brace of scoundrels, unique in profligacy and wickedness. They are the *high priests* of antimasonry; and none will doubt but that they discharge the duties of their high calling, with zeal and faithfulness. They are worthless, abandoned, profligate men; and are, therefore, proper agents to be employed in promoting the interests of an unholy and disgraceful cause. They are choice tools in the hands of bad men. Their hypocritical sanctity gives to them an influence over the weak minds of a certain portion of society, that it is very difficult to destroy. Prejudice and fanaticism are not very desirable opponents.—Reason and evidence are weapons too impotent and inefficient to combat them with. These men, therefore, are important instruments in the hands of the leaders of the antimasonic faction; and from them they receive support and protection. But that support and protection cannot continue for any length of time. The public indignation is aroused, and such base wretches must soon shrink back into their congenial sloughs.

It is worthy of remark; and it is also creditable to the character and intelligence of the clergy—that those of their number, who have prostituted themselves to the base purposes of a political faction; who have voluntarily abnegated the principles of Christianity and embraced those of infidelity; are men whose course of life, under the cloak of religion, has been that of vile hypocrisy. Strip them of the mask which conceals their hideous deformity, and a viler set of wretches, "hypocrites accursed," were never held up to the finger of scorn. Their hearts are black as crime can make them. We hold that a more consummate wretch does not tread the earth, than him who assumes the cloak of religion, to conceal his villany. For the hypocritical priest, we entertain the most perfect contempt—we abhor the knave. We had rather claim kindred with every highway robber in Christendom, than to acknowledge acquaintance with such "traitors in Messiah's holy camp." The highwayman, when contrasted with a hypocritical priest, is an honorable personage. If he have a desire to cut your throat, he will do it manfully, and before your eyes. He meets you face to face and demands your money. The vile hypocrite, the sycophantic knave, while fawning and cringing about you, with professions of friendship, seeks the opportunity and cowardly plunges his dagger into your vitals. If we must come in contact with either of these scoundrels, may it be the highwayman.

We think it ought to have some weight in public opinion; some influence in estimating the character of antimasonry; that its most zealous supporters and ablest advocates, are profligate clergymen, and discarded politicians. A cause which is earnestly espoused and defended by such men, cannot be good or virtuous. It is difficult to point to an antimasonic clergyman of piety, principle and character. We know of none such; nor do we believe that one can be named. The reason is obvious. Respectable clergymen will not engage in promoting the ends of corrupt political factionists.

The readers attention is invited to the following development of facts. Colver was sent by a convention in New York, the last year, on a political mission to Vermont. He attended the Conventions in that State, and has been active in raising the excitement there. Our Green Mountain friends will now perceive that they have been grossly deceived. And "what will the anti's say to this? Will they, as is their ordinary practice, deny it? Will the Republican freemen of Vermont, still follow, lean upon, and exult in the *patriotism* and *ardent piety* of this fallen wretch? If any are so inclined, let them reflect for a moment on the "stack" and the "rum bottle," and his total disregard for truth; and if these things

are not sufficient to deter them, let them go on to political perdition. We rejoice that for the credit of the clergy, it may be said, that few of their members have *touched the unclean thing*, and that few have justly suffered for their temerity, or have fled from it in season to save their flocks from the contaminating virus."

To the Members of the Baptist Church of Washington County, New York.

BRETHREN—

Constrained by that duty which I owe to myself, and country, and my God, I address you upon a subject painful to me as it must be to all who profess to follow the precepts of our divine Redeemer, and who have accepted the offered terms of salvation at the foot of the cross.—The spirit of that gospel which I hope and trust I have received as my guide, whispers to the heart of every christian, in the softening accents of love, the duty of inculcating peace on earth, and good will to all men. In obedience to that duty, I shall strive to repress the feelings of resentment arising from personal injury, and which are incident to human nature, while I invite you to a dispassionate view of the real character of an Elder in the church who is disturbing the harmony and sowing the seeds of bitter discord among its members. It is now more than a year since Elder Nathaniel Colver was invited to the spiritual charge of the Baptist church in Fort Ann. Previous to his call, a committee of four members of the church, of which I was one, was appointed with authority to invite (in behalf of the society) such suitable Elder as they, in their judgment, should believe best calculated to promote its spiritual interest. Elder Colver, had been named to the committee as such person, but previous to any decision respecting his call to the charge of the church, I had heard from several sources entitled to confidence, that his moral character was not good, and soon learned from authority of undoubted credit, that reports respecting his unchristian course, while presiding as Elder of the church of Clarendon, were true in all their material points. In addition to this information, his renunciation of Freemasonry was made public, and being myself a member of that society, I know the statements promulgated by him through the antimasonic newspapers, were, in many important particulars, devoid of truth. From this general information of the character of Elder Colver, I could no longer hesitate in the opinion that he was a person altogether unfit for the sacred charge of a christian church, and I felt it to be my duty, to warn my associates of the committee, of the danger to be apprehended by placing him in that important office. I therefore stated to the committee, in our consultations upon this subject, that the Elder had been guilty of deliberate falsehood in his declarations respecting Masons, and as I found for the basest of purposes, as he must have known that many of those declarations were false; and it appeared from the Elder's own statement that he was guilty, either of violating a solemn obligation, which he had deliberately and voluntarily taken, or of gross falsehood in his statements. That I had been informed, and verily believed it to be true, that while minister of the gospel in the county of Franklin, he had *prostituted his holy office to political purposes*, and in his political effervescence had added to this, the crime of deliberate falsehood. That while presiding Elder in the church at Clarendon, he had been *guilty of positive lying*, to the knowledge of the members of that church. That he had *taken property not his own*, and converted it to his own use, without the knowledge or consent of the owner. That he had been *guilty of an act so indecent and obscene*, that the most depraved and licentious, would recoil from its vulgar impunity.

The Elder, however, notwithstanding these objections to his settlement as pastor over the Fort Ann village church, was called to that solemn charge—a majority of the committee overruling any objections. Let the consequences which have followed this call, test the propriety of my objections. I now appeal with confidence to all christians who are acquainted with the present distracted state of the Fort Ann village church, whether my anticipations have

not been fearfully verified; whether the labors of this Elder, in the performance of his ministerial duties, have been those of christian meekness and brotherly love? On the contrary, I appeal, even to those members of the church, who have followed him in the spirit of devotion of the ancient Ephesians, in his course of intolerance and proscription, whether the very genius of discord did not follow close upon his footsteps, and is not at this moment presiding in given majesty over its pulpit and its altar, and having his devastating torch among its members. As to myself, it may not be improper to mention, that soon after Elder Colver attained a supremacy over the church, a resolution was moved and adopted at a special church meeting, at which Brother William Brayton was appointed moderator, and William W. Cook, Scribe, one who had recently abjured Masonry; charging me with wrongfully charging Elder Nathaniel Colver with lying and perjury, in his renunciation of Masonry, and demanded that I should explicitly and publicly confess the falsity of these charges, or substantiate them. I admitted what I before stated to the committee, but insisted that this alone had not constituted my objections to the call of Elder Colver. That it was equally well known that I adverted to the *baseness of his moral character*, in as much as he had, in many instances, as I was well informed, been guilty of fabrication, in some cases, and direct falsehood in others; as well as the commission of other acts, immoral in themselves, which were wholly irreconcilable with the character of a christian. Upon this a meeting of the church was held, at which I was cited to appear, and at which I did appear, and offered to prove the truth of the allegations by the affidavits of numerous persons of respectability, residing in Vermont, and the north part of this State. These affidavits were refused to be received in evidence, although they were delivered as by the magistrate before whom they were taken, and it was known by the leading members of the society (*who were antimasons*) that the witnesses to these facts resided at such a distance from Fort Ann, that it was impossible for me to bear the expense of bringing them in person, without great injury to myself and family. No course was devised by which testimony could be taken that would be satisfactory before the church, and being convinced that antimasonry had infused its baneful influence over their deliberations, I withdrew, and was declared excommunicated. Fellow Christians, having been debarred the privilege of proving my innocence, and the Elder's guilt, before the church of which I was lately a member, upon technical pretexts, seldom if ever resorted to in a court of conscience, I present you and the public, a condensed statement of facts in relation to the character of Elder Nathaniel Colver.

I place myself before the church and the tribunal of public opinion, as his accuser, and I here assert that the Elder has, in various instances, *been guilty of uttering deliberate falsehood*. That he has taken from his neighbors, without their knowledge or consent, *property not his own*, and converted it to his own use, upon false pretences. That he has altered an advertisement while it was in a conspicuous place for public perusal, so as to give it the language of *gross indecency*. That he has been the *moving cause of discord in the church of God*, both in this State and the State of Vermont. That he is busy in season and out of season, in the contentions of *political antimasonry*. That he has visited upon the church over which he presides, through the medium of antimasonic intolerance, *contentions, railing, heart burnings and persecutions*, and carried *discord and desolation* into the *sanctuary of domestic life*.

I now proceed to publish the affidavits upon which my charges are in part founded, and which were refused as unimportant by the leaders of the church of Fort Ann village.

ELIJAH PRATT.

I, William Harrington, of Clarendon, in the county of Rutland, of lawful age, do testify and say, that in the year 1820, I planted corn in a field belonging to O. H. Round, in Clarendon—Elder Colver planted in the same field; and in the fall of the year, during harvest time, Elder

Colver, and some hands were harvesting at the same time that myself, and some other hands, were harvesting my own corn, and in the morning of the same day he went with me to a stack of butts, where I had previously made a husking; I asked him to drink some rum from a bottle I had placed in the stalks at the time I made the husking. After drinking with him I put the bottle back to the place from whence I had taken it; and on the same day, towards night I went to get the bottle to give my hands some rum, and found the bottle: the rum was gone. On making some inquiry, it was suggested by some person that Elder Colver had got the rum for his hands. Some time after this I saw Elder Colver, and asked him if he had taken my rum, he said, no, George Rounds got it. Some time after this I inquired of Elder Colver and Rounds together. Elder Colver then owned taking the rum, and said he would pay for it, or get as much more for me. I further say, that he never paid for it, or replaced it with as much more. I further say, that the situation of the fields was such, that the hands were out of sight of each other, part of the time while at work. And further the deponent saith not.

• WILLIAM HARRINGTON.

State of Vermont, }
Rutland County, } ss.

Be it remembered, that on the 10th day of July, 1829, personally appeared William Harrington, signer of the above affidavit, after being duly cautioned, made solemn oath to the above affidavit, by him subscribed, contains the whole truth and nothing but the truth; before me at Clarendon, in the county of Rutland.

HORATIO BEALL, Justice Peace.

I, Alpheus Colvin, of Clarendon, in the county of Rutland, of lawful age, do testify and say, that in the fall of the year 1820, according to the best of my recollection, I was at work for Elder Colver, cutting corn in a field belonging to O. H. Rounds; some of the hands spoke about some rum; Elder Colver said there was some at the stack, and that Rounds had said that he would find some, and he with the rest of the hands went to the stack; Elder Colver found the bottle, gave it to his hands, and they all drank, and he put the bottle back in the same place, and afterwards he brought the bottle and we all drank again. I further say, that from his expressions at the time, I supposed he had liberty to use the rum. And further the deponent saith not.

ALPHEUS COLVIN.

State of Vermont, }
Rutland County, } ss.

Be it remembered, that on the 10th day of July, 1829, personally appeared Alpheus Colvin, signer of the above affidavit, and after being duly cautioned, made solemn oath that the same contained the whole truth, and nothing but the truth; before me, at Clarendon, in the county of Rutland.

HORATIO BEALL, Justice Peace.

I, George Rounds, Jr. of Clarendon, in the county of Rutland, of lawful age, do testify and say, that in the fall of the year 1820, I was at work for Nathaniel Colver, harvesting corn, on the land of O. H. Rounds; Wm. Harrington was at work in the same field—some of the hands said, some rum would be necessary; Colver said that there was some at the stack, not far from where we were; Colver went to the stack and got it, and gave it to his workmen. I afterwards heard that Colver said that I got it for the workmen; I afterwards saw Mr. Colver and asked him how he came to charge me with taking the rum; he said he thought as Harrington had married my sister, it was all in the family, and if he put it upon me nothing more would be said about the matter. Some time after this I saw Elder Colver and Harrington together, he then confessed taking the rum, and said he would pay for it. Elder Colver frequently said he would publicly confess the matter, but never did to my knowledge. I attended the meeting of the church. The vote was put with some reluctance, some few voted in its favor, others acted not at all. I was at that time clerk of the church, and made out the letter

accordingly. I further say, that when he got the rum, he told the hands to say nothing about it. And further the deponent saith not.

GEORGE ROUNDS, Jr.

State of Vermont, }
Rutland County, } ss.

Be it remembered, that at Clarendon, in the county of Rutland, on the 10th day of July, 1829, personally appeared George Rounds, Jr. and after being duly cautioned made solemn oath that the foregoing affidavit by him subscribed, contains the truth, the whole truth and nothing but the truth, before me,

HORATIO BEALL, Justice Peace.

Clarendon, July 10th, 1829.

To whom it may concern. This certifies that I am personally acquainted with Wm. Harrington, Alpheus Colvin and Jesse Richardson; and I do consider them to be men of truth and veracity, and they are so esteemed in this town.

GEORGE ROUNDS, Jr. Clerk Bp. Ch

State of New York, }
Franklin County, } ss.

Personally appeared before me, Samuel Hoard, a Judge of the Court of Common Pleas, in and for the county aforesaid, Ezra Flanders, to me well known; who being duly sworn, depose and said, that in the month of April last past, in a conversation which he had with the Rev. Nathaniel Colver, he the said Colver observed that he had not supported for office; any man within the last four years who was a Mason! Upon which this deponent remarked that he had believed he had not only voted for De Witt Clinton, (who was within four years a candidate for Governor,) but that he used what influence he possessed in advocating his election, and that said Clinton was a mason. Whereupon said Colver replied, that he never heard, knew or suspected that De Witt Clinton was a Mason, until after his death! This deponent then said to Mr. Colver, that he would not be believed in making such an assertion; for he was a man of too much intelligence to be ignorant of a fact so generally known. Especially as Mr. Colver had a long time been a Mason. Upon which Mr. Colver re-asserted in the strongest manner, that he never knew, heard or suspected that De Witt Clinton was a mason until after his death!

EZRA FLANDERS.

Taken, sworn and subscribed, before me, this 18th day of June, 1829.

SAMUEL HOARD.

State of New York, }
Franklin County, } ss.

Personally appeared before me, Samuel Hoard, a Judge of the Common Pleas, in and for the county aforesaid, Elisha Page, to me well known, who being duly sworn, depose and saith that he was present at the foregoing conversation, mentioned by Mr. Ezra Flanders, in his deposition. And that same as stated by Flanders, is true and correct, in all its particulars and that he is confident the said Colver did make use of the words "that he never knew, heard or suspected that De Witt Clinton was a Mason, until after his death!"

E. PAGE.

Taken, sworn and subscribed, before me, this 18th day of June, 1829.

SAMUEL HOARD.

State of New York, }
Franklin County, } ss.

Personally appeared before me, Samuel Hoard, a Judge of the Common Pleas, of the county aforesaid, Jonathan Stevens, to me well known, who being duly sworn, depose and saith that in a conversation which he had with Rev. Nathaniel Colver, on Sunday last past, Mr. Colver said that he never told Mr. Flanders that he had not supported a mason for office within the last four years, and also that he never told Mr. Flanders that he did not know that De Witt Clinton was a mason. And further observed that he had voted for masons within four years; and also that he had always known De Witt Clinton was a Mason!

JONATHAN STEVENS.

Taken, sworn and subscribed, before me, this 18th day of June, 1829.

SAMUEL HOARD.

We the undersigned, severally certify that we are severally acquainted with Messrs. Ezra Flanders, Elisha Page,

and Jonathan Stevens, and all of them are men of unimpeachable veracity and good standing in society, as to moral character.

Given under our hands at Fort Covington; this 22d day of June, 1829.

SAMUEL HOARD, Judge Frank. Com. Pleas.

JAMES B. SPENCER, Surrogate Frank. Co.

ROSWELL BATES, Judge Franklin Co.

I am not acquainted with Elisha Page, but should rely from my knowledge of the persons with entire confidence on the statement of Ezra Flanders, and Jona. Stevens.

W. HOGAN, First Judge Frank. Co.

SOLOMON SOUTHWICK.—This individual, who has so long been the devoted advocate of antimasonry, has abandoned, or rather been thrust out of that party, and is about entering on a course of lectures on the importance of studying the Scriptures! Mr. Southwick has seen better days: he was once wealthy and highly respected by the people of New York. Few politicians possessed greater influence over the minds and affections of his fellow citizens, during the troublesome times, from 1804 to 1815. He is now a bankrupt in fortune, fame and mind. Yet, in the cause he has now espoused, if properly pursued, all good men will wish him success. Southwick has been most shamefully abused by his own party. According to a statement in the Albany Daily Advertiser, the \$2,000 raised chiefly for his benefit last winter, was appropriated to the purpose of getting up another paper in Albany! thus giving Mr. S. much disappointment and distress. Such is the ingratitude of the faction he has so long served.

"Daily Evening Transcript"—is the title of a new daily evening paper, the first number of which was issued on Saturday week, by Messrs. DUTTON & WENTWORTH, of this city. L. M. WALTER, Esq. is its editor. He makes a very good paper, and we have no doubt will give entire satisfaction to all who may patronise him. We hope the number will be large. The Transcript is handsomely printed on paper about half the common size of our daily journals, and is afforded at half the price, or four dollars a year.

"The Journal of Law. Conducted by an association of Members of the Bar." This is a new periodical recently commenced in Philadelphia; and, as its title indicates, is principally devoted to the exposition, in popular language, of the philosophy, history, and actual state of law and government in different countries—of our own constitutions, State and National—laws, civil and criminal—judiciary systems and modes of procedure—together with particular essays on those branches of the law, a knowledge of which may be most practically useful to men engaged in active pursuits; as, for instance, the law of corporations, patents, insurance, bills of exchange, and commercial and other contracts, in all their varieties, real estate, with modes of conveying it, insolvency, wills, descents, intestacy, &c. &c. The Journal is published in semi-monthly numbers of 16 octavo pages, at \$1.50 per annum. Carter and Hendee, of this city, agents.

A Mr. Mehaffy, one of the candidates for sheriff, in Lancaster county, Penn. states in his advertisement, that if elected, he will use his "best endeavors to PREVENT MASONS from being selected as JURYMEN." If such a declaration is a passport to office—"God save the Commonwealth." If there be one honest and intelligent antimason in Pennsylvania, he will join in denouncing so contemptible, impudent and traitorous a thing—he is no man.

MASONIC ADDRESSES.—The excellent addresses delivered at the stated communication of the Grand Chapter of this State, June 8, 1830, by Rev. Samuel Clarke, H. P.; and Rev. Paul Dean, G. G. K.; with the addresses of Messrs. Livingston and Poinsett, are just published and for sale at the Bookstores, and at this office.—Price 12 1-2 cents.

THE WREATH.

HE NEVER SMILED AGAIN.

"Henry I. (after the loss of Prince William) entertained hopes for three days, that his son had put into some distant port of England; but when certain intelligence of the calamity was brought him him he fainted away; and it was remarked, that he never afterwards was seen to smile, nor ever recovered his wonted cheerfulness."—*Hume*.

The bark that held a Prince went down,
The sweeping waves rolled on;
And what was England's glorious crown
To him that wept a son?
He lived—for life may long be borne
Ere sorrow break its chain!
Why comes not death to those that mourn?
—He never smiled again!

There stood proud forms around his throne,
The stately and the brave;
But which could fill the place of one,
'That one beneath the wave?
Before him passed the young and fair
In pleasures reckless train;
But seas dash'd o'er his son's bright hair—
He never smil'd again.

He sat where festal bowls went round,
He heard the minstrel sing;
He saw the tourney's victor crown'd
Amidst the knightly ring.
A murmur of the restless deep
Seem'd blent with every strain,
A voice of winds that would not sleep—
He never smil'd again!

Hearts, in that time, clos'd o'er the trace
Of vows once fondly pour'd,
And strangers took the kinsman's place
At many a joyous board.
Graves which true love had wash'd with tears
Were left to Heaven's bright rain;
Fresh hopes were born for other years—
He never smil'd again.

MISCELLANY.

STEALING FOWLS.

At Cambridge, some years ago two or three students of the University had one night set on foot an expedition against the President's fowls. They proceeded with all imaginable caution to the roost, and in the first place seized upon Chanticleer, whose neck they rung before he had time to cry murder. Besides being large and fat, they had another reason for making sure of him, viz; to avenge the oft committed crime of waking them up too early in the morning. They next seized upon one or two fine pullets, and twisted their necks without any signs of remorse. They were proceeding in their rapine, when the remaining fowls, awakening from their sleep which had proved so fatal to their companions, began to cry *Kud-aghkut! Kud-aghkut! kut, kut, Kud-aghkut!* The noise brought out the President, who, coming pat upon the foul assassins, said; "Upon my word, young gentlemen, this is a fine business I've caught you in!" Not so very fine neither, thought the students; it will turn out devilish bad business before we get through with it. And thereupon they began to apologise, and to implore the clemency of the Prex; but all in vain. "I must make an example of you," said he sternly. But I shall say no more at present. Call upon me tomorrow at one o'clock."

The students took their leave, and the President

took possession of the slaughtered fowls. All night the culprits could think of nothing but their approaching doom: they dreamed of rustication, suspension and expulsion: and wished Chanticleer, pullets and all, had been at the devil, before they meddled with them. They waited upon the Prex according to his direction, and were received with extraordinary politeness. Not a word was mentioned of the events of the night before. He conversed with them for some time upon various topics; and they began to be impatient for the worst. At last, rising with dignity, and leading the way, "young gentlemen," said he, "walk into this room." Now thought they we shall have our sentence. The door opened and discovered to their view—a table well set, and on it the very fowls whose necks they had wrung the night before.—They were invited to take their seats at the board, and bountifully helped to the nice bits of Chanticleer and the pullets. This, thought they, is too bad! Confound the old fellow's politeness! But the President urged them to eat; and finding them rather backward in doing justice to his rians, repeated his pressing invitation to take hold and spare not. But the students felt more like a culprit with a rope round his neck, than like young gentleman dining with the President of a College. And in fact they were in little less danger of choking than the noosed culprit; for the dinner, although exceedingly well cooked, had a strange tendency to stick in their throats; and they could not help fancying all the while that they heard the appalling sounds of—"Kut, kut, kud-aghkut! Kud-aghkut! Kut, kut, Kud-aghkut!" To make short the story, they were dismissed without the slightest allusion to the last night's adventure, and thought themselves sufficiently punished for their folly.—*Constellation*.

* Should any person be disposed to question the orthography of those words in *Italics*, we can only say it is the language of fowls, (not foul language, and that probably they have never seen Walker or Webster.

FAGGING.—While Lord Byron and Mr. Peel were at Harrow together, a tyrant whose name was—claimed a right to fag little Peel, which claim (whether rightly or wrongly, I know not) Peel resisted. His resistance was in vain:—not only subdued him, but determined to punish the refractory slave; and proceeded forthwith to put his determination in practice by inflicting a kind of bastinado on the inner fleshy side of the boy's arm, which during the operation was twisted around with some degree of technical skill to render the pain more acute. While the stripes were succeeding each other and poor Peel writhing under them, Byron saw and felt for the misery of his friend, and although he knew that he was not strong enough to fight—with any hope of success, and that it was dangerous even to approach him, he advanced to the scene of action, and with a blush of rage, tears in his eyes, and a voice trembling between terror and indignation, asked very humbly, if——would be pleased to tell him, "how many stripes he intended to inflict?" "Why" returned the executioner, "you little rascal what is that to you." "Because if you please," said Byron holding out his arm, "I would take half!" There is a mixture of simplicity and magnanimity in this little trait which is truly heroic; and, how we may smile at the friendship of boys, it is rarely that the friendship of manhood is capable of any thing half so generous.—*Moore's Byron*.

P H M
K O M

These letters in their proper place
Will show the world and thee
A cause of sorrow and disgrace
Of strife and misery.

I MONEY FRIEND

Once had and a
On both I set great store—
Lent my to my
And took his word therefor—
Asked my of my
(The truth I mean to tell.)
Lost my and my
Away quite from me fell—
Now want and a
As I had once before—
'D keep my and my
And play the fool no more.

A woman purchasing cups and saucers not more than a thousand miles from here, was asked what colour she would have. "Why, I ar'n't particular," says she, "any colour that won't show dirt!"

TERMS OF THE MIRROR.

Three Dollars a year, in advance. Agents allowed the 7th copy: are holden for all the subscribers they obtain. Individuals must send \$3 on ordering the paper.

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BOSTON MASONIC MIRROR.

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HENRY P. LEWIS, PRINTER.

From the Hampshire Sentinel.

TO REV. DAVID PEASE,

RENOUNCING MASON, ANTIMASONIC LECTURER, &c.
No. 2.

Sir—You attempt to justify your apostasy from Masonry by the example of St. Paul. What rank imposture was ever palmed upon the world, without first usurping the seeming sanction of divine authority? What damning heresy ever obtained currency among men, without pressing into its service the holy precepts of inspiration, and sanctifying its pretensions by the examples of holy men? This is a part of the necessary machinery of popular fraud and imposition, I was not, therefore, surprised to find you boldly asserting your claim to it. Happily however, for the country, much of the old fashioned veneration for the “black coat gentry,” has passed away, and something more than costume and pretension is requisite to establish a character for sobriety and godliness. But why, Sir, offer any apology? If Masonry, be, indeed, as full of abominations as you now represent it, as perfect a sink of pollution as you now affirm it to be, apostasy would be a virtue, and require no apology, an act highly meritorious, and would command universal praise. But, perhaps, Sir, to entitle you to this praise, and give you a just claim upon the sympathies of enlightened and thinking men, it would have been essential for you to have discovered this enormous wickedness somewhat earlier in your masonic career, and to have published your renunciation before any strong temptation to apostasy was known to the public; at least, to have discontinued your high wrought commendations of the institution, and have withdrawn from it your countenance and support. It will be difficult for you to satisfy any intelligent man, who requires a reason for his faith, of the irreconcilable repugnance between your professed creed and practice. He will ask you, Sir, if you were, indeed, conscious of all this wickedness, blasphemy, and profaneness—why did you not come out from among them—why did you not reprove and denounce them and their works of darkness, as well became the minister of the cross—least of all, why did you patronize them, and show your reverend countenance regularly at their communications, and lift your hands in solemn prayer in their behalf? He will ask you with much earnestness, how can you reconcile your former practices, during a long course of years, with your present professions? One or the other, it seems to me, must be absolutely and unqualifiedly false, and before your assertions can command my belief or respect, you must reconcile this wide and palpable contradiction. You seem yourself to have some secret misgivings on this subject, and to acknowledge indirectly the claims, which truth and reason make upon you; for at both the morning and the evening service, you introduced your philippics, by apologising for your secession. I confess, Sir, that this conduct lowered you in my estimation. If your present course be right, why apologise—if wrong, why pursue it? To attempt a reconciliation of your present and former courses, is futile in the extreme, and can only serve to load you with additional obloquy. You might as well attempt to blend the opposite elements of fire and water, or produce an intimate union between oil and alcohol. The two courses are as repugnant as light and darkness—as remote as heaven and hell!

You affirm your apostasy, and the apostle Paul's conversion to be similar, and both justified by the same reasoning. This is, perhaps, the most unfortunate assertion you made, on that day, of follies. I have read in the Great Light of Masonry, that men are, sometimes, given over to believe a lie, that they may be damned, but I never before knew that men were proud of their reprobation, and fond of exhibiting their title deeds of that glorious inheritance. Let us candidly examine this pretension, and trace out the analogy of the two cases. The thorough going Anti, Sir, will be satisfied with your course, and offer you the incense of his adulation, with or without an apology, with or without a reason. But, the man of sense and reflection, who requires a valid reason for his faith, will inquire long, before he will adopt an apology manifestly founded in error, and obviously intended to deceive. Thinking you may have some ambition to convince and enlighten, if not to please, your former benighted brethren, I ask your attention, while I trace the wonderful parallelism, the almost miraculous coincidence of the two cases, you so triumphantly assume. Possibly, you may be led to believe, that even this fortress of your defence is not so impregnable as you seem to imagine. Wherein consists their striking similarity? Saul of Tarsus “verily thought he was doing God's service,” and prosecuted his designs with full purpose of heart. You “wept in secret,” and advanced from degree to degree, “groaning in spirit,” conscious of wickedness. He, the moment “the scales fell from his eyes,” and was persuaded of his erroneous bearing, and convinced of the right way, instantly abandoned his old courses, and adopted the new religion, and advanced its interests with all the energies of his noble mind, and godlike spirit. You, it seems by your own confession, sinned against light, and knowledge, and conviction for years, advancing at your own solicitation, further and further into the unfathomed mysteries of this iniquity, till at length, fancying you perceived the popular current setting against it, when lo, you trimmed your sails to the breeze, and came out of it, not like Paul, abandoning his evil courses, but like Judas betraying his friends.—In his case, there were two distinct systems of religion, the interests of the one being diametrically opposed to the interests of the other, teaching perfectly different doctrines prescribing perfectly different duties, and inspiring perfectly different hopes. His apostasy from the Jewish, and conversion to the christian religion was, therefore an entire, and radical change. In your case, the system of Masonry, when you entered it, and when you left it, was one and the same; its principles and duties, its hopes and penalties continued unchanged, and, moreover, you understood its nature and tendency, fifteen years ago, as well as you now do, or ever can. It was the same system, Sir, when, at its very threshold, you “wept in secret,” and commended it publicly—when you went along its devious paths, “groaning in spirit,” and loudly proclaiming its good works, as when you journeyed some three hundred miles to take the degrees of the Encampment, and from pure benevolence conferred a degree on certain ladies.—It was the same system, when you unceasingly raised your voice in its behalf, and earnestly supplicated its protection, enlargement, and uninterrupted success, as when the same shrill, ardent tones were heard, deprecating its existence, and imploring its speedy destruction. The scales that fell from the eyes of the apostle, seem to have shrouded yours in triple darkness, for the same things which you profess once appeared to you lovely, and beautiful, luminous, grand and heavenly, now assume fearful shapes,

“Gorgons hideous, and chimeras dire.”

The exact analogy, and wonderful coincidence of the two cases, must by this time, I think, be obvious to every body.

Now, Rev. Sir Knight, suffer me to draw a parallel between your case, and a certain other one, which seems to me far more perfect and applicable, than the one we have just been considering; and since you seem partial to scripture instances, my example shall, also, be drawn from the sacred record. Judas, sometimes called Iscariot, was one of the twelve chosen; he enjoyed all the enviable privileges, and participated in all their benevolent labors, and for aught we know, was as zealous and as much approved as the other eleven, till darkness and storm began to lower over his divine master, and persecution and suffering stare him in the face, when lo, the frugal disciple, putting on the mark of uncommon affection, betrayed him to his enemies, with a kiss. Up to the last moment of their companionship, he affects extraordinary zeal and personal devotion, and then consigns him into the hands of murderers, by that most significant token of affection. You, Sir, have in an eminent degree, enjoyed the privileges and immunities of Masonry—you have been honored with her offices, and relieved by her charities—your zeal has been conspicuous even among the most zealous, and stirred up the lukewarm to a more hearty performance of their duties—your enlogies, frequent and bold, and your prayers, fervent and apparently sincere, earned for you the excellent name of champion, and when the storm thickened around her, and the lightnings gleamed, and the thunders roared, and the hail descended on her devoted head, the genius of Masonry in the excess of her agony, cried, “Where is David my friend, the champion of mine honor?—is his voice silent in the time of need,—is he unmindful of our kindnesses and charities—where is his fond token of recognition—are his lips sealed too? Where, I ask, where is David the champion?” And the sentinel on the tower replied, “abandoned his trust—foresworn his honor—gone over to the enemy, with Judas, in search of ‘thirty pieces of silver.’” How like you, Sir, the comparison? Is it not infinitely more analagous, and more appropriate to your case, than the former? You were both zealous servants of your respective masters—both continued cheerfully in their service till dangers encompassed them, and both abandoned them at the critical moment of their utmost need of friends, and both reproached their former kindness. There is one particular in which the analogy fails; “Judas went out and hung himself.” Sir David has not yet done it, but it would not be the most surprising incident in his history, if he should.

You told your audience, “that you did not know, but you should have been as zealous a mason now, as ever, had it not been for the popular excitement, at the West.” This, Sir, is a precious confession. The terrible wickedness of the institution, then, did not disturb you?—the awful blasphemy of its rites, and horrible profaneness of its oaths did not shock your truly susceptible bosom, or alarm your tender conscience? I must confess, Sir, the more I contemplate your character, the more I am charmed with it, the more I wonder and admire. In one breath you tell us Masonry ought to be suppressed for its damning wickedness; in the next, that had it not been for the noise and tumult at the West, you might have been as zealous as ever. In one part of your discourse, you entertain us with the most delightful visions of “weeping in secret,” and show us the reluctant disciple, passing from degree to degree, “groaning in spirit” as its enormous wickedness

is unfolded, yet swearing at every degree, that it is of your own free will and accord. And now, to cap the climax, after all this *whining and blubbering*, you say it is uncertain, that you might not have continued as zealous as formerly. For the honor of poor human nature, revise your address before it is published, or I shall blush that you ever were a mason.

And now, Sir, will you relieve my anxiety on a certain subject, by answering with your accustomed frankness the following questions: Did you not hope by renouncing Masonry, at the time you did, that you might be recalled and reinstalled in your former comfortable living at Cazenovia? If not, why did you send privately thereto to a friend, and request him to circulate a report that you had renounced? If you had made up your mind, why did you not publish your renunciation off hand, and not wait till this informer had spied out the land? His report was disbelieved, and who that knew you would, or could believe, such an outrageous slander, and so, forsooth, to save his veracity, you forwarded the documentary evidence? This is a fine story and well told. Did you not fellowship the institution, nay, commend it openly among your neighbors in Conway, after that sage renunciation was composed and forwarded?

Your answer to the above inquiries would much gratify!

Yours, &c.

ROYAL ARCH.

CONVENTIONAL CORRESPONDENCE.

LETTER II.

TO THE SUFFOLK MEMBERS OF THE ANTIMASONIC CONVENTION OF MASSACHUSETTS.

GENTLEMEN:

In compliance with common usage, I address you by the equivocal appellation of *Gentlemen*, which address admits neither a laudable public or private object in your Convention; nor respect for your individual reputation. It is a common but just remark, that the respectability of all associations of men is formed on the reputation of individual members; and, that the purity of their motives and the worthiness of their objects, may safely be inferred from the excellence of their private character. By this rule is the Masonic Institution to be judged; by this rule it will be judged by the public. To that public you also stand amenable; and Masons will hold you to the standard to which they cheerfully submit. Shrink not from the trial. You have ostentatiously put yourselves before the public, as the voluntary guardians of public morals: it is fit, therefore, to examine your qualifications to discharge that trust. You have denounced a whole Institution, as injurious to public welfare and private duties: it is right, therefore, to inquire whether we may not say to you, 'Thou hypocrite! first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.' When men, without personal weight of character, without intelligence or integrity, to obtain public confidence, endeavor, by temporary excitement, to give themselves popular buoyancy, it is not common to declare their own worthlessness, nor the baseness of their objects. It is usual to begin with *disinterested love for the dear people*, and promises to reform some *flagrant abuses*. It was sufficient for discerning men, having a knowledge of your characters, to perceive that the union of such persons had its origin in anything rather than a desire to promote the public welfare. But the later developments of your secret designs were necessary to convince many well meaning citizens of the selfish motives that influenced you, and of the boldness of your enterprise.

The 30th Dec. 1829, will long be remembered. By you; because your magnificent expectations, before your meeting, seemed to embody themselves, prospectively, in the *cradle of liberty*, and derived some coloring of patriotism from the sanctity of the place, and because, at the time of your meeting, you felt, and the public knew, that pity, contempt and scorn would be the rewards of your labors. It will be remembered by Masons; because

notwithstanding your furious attack on their Institution, and your bitter malignity towards its distinguished members, they nobly stood the shock, erect and undisturbed as *Ætna*.

"While storms and tempests thunder on his brow,
And oceans break their billows at his feet."

It will be remembered by Masons; because the base and dastardly foot of *defection* made hardly a perceptible impress even on the dust of that venerated Hall. Its guilty step was light and wary. Already has time obliterated the feeble traces of its participants. It will long be remembered by those who are neither Masons nor Antimasons; because they respected the firm and dignified course pursued by the Masons of this Commonwealth, at a time when patience had almost ceased to be a virtue, and forbearance had almost ceased to be respected.

You had succeeded in your designs, almost without a shadow of detection, until, emboldened by impunity, you betrayed your political plotting at the organization of the National Republican County Committee. Then, honest men saw your infamy, and exposed it; and the best evidence of your discomfiture was witnessed in the malignant ebullition of coarse and vulgar remarks from the affectedly chaste and patriotic lips of some of your worthy members. You then raised the cry of persecution, and cunningly endeavored to withdraw public attention from the observance of your odious measures, by endeavoring to fasten its suspicions on those who had exposed and unmasked you.—This will not do. Your false lights will no longer allure men from the straight forward path of Truth. Neither your threats nor your promises will deter the members of an insulted Institution from holding you up to the view and scorn of the public, as examples of warning to those who would practise on its credulity.

The ostentatious and vain parade of entitling your assembly a *State Convention*, could not, to those acquainted with its elements and materials, fail to excite derision. But with those unacquainted with its characteristics, in its formation and organization, its pompous and inflated name, and its affected solemnity of regular proceeding, had a tendency to mislead and delude. It is somewhat remarkable, that of the fourteen counties of the Commonwealth, six were not represented in the Convention, viz: Barnstable, Dukes, Nantucket, Hampden, Hampshire and Berkshire! Of the remaining eight Counties, the most respectable individuals, named as delegates for their respective Counties, declined taking any part in an affair so useless in its avowed objects, and so doubtful as to its ulterior views. This applies particularly to the Counties of Middlesex, Worcester and Essex. In truth, it was a Convention of members from Suffolk and Norfolk; and of members too, who, in their individual capacities do not obtain a mediocrity of standing: either in influence, intelligence or moral character. It required but little discernment, therefore, to foresee that the ostensible purposes of that assemblage were mere disguises, and very clumsy ones too, to promote the sinister views of a few ambitious persons, who despaired of obtaining rank and influence by the ordinary steps that mark the progress of honorable and high minded men. It will be sufficient to illustrate this remark, by a reference to the *disinterested and patriotic members from Suffolk County*. On the 8th May 1830, the inhabitants of Boston assembled to choose their Representatives to the State Legislature; and the names of nine of your Committee were borne on the Antimasonic List of Candidates!

Gentlemen, your political text-book is too easily comprehended to require an elaborate commentary; and therefore feel assured, that your efforts will be appreciated as truly by others as by

ARCHITECTUS.

The Antimasons in Connecticut say, now that they have put down the Masonic Institution, they are willing the excitement should subside! How very kind!

The truth is, public opinion has put down the evil spirit of anti-ism in that State.

OHIO ANTIMASONIC STATE CONVENTION.

We make the following extracts, from communications received from several intelligent, and highly respectable individuals of Canton, on the subject of the late abortive attempt to hold a State Antimasonic Convention, at that place.

Canton, July 24 1830.

I was not at a small meeting held at the Courthouse in this town, on Tuesday evening prior to the Convention, by some 20 or 30 individuals, for the purpose of appointing Delegates—but all who did attend, represent the scene as most supremely ridiculous. A Mr. Sortwell took the lead and succeeded in getting himself first appointed Chairman, and then elected Delegate in the following manner. Having been nominated as a Delegate, the question was put, and all in the house cried *Ay*. As a mere formality the Negative vote was called for, when all present cried *No*. This placed the Chairman in a woful predicament. He was unable to determine whether he was elected or not.—To render the scene more completely ridiculous, a person proposed that all who were in favor of the election of Mr. Sortwell, should leave the house—instantly one general rush cleared the room, and Mr. S. was left in the chair without one solitary person to move an adjournment of the meeting!

When the Convention met, to the number of 25 or 30, one universal lower pervaded the countenances of the citizens of this place. In the evening, when the Convention adjourned, a number of the citizens of the Village, proposed to meet, and calmly express their feelings in regard to the doings of the Convention. The bell was rung, and the Courthouse was immediately filled to overflowing. The preamble and resolutions, which you will have communicated to you, were adopted without a dissenting vote.

I have not heard a voice raised in favor of the doings of the Convention, but an universal expression of disapprobation.

Yours, &c.

Canton, July 23, 1830.

Without preface or apology, I will proceed to give you a brief account of the proceedings of the antimasons at this place for three days past.

On the evening of the 20th instant, some four or five Delegates to the State Convention, arrived from the North, and finding that their edict, issued some time since, requiring Delegates to be appointed, had been disregarded by the citizens of our county, immediately set about getting up a meeting of the villagers, for the delinquency of the county. Accordingly a few individuals assembled at the Courthouse, where a most laughable farce took place, which resulted in what was called, by way of derision, the appointment of A. Sortwell, Esq. a Delegate.

On the 21st a few choice and mighty spirits of the land assembled, and in majesty of self sufficiency, proclaimed that every nook and corner of the earth was to be illuminated, and every soul that thirsted for office should be satisfied. They logically announced that all who were not with them in sentiment, must be against them, and he that refused to be unconditionally submissive, must be disfranchised.

Perceiving that the people of Canton knew not how to transact business for themselves, the Convention proposed and agreed to hold an election for them. They accepted Mr. Sortwell's pretensions, and elected Dr. Simmons a delegate, and constituted them members of their honorable body.

At evening, after the Convention had adjourned, the citizens agreed to call a Meeting, for the purpose of asserting and maintaining their rights and privileges—the Court-House was crowded—and the meeting was organized by calling George H. Cake to the Chair, and electing V. R. Kimble, Secretary; when the following Preamble and Resolutions were unanimously adopted:

'Whereas the town of Canton has heretofore been remarkable for the urbanity of the manners of its inhabitants, the friendly intercourse of its citizens, and its freedom from internal factions—so much so, that its name has become proverbial as such throughout the whole State. And where-

as the citizens of the town of Canton are unrepresented in the Antimasonic Convention which commenced its session this day in their village, by any person of their own choosing: Therefore,

Be it Resolved, That we view with decided disapprobation an attempt by citizens of neighboring counties to raise an excitement of a political and dangerous nature to the peace and tranquility of our hitherto peaceful and happy village.

Be it further Resolved, That we will endeavor, to the utmost of our power, to preserve that unanimity and friendliness of feeling heretofore existing among us, without any regard to names—or the societies to which we may belong.

Resolved, That we design no disrespect to any of the members of said Convention, but are wholly actuated by a desire to suppress the unprofitable, and in fact, unwarrantable and injurious influence which their measures, as delegates in said Convention, are calculated to produce.

Resolved, That the proceedings of this meeting, be signed by the Chairman and Secretary, and published in the papers of this county.

GEO. H. CAKE, Chairman.

V. R. KIMBLE, Secretary.

On the Morning of the 22nd, the Convention again met, and, in council assembled, resolved that Masonry was dangerous to a republican form of government, in as much, as it has ever been an object of hatred and persecution by tyrants, the Inquisition, and the crowned heads of Europe. Mr. Powers expressly and plainly declared that every Mason who would not apostatize, must be put down—must be proscribed at the polls of our country!—that every person who held a different opinion, and would not disobey the dictates of his conscience and join in the cause of Antimasonry and cry, down with these men, must be proscribed equally with the masons!! The Convention pledged themselves to pursue this course of proscription for opinion's sake! This is the first step—and from the same spirit of intolerance may we not expect the fire and faggot to follow? Yours &c.

Canton, July 26, 1830.

I really regret that my time before the closing of the mail, will not admit of my giving a more minute and detailed account of the attempt to raise an excitement in our town on the day preceding the famous *Political Antimasonic Convention*. It was in reality the most farcical and laughable proceeding I ever witnessed in a public assembly. Almon Sortwell, Esquire—originally from New-Hampshire, lately a school master in Virginia, and now a young lawyer (of great promise,) in Ohio, aged about 40, was the Alpha and Omega of this truly laughable farce, which gave rise to the meeting of the citizens, and a very general one, on the next evening, when the resolutions of disapprobation, (herewith enclosed,) were unanimously passed. I was present at this meeting, which was composed principally, and almost wholly of citizens who were not masons—neither Mr. CAKE, the chairman, or Mr. KIMBLE, the secretary, is a mason—and their doings, I think, operated as a serious damper on the spirits of the *Antis*—plainly discernable the next day in their chop-fallen countenances.

In haste, your friend & ob't serv't.

Canton, July 22nd 1830.

Yesterday, and the day before, were noted in the history of Canton. Having business enough of their own to attend to, the people of Stark had made no preparation for the reception of the Magi, and they accordingly came, and went like ordinary individuals, but their stay—oh it was delightful! By the exertions of a very promising young lawyer of about forty, who has lately established himself in this town, the BELL was tolled; and the people assembled to know the cause, when they were informed that disinterested patriotism, and love of office had drawn a half dozen wool dyed democrats from Portage county down here, who were seeking the political salvation of Stark

county, and that they had brought along a brace of seceders, the spared monuments of masonic vengeance, who would be exhibited the next day. That the thing might be done in style, it was proposed that a representation for Stark county be appointed. To match one from your county the young lawyer who got up the meeting was nominated, the question was put and all said yes, the contrary was put and all said no. The chairman was puzzled, and who would not have been? to know what to do but a wag kindly helped him out of the quandary, by moving that all in favor of the nomination should leave the house. Never was thought more lucky. The people had all become tired of this farce and left the house, no person remaining but the chairman, who was also the candidate in nomination. As he attended the convention next day, I presume he declared himself duly elected.

Probably you will want to know the number that attended this State Convention. I cannot tell exactly as they manufactured several very nice delegates after they got here—at a rough guess, real delegates manufactured delegates, volunteers and all, I should think, there might have been, perhaps, two dozen, and a half. Now, this handful of patriots, were brave as Hector, and wise as Ulysses. They made large speeches renounced, and denounced all who would not join them; declared that all that were not for them, were against, and that they, yes they, should visit vengeance on them at the polls. Never did Mahomet labor harder to gain proselytes by fear, and threats than did these virtuosi. But our German population are unused to be driven. They then tried the power of sympathy, spoke of Mrs. Morgan, and her babes, and resolved to make her a contribution. On going round I presume they got large donations, it is said the chairman of the Convention put in three shillings, York, and the secretaries two and six each. Why they made this difference in their donations I don't know—some thought that the difference was the ratio between their offices expectant.

They then resolved, for the purpose of giving their doings a respectable appearance abroad, that they would print them in a pamphlet, and let the world know that antimasonic tracts could be made in Ohio, as well as in New-York—but if the book does not make a more respectable appearance than their meeting did, I think their book merchant had better stick to Giddin's antimasonic almanacs.

Yours, with sentiments of esteem.

Ravenna Courier.

From the Lancaster Penn. Republican.

MR. EDITOR—Mr. Fenn, of the Herald, says that he has it from good authority, that there is a mason in Lancaster county who has sat in a lodge with the mail-robber, Wilson. Now please inform Mr. Fenn, that I will bet him \$100 to \$5, that he never heard of such a man; and that there is no such man in the county; and further inform that *veracious gentleman*, that I will make him a present of \$50, if he will leave the name of any such man either at your office, at Graeff's, or Parker's hotel, at any time within a month. Let Mr. Fenn address a note to 'Leacock,' and it will be attended to.

Leacock, we can assure him, will never be troubled with any note from Theopilus. Having fabricated, for his own purposes, a base lie, he will be content to lie under the imputation of a liar, or else attempt, by some sneaking means, to creep out of it. Open ingenious, and manly dealing, Fenn is a stranger to.

MORE ANTIMASONIC TRUTH!!

The masons hold all the offices.

By a list published in the last 'Greensburg Republican,' of the persons who have held office by election or appointment in the county of Westmorland, since its organization, a period of FIFTY-SEVEN YEARS, it appears that *twenty three were masons, and one hundred and seventy not masons!* In the same period there has been but one mason, sheriff in that county. And by a similar list for the last *twenty-five years*, taken in the county of Armstrong, we are informed by the 'Kittanning Columbian'

that the number of masons elected and appointed there during that time is THREE and the number of non-masons amounts to ONE HUNDRED AND EIGHTY-EIGHT!!! We ask every lover of truth to weigh these statements and compare them with the assertions of the antimasonic leaders, and ask themselves what good can come out of a cause based on such fabrication and deception.—Penn. pa.

ANTIMASONIC PRESIDENT.—We believe it is generally expected by the antimasonic party, that the Convention to be held in Philadelphia next month, will nominate some prominent individual for the Presidency. The gentlemen who have been most frequently named, are Henry Clay and John McLean. We believe that they are both Masons. Mr. Clay certainly is; and Mr. McLean is a gentleman of too much principle, if he is not a Mason, to consent to be put in nomination by a party of desperate, degraded office-hunters. Thurlow Weed, of *whisker* notoriety—and the godfather of antimasonry—makes use of the following language:—"Let it be remembered by our enemies that no man continuing to adhere to his Masonic obligations, can receive the votes of Antimasons, for any responsible office in the gift of the people!!!" Mr. Clay, therefore, before he can receive the support of the antimasonic faction, *must renounce Masonry!* Will this base proposition be made to Henry Clay?

In regard to Mr. McLean, the Erie, Pa. Observer makes the following remarks:—"John McLean, late Postmaster General, has been for some time past held up by some of the antimasonic papers as a candidate for the next Presidency; he has been represented by them to be one of the most honest men and pure patriots that ever lived. We have long entertained this opinion ourselves, but it seems the tune is changed with the Antis. The Antimasonic Examiner, which we believe is accepted by all as the official organ of the party in this state, says:—"In regard to Mr. McLean's situation and feelings towards masonry there is much doubt. For a time the belief here was, that Judge McLean was free from masonic obligations; but since his late visit to Pittsburgh, the impression has gained ground that he is a mason of at least *three degrees* and that whether he belongs to the order or not, that he is not well affected towards antimasonry." What a pity! Thus it appears, that honesty, patriotism and talents weigh not a feather against the all important question, whether he is favourably inclined to antimasonry. What a comment we have here upon the virtue of the antimasonic cause. But yesterday, Judge McLean was worthy of their unbounded confidence, and no office was too high for him; to day, he is an outlaw, unfit to fill any post of honor or profit. No change of principle is alleged against him—no act of his life is found fault with—but it is *rumoured* that he is a mason of *three degrees*," and the cry is, down with him.

Antimasonry.—We have never seen but one thing with which Antimasonry could be compared—that is a hand organ. The grinding part is the same, and the players on the Antimasonic instrument grind out "Murder"—"Treason"—"Perjury"—"Hoodwink"—"Martyr"—"Widow"—"Kidnapper"—"Abduction"—"Morgan"—&c. with the same unvarying harmony that tunes are ground on the organ; and to produce a change in the tune the cylinder is only to be slipped and the same words ground out with the order changed.—Thus, "Kidnapper"—"Hoodwinked"—"Fraternity"—"Martyr"—"Perjured"—and so they go on, and every one that plays on the instrument adds a note if possible, which entitles him to a peg on the pillar of fame to hang his hat on. Occasionally a concert is given by these players, when for effect they use, instead of the above words—"Special Counsel"—"Weed"—"Granger"—"Whittlesey"—"Southwick"—"Giddins"—"Tracy"—&c. and it is only necessary for a person to be located in the neighborhood of either to become so familiar with them that they exercise no charm over him. It is those who are unaccustomed to the sounds and unacquainted with the machinery producing them, that are in the least operated upon by them.

BIOGRAPHY.

BIOGRAPHY OF GEORGE IV.

The history of a living monarch can seldom be depended on for its authenticity, as he is likely to be misrepresented both by his friends and his enemies. Those who are placed near his person, and are therefore supposed to be best qualified to furnish the materials for his biography, are generally influenced both by the hopes of preferment and the fears of giving offence; and thus many virtues are attributed to him which he does not possess, and censure is often withheld when it might be applied with the greatest propriety. In this brief sketch, however, we will endeavor to avail ourselves of such sources of information as are not liable to the charges of prejudice or partiality. Yet it must be promised that this course will reduce our observations to a very narrow focus; but although our narrative may discover a paucity of incident, we hope its unimpeachable veracity may atone for that defect.

George IV. was born August 12, 1762; and five days after his birth, letters patent passed under the great seal for creating him Prince of Wales. He was baptized on the 18th of September, in the same year. A writer remarks that his father was always particularly delighted with this ceremony; a predilection which deserves a little observation as many other of that monarch's affectations and antipathies. George the Fourth, in his youth is said to have exhibited some marks of superior talents: it is further observed that he made great and early proficiency in his studies, especially in the classics. He soon became so excellent a critic in the Greek language as to puzzle one of his tutors to the great amusement of the court. The poor man was so mortified at this circumstance, that he immediately made a resignation of his office. Notwithstanding the preceptive and exemplary care of his father, (whose moral character was certainly good, whatever may have been his intellectual deficiencies,) George the Fourth became a young man of many vicious propensities, associating with the most depraved characters, and frequently abandoning himself to every species of profligacy. There is a strong resemblance between his conduct and disposition and those of Charles II; the same reckless levity, the same fondness for illicit pleasures characterized these two branches of the ungenial houses of Stewart and Brunswick.

On the 8th of April, 1705, the nuptial ceremony between the Prince of Wales and his cousin, Caroline Amelia, was solemnized with great magnificence. This marriage, which subsequently proved so unfortunate, afforded the greatest satisfaction at the time to almost every member of the royal family. But the charms of a courtesan soon drew off the Prince's attention from his bride; and he began, in a short time, to treat the latter with the most mortifying neglect. When a venerable old gentleman took the liberty to expostulate with the Prince on this subject, he received an answer which is not fit to be repeated, and which discovers a brutality of disposition that would be disgraceful to any man in any station. When we consider the former life of the Prince of Wales, we need not be at a loss to account for his conduct towards his wife; for men who have given themselves up to certain modes of dissipation, are entirely unfit to enter into the matrimonial engagement. We are unwilling to believe that any misconduct on the part of the Princess, at that time, could have warranted such treatment. Imprudent

she certainly was, but never overstepped the bounds of decorum until she had received repeated provocations from her husband.

In 1814, her royal highness embarked for Italy. On her way, she visited her brother, at the court of Brunswick, and was every where received with the honors due to her rank. She afterwards travelled in various parts of the continents of Europe, and also in Asia, visiting Jerusalem and other cities of Palestine, as well as different places in the Mediterranean. On the accession of her husband to the throne, her majesty's name was erased from the liturgy, and she was informed that if she returned to England, judicial proceedings would be instituted against her; but that fifty thousand pounds be allowed her if she consented to live abroad. This proposition was rejected with disdain. These circumstances gave rise to the following epigram:

"How can old England then forbear
So good a queen to own,
Who for her suffering country's care,
Leaves fifty thousand pounds a year,
And asks but half a crown?"

The Prince of Wales was installed in the office of Regent on the 5th of February, 1811, and took the following oath—"I do solemnly promise and swear, that I will be faithful and bear true allegiance to his Majesty, King George." He also took another oath, to execute his high office agreeably to the act of Parliament in that case provided. The conduct of George the Fourth, during his regency, was better than could be expected from his private character. He ascended the throne January 31, 1820, under very inauspicious circumstances, the policy of the other nations of Europe being then opposed to England. His domestic situation was not more tranquil. Queen Caroline now arrived in England, and was greeted by the acclamation of the populace. On the day of her arrival, the King sent a message to Parliament, requesting that an inquiry into the Queen's conduct might be instituted, which request was complied with. During the Queen's trial, the public mind was greatly agitated, and party spirit was extremely violent. She was accused of improper familiarity with a menial whom she had taken into service, and whom she afterwards raised to rank and honor. A very small majority of the Lords having declared the Queen guilty, the bill was formally withdrawn. Her death, shortly afterwards, relieved the King from any further embarrassment on her account.

The coronation of George IV. in Westminster Abbey, took place on the 19th of July, 1821. It was celebrated with much splendor, and London never before contained such an assemblage of rank and fashion. As the high office he holds is not requisite of any extraordinary virtues or abilities, the King has continued to discharge its duties without incurring much censure or eliciting much praise.

Having stated these particulars, our limits oblige us to conclude. To place the character of George IV. in all its lights and shades before the public, must be the task of some future biographer.

Recent accounts from England state that the King is dangerously ill, and not expected to live. Indeed, the excesses of his youth might have warranted the supposition that he would never have arrived at his present age.—*Phil. Casket.*

When we subdue our passions, it is rather owing to their weakness than our strength.

MISCELLANY.

From the N. Y. Constellation.

LOCAL PECULIARITIES OF SPEECH.

Yankee. Good morning, Mister. Can't I sell you a few notions to-day?

Southerner. I don't like your notions, they're too yankeeified for me. But wait a bit, I'll look at them.

Yankee. Let me sell you *this ere* fine-tooth comb; it's a real thing for taking hold of the live stock. Jest try it.

Southerner. I wish you'd have done with your vile Yankee talk, and speak like a man ought to.

Yankee. Now I *swore*, Mr. Southerner, you *hadn't ought* to open your mouth about Yankee talk, unless you can talk better yourself.

Southerner. And hark, sir, you never ought to open your mouth from July to eternity, unless you can leave off using such phrases as, *hadn't ought, et cetera.*

Yankee. In the first place, learn to talk as you'd ought to yourself, and then correct me.

Southerner. You orney fellow! do you pretend to call me to an account for my language?

Yankee. I did but drop a hint.

Southerner. *Drap* a hint! What right have you to be a drapping your hints about. Why, sir, I can teach you your alphabet from A to *zed* and from *zed* back again to A.

Yankee. Let's hear you begin.

Southerner. In all cases, then, if you mean to speak grammatically, talk just like I do. I've been to Master Swingletree's school year in and year out, and know how a man should talk.

Yankee. I dare say, you're pretty cute.

Southerner. Cute! pretty cute! now why don't you *drap* your Yankee phrases, and talk like a scholar?

Yankee. I'll drop my Yankee phrases as soon as ever you drop your *draps*, and your *craps*, and your *scholards*.

Southerner. Now you think you've caught me, I reckon. But you're mistaken there. I don't say *drap*, but *drap*.

Yankee. I know you say *drap*.

Southerner. Well, do *drap* the subject. I'm tired of it—it's too *saf*.

Yankee. Why don't you say *soft*, as you'd ought to do?

Southerner. I'm sure I do say *saf*, as much as you do.

Yankee. And a little more by a darn'd sight.

Southerner. What do you mean by a darn'd sight?

Yankee. Why, what a *darnation* fool you are to *ax sich* a silly question!

Southerner. I *done* it for the sake of information—that's all.

Yankee. You *done* it! ha, ha, ha! I guess you have *done* it indeed. Why don't you say *did* it, not *done* it?

Southerner. I suppose you'd have me talk like you do.

Yankee. No—I'd have you talk as I do, not like I do, by a *darn'd* sight. But say, Mister, can't I sell you a few notions?

Southerner. Your notion and mine don't agree; we can never *hitch* horses.

Yankee. Who *axed* you to hitch horses! All I want of you is to buy a few notions that I have to dispose of.

Southerner. I tell you I've no notion of buy-

ing any of your Yankee notions. I would as soon think of driving a trade in hop-loads.

Yankee. Hop-loads! what are them?

Southerner. Don't you know what hop-loads are? They're little creatures *what* hop like a frog does, and catch a fly in less than no-time.

Yankee. I know what a toad is well enough. But I should like to know if all toads don't hop.

Southerner. By all means—and that's the reason I call them hop-loads.

Yankee. By the same rule you might call a hog grunt-hog, because all hogs grunt.

Southerner. Ah, now you scrouge too hard, neighbor. Them, who lives in glass houses, should be the last to throw stones.

Yankee. True, true; but say, can't I sell you a few notions. I'll take any thing you've got in the way of trade.

Southerner. The devil a bit have I got any thing for trade, unless you'll take corn-cobs.

Yankee. I'll take any thing for the sake of a bargain. But what do you mean by corn-cobs?

Southerner. I mean the cobs *what* grow on corn-stalks. What do you say, shall I tote them out?

Yankee. Why, yes if we can agree upon the price. But do tell me what you mean by tote.

Southerner. O now you're too monstrous inquisitive—you scrouge too hard.

Yankee. If you're so darn'd 'fraid of being scrouged, as you say, I'll jog on.

Southerner. Well, away with you—clear out like a white-head.

Yankee. You're a very handsome looking man; it's a pity you're so darn'd ugly.

Southerner. How's that? be good enough to inform me how a man can be handsome and ugly at the same time.

Yankee. Easy enough. Ugliness applies to a man's actions and handsomeness to his looks.

Southerner. That's another of your vile Yankeeisms.

Yankee. We both have our notions, and if you wont trade for any of mine, I wont have any thing to do with yours. Good bye.

Southerner. Good bye, and the devil *tote* you.

Running down a Whale.—Much has been said, and more written about the thrift and sagacity of Yankees. Their aptness in turning every untoward accident to their advantage has long been proverbial. The following narration will go to illustrate this part of their character. Some fifteen years since a sloop of sixty tons or upwards was fitted on Connecticut river for the West Indies, with a cargo of small stock, consisting of sheep, pigs, poultry, &c. On the morning of the third day, when they were about equi-distant from Montaug and the Gulf Stream, a monstrous whale was espied a little ahead, fast asleep. The Captain, as jovial and laughter-loving as Jonathan as ever made a cucumber-seed out of bass-wood, called all hands upon deck. 'Boys,' said he, 'I'll play that greasy lubber a Yankee trick. Look you out now for a little fun.'

There was a smart breeze a blowing and the Captain taking the helm, run the sloop smack on the Whale. The leviathan not relishing such familiarity, raised his huge tail, and at a single sweep, carried away the bowsprit up to the night heads. Here was a Pretty kettle of fish as the cook said when she upset the lobster.

'There, Captain, by golly,' said the mate, 'you've got fun enough for all hands now.'

'Ahem—I swear,' returned the Captain, 'who would have thought'o that. Well, if we can't go to Turk's Island, well try Martha's Vineyard. Put her away for Gay head.'

In less than a week the sloop reached the Vineyard, the pigs and poultry were sold, and the sheep turned out to pasture. In another week, the vessel was repaired, a sufficiency of salt on board, and on her way for the Banks of Newfoundland. A load of fish was soon caught, and the sloop Good Intent made five hundred dollars by the attempt of the Captain to make a little sun by running down a whale.

FILIAL AFFECTION.

A French officer, going to rejoin his regiment, took the opportunity, while on the road, to enlist some recruits whom he wanted to complete his company, and had got several in a city where he halted. Two days before he determined to march from the city, a young man of a very graceful figure and pleasing aspect presented himself. An air of politeness and candor prepossessed every beholder in his favor, and the officer at the first interview wished to engage him, while with the utmost precipitation he offered to enlist. The officer perceived his embarrassment, and tried to remove it. 'Ah, sir,' said the young man 'do not I entreat you, attribute my disorder to any base or shameful motive; but perhaps you do not choose to engage me, and in that case dreadful indeed will be my misfortune.' Some tears escaped as he uttered these last words, and the humane officer, eager to relieve him, demanded to know his conditions. 'They will perhaps, disgust you, sir, and I cannot propose them without trembling. I am young. You see my size. I have strength and every disposition to serve, but the unfortunate circumstances I am in, compel me to set a price upon myself, which I am confident you will think is too exorbitant, though I can make no abatement. Believe me, that without the most pressing reasons I would never sell my services. I cannot follow you for less than 500 livres, and you will break my heart if you refuse me.' 'Five hundred!' replied the officer. 'The sum is considerable I confess; but I feel myself prepossessed in your favor. You seem well disposed. Therefore I will not dispute the bargain with you. Here is the cash. Sign, and hold yourself in readiness to march by the day after to-morrow.' The young man seemed overjoyed at thus obtaining his desire, and with great alacrity signed the engagement.

After receiving his 500 livres, he requested his captain's permission for a short absence to fulfil a sacred duty, and promised a speedy return. It was granted. But the officer, curious to find out the intention of his new soldier, followed him, who, on his part rather flew than ran to the prison, knocked eagerly at the door, which was no sooner opened, than he darted in, saying hastily to the jailor, 'I have here the sum for which my father was arrested. Take care of it but conduct me to him. Let me have the happiness to release him.' The officer stopped a moment to give him time to go alone to his father, and then followed. But how affecting was the scene that presented itself. The young man closely embraced by his aged father, who, upon hearing the sacrifice he had made, felt his emotion too powerful to express—but his silent though eloquent language of tears evinced his gratitude to the Almighty for giving him so inestimable a son, while paternal tenderness mourned

the sad extremity to which he was driven. officer, no longer able to conceal his feelings came forward and said, 'Take comfort, my good old man. I will not take your son from you—but on the contrary, will share with him in the meritorious action he has performed. I can never regret a sum he had made so noble a use of, and here is his engagement which I return to him.' The father and his son fell at their benefactor's feet, expressing the most lively gratitude for his generosity—but the son respectfully declined the offer of liberty, and entreated the captain to accept of his services, which with some difficulty he obtained, represented that his father having then no employment for him. He joined the regiment and fulfilled the term of his engagement. He always while in the army, saved a small sum out of his pay, which he regularly remitted to his father—and upon receiving his discharge, returned to provide, by his daily labor, for their mutual support.

From the London Monthly Magazine. POISON FOR THE RATS.

A paddy once fresh from the banks of the Shannon,
And for the Temple bound, middle or inner,
To London came, where, by the ancient cannon,
Folk's learn the law, by—eating many a dinner.

Thus children when they will not take to learning,
Too quick of temper, or too thick in head,
Are by their stomachs taught—for letters yearning,
Seductive in Dutch foil and gingerbread.

Paddy who thought this mode of studying law,
By masticating mutton very clever,
No vast utility in reading saw,
And troubled Coke's and Blackstone's pages—never.

So while the cash was flush, he 'saw the town,'
Drank his Champagne—at no expense would stop;
But when the Spanish failed, perforce came down,
And at the cook's shop ate his mutton chop.

It chanced that, when his cash was running taper,—
That's, when his notes were no more—common
places—
Ere all was gone to have one parting caper,
He drove his tilbury to Epsom Races.

Still he determined on a frugal plan,—
A plain beef-steak, a chicken and some claret,
'It was high time economy began,
His purse was low, and d—n it, he must share it.'

Man but proposes, while 'tis Heaven directs!
When Rabelais' quart d'hure brought in his bill,
If it had errors they were not defects,
And though 'twas long, pat's face was longer still.

To say the truth, the bill was most unseas'nable;
For he had chosen a 'prime' caravansary,
There they take merit in a charge unreas'nable
In short—the bill was like a bill in Chancery.

While pat this woodcock reckoning was scanning,
'So much potatoes, and so much for butter,'
The landlord, who with some strange man stood plan-
ning
Began, in under-tone of rats to mutter.

It was a rat catcher, whose schemes had failed,
To save the landlords, meat and cheese from plunder,
And much 'my host' with many a curse detailed,
'Is there no remedy to keep rats under?'

'Is it the rats you'd banish, man?' gouth pat;
'To clear your house of them, without much pain
There's your own bill; by J—s, shew them that,
And, faith and troth, they'll not come here again.'

BOSTON MASONIC MIRROR.

SATURDAY MORNING, AUGUST 14, 1880.

ELDER DAVID PEASE.

On the first page hereof, we have placed the second of a series of numbers addressed to this Reverend and pious divine. In addition, the Belchertown Sentinel furnishes the annexed letter, as evidence of "the enduring sense of gratitude, and conscientious regard to promises," manifested by this spotless disciple of anti-ism. "The letter," (says the Sentinel,) is in the hand writing of the apostate himself, and has been furnished us for publication, from the files of the Lodge. We are informed from unquestionable authority, that several individual Masons taxed themselves, annually, in gratuities to Mr. P. while settled here, about the amount of their ministerial tax. The Rev. gentleman received their donations with many professions of gratitude, and lauded much the spirit-stirring benevolence of Masonry. How are the tables turned! Now he does not blush to say, Masonry is inordinately selfish, and enormously wicked! that Masons are conspirators against the public welfare, and enemies to mankind!! O shame where is thy blush! O piety how art thou mocked and prostituted!"

David Pease has been a Mason fifteen or twenty years. He has prayed often and fervently for the prosperity of the Masonic fraternity. He has knelt in solemn prayer at the altar of the Lodge, and with uplifted hands, implored a blessing from his God, on that Institution which he now denounces as the most "dangerous and damnable" on earth! Did he act the hypocrite then? Or, is he playing the knave now? He either knelt in solemn mockery before his Maker, and impiously invoked the favor of heaven on the iniquitous transactions of a band of infamous wretches; or he now sets at defiance the curse of his God; heaps perjury upon his own soul; kneels at the altar, and imprecates curses where he had before implored blessings! He has declared the principles of Masonry, to be "the principles of our holy religion." He now contends that they lead to innocent bloodshed, and to the perpetration of outrages and murder. These cannot both be true.—On which horn of the dilemma will the Rev. preacher be hung? Is it not, to say the least, a little surprising that, after having been conversant with the principles of the Masonic Institution for twenty years, Mr. Pease should not have discerned their evil tendency, until the present moment of excitement and discovery? He declares that the disclosures which have been made by Morgan and others, are true. He admits then that he has taken upon himself the most solemn obligation which language can enjoin upon him; and, in the character of a preacher of the gospel, and in the presence of his God, he has violated that obligation! Now, if his declaration be true, he has, in the presence of his Maker foresworn himself!—literally bartered his soul for a mess of pottage—and imprecated upon his head the deep-toned curses of heaven. If tried by the moral code, he stands in the same predicament with the wretch who has perjured himself in a court of justice. Between the two, in the forum of conscience and the tribunal of the Most High and righteous Judge, there can be no difference. The admission that he has voluntarily taken and broken such oath cannot be regarded in any other light than as a direct admission of the high crime of moral perjury!—a crime for which the criminal code of his country may have made no provision;—nevertheless, it is a crime, for the commission of which he must answer at the bar of his God. Among men, the acknowledged act must consign him to infamy and disgrace. He cannot escape the consequences of his own folly. If what he now asserts be true, he has been, for fifteen or twenty years past, one of the greatest scoundrels, or consummate fools, that ever trod the earth. If what he says be not true, then he stands before the public a self-convicted liar! As the Rev. gentleman has followed the example of Judas in one instance, he might perhaps relieve his conscience and avoid the consequences of the dilemma into which he has plunged himself, by following his illus-

trious prototype in another! The following is the letter referred to, at the beginning of this article:—

"BELCHERTOWN, Nov. 13, 1815.

To the W. Master, Wardens and Brethren of Mount Vernon Lodge:

Respected Brethren—

Please to accept my most grateful and unfeigned thanks for the recent favor received from you, in the present of a Coat and Hat bestowed by your generosity upon me, and be assured they will be worn with just sensations of your politeness and generosity. And I shall ever esteem it my duty and highest pleasure, to do every thing in my power to promote the honor and welfare of this Lodge.

Yours, in the bonds and affections of Masonry,
"DAVID PEASE."

Ingratitude we hold to be one of the worst crimes of which human nature can be guilty. The ingrate is fit only for "treason, stratagem and spoil."—He is always ready to smite the hand that feeds him! In proof of this we appeal to the above letter and to the conduct of its reverend and pious author. Whilst he had neither a coat to his back, nor a hat to his head, he considered it his "highest pleasure" to promote the honor and welfare of the Lodge! But after his Masonic brethren had clothed him and fed him—when they had no more to give, or he no longer requiring their aid, he basely and treacherously deserts, betrays, and vilifies them! If the man who can deliberately be guilty of this, is not ripe for the commission of any crime on the catalogue of wickedness, we know not what qualifications are requisite to make him so. We seldom meet with a baser wretch than the ungrateful man.

We have a high regard for the ministerial office; but we have not a blind adoration for every man who may assume the badge of that sacred profession. There are ignorant and bigoted pretenders in religion, as well as in more worldly matters. And it will not be denied that a very large portion of those who officiate as preachers of the gospel, in the United States, are men without an adequate education; without qualifications commensurate with the responsibilities of that important office. We know that such men are superstitious to the highest degree; and that, with them, it is a received axiom, that "the end sanctifies the means;" that they will break down all barriers, to the attainment of a single object; though that object, when attained, be injudicious and prejudicial to the peace and happiness of the little flock of good people, whom Providence has placed under their care and protection. Among this class we rank Elder David Pease. And it is folly to presume that Freemasonry will escape the censure and calumny of such bigoted self-righteous pretenders. But what do these men mean? Do they believe themselves commissioned by Him, whose humbly devoted servants they profess to be,—to generate strife and contention in community? Or, are they called, (as they assume to be,) by Divine Goodness, to allay the turbulent passions of our nature, and to establish "peace on earth, and good will among men?" We are not disposed to question, on a tenable grounds, the motives of any class of men. But we do doubt the motives of that clergyman—the motives of Elder Pease, if you please—who, for a long series of years, has been a member of the Masonic family; who has been constant in his attendance on the Lodges; who has advocated the Institution in public and in private; and who has given it the sanction of his character and influence: we repeat, we doubt the motives of such a man, when, in a time of general excitement, he comes forward and denounces the Institution as immoral and licentious. Is he weak enough to set up the ridiculous defence that he has been deceived, for the many years he has been a Mason? Then he admits that he is not possessed of common sense; and, of course, his judgment or his evidence in this case, is not to be relied on. Does he not set up this plea, then we say, he has, for this length of time, been a hypocrite and practised the basest deceptions, not only as regards his Masonic brethren, but the public in general; or, place the matter in another light, and presume that he was honest and sincere, in his devotions to the fraternity; and the con-

clusion is inevitable, that he is now a dissembler, unworthy of trust or confidence; a dishonored christian and profligate libeller. Let the sincere christian, of whatever denomination, bear continually in mind that it is written, that, "in the latter days, wolves shall assume to themselves sheep's clothing, and scatter the flock."

ALABAMA.—The following extract of a letter to the editor hereof, dated Washington, Ala. July 19, will be read with interest by our brethren in this section of the country. The source from whence it comes is entitled to implicit credit. Antimasonry cannot live in the Southern States. There is too much warm blood there. The Southron has too much manly feeling—too much regard for the character of his neighbor, to countenance the spread of such a proscriptive, persecuting monster.

"The independent and fearless course you pursue, has gained the approbation of all unprejudiced and intelligent men in Alabama. We have our restless spirits, who do not expect to rise on their own virtues, and wish to take advantage of the heated passions of the 'weak vulgar.'" But, thank heaven, we have still a redeeming spirit in our land, and the cry of thousands in this State is, "God forbid that the monster, Antimasonry, may become predominant throughout the United States. We may then say, farewell Liberty, virtue and every thing that makes life desirable." The 24th June was celebrated by our Lodge, Autauga Lodge, No. 31, in fine style. At a previous anniversary meeting, we had only about thirty five or forty Brethren; but at this, many of our old Fathers in the cause came out. O, how it delighted me, to see their grey hairs giving the lie direct to Antimasons! Two of our old brethren fought and bled in the glorious struggle for Liberty, (Revolutionary war,) and one of them observed—"I am a soldier of the Revolution, I fought for Liberty, I am a Mason, a patriot—who of you ever heard aught against the character of CAMPBELL? It has been fifteen years since last I met in a Lodge, (though I have been a mason near forty years,) but having heard how unjustly and illiberally my order was attacked, and censured, I was determined this day, through the help of God, to appear among you, and convince my friends and neighbors, if possible, of the base designs of Antimasons." There were present nearly seventy brethren. We had a very appropriate Oration, delivered at the court house, by our Brother JOSEPH P. DEIGHAN. Hundreds of our worthy citizens attended. I never saw a more orderly congregation; and they retired, perfectly convinced of the slanders heaped upon us by the Antimasonic squad. Mark the result—a healthy reaction has taken place. On the same day four or five petitions were handed in; they have since been initiated, and express themselves perfectly convinced of the utility and goodness of the Institution. Petitions from our most worthy and respectable citizens are daily coming in, and the great and good work goes bravely on."

GENERAL MEETING.—On Monday the votes of the inhabitants were taken upon the following resolutions—At the close of the poll the whole number of votes was found to be 2498, viz:—For the resolves 1946—against them 532—nearly four to one.

1. Resolved, That it is expedient for the City of Boston to make application to the Legislature of the Commonwealth for an act authorizing said city to subscribe for and take shares of stock in the Rail Road to be established in a direction calculated to facilitate an intercourse between Boston and the Western States, and to such an amount as said City shall deem proper, Provided the amount shall not exceed one million dollars.

2. Resolved, That the City Council be requested and instructed to prepare and present to the General Court, at an early day of the next session, a petition for an act granting the authority aforesaid.

3. Resolved, That the Senators of the County of Suffolk, and the Representatives of the City of Boston, be requested to exert their influence to promote the passage of such an act.

THE FLOOD IN VERMONT.—As the Mirror circulates extensively in the State of Vermont, we have thought that we could not better subserve the cause of humanity, than by giving publicity to the following Appeal. Though the appeal is made particularly to the citizens of Vermont, we think it presents a case worthy of the consideration of the benevolent of our own State. We would suggest to the philanthropic of this city, the propriety of calling a *public meeting* of such citizens as are disposed to contribute to the relief of their suffering fellow-beings. A few hundred dollars would go far to alleviate the afflictions of "*a mother, and three helpless children, reduced to widowhood and orphanage and want, by this awful visitation.*" The persons drowned are a Mr. Bancroft, of Calais; David Grant, of Berlin; the wife of Harvey Carpenter, of Moretown; Charles Bryant, of Hartford; Chas. Rannels, of Pierpont, N. H.; March Allard, of Haverhill, N. H.; Miss Eliza Hatch, of Surry, N. H.; and a Mr. Wheeler, of Royalton.

TO THE PUBLIC.

The undersigned Committee appointed by meetings of inhabitants of Middlebury, New Haven, and Bristol, in the County of Addison and State of Vermont, for the purpose of ascertaining the extent of private damages sustained in said towns and their vicinity by the late flood, and of devising measures for the relief of the sufferers, beg leave to present to the public the following statement of facts.

The rain that formed the flood commenced on Sunday the 25th July and continued, with little intermission, though with no extraordinary violence, until evening of the following day when it suddenly increased to almost a torrent, which continued with slight intervals for several hours:—The streams that descended immediately from the mountains became very suddenly swollen to an extent unparalleled, within the recollection of our oldest inhabitants. *It was at the hour of midnight!* The residents in the immediate vicinity of Middlebury and New Haven Rivers were aroused from their slumber by torrents of water sweeping around their dwellings and threatening them with instant destruction. Numbers had scarcely time to effect their escape by leaping from their beds and precipitately fleeing from their habitations, before those habitations were smothered to fragments and born away upon the surface of the flood. The horrors of the scene was most greatly heightened by the most intense darkness. To save any thing but life was impossible; and even the efforts to do that proved, also, in many cases unavailing. In a single hamlet, in the west part of New Haven, containing a population of but little more than fifty, *fourteen* human beings suddenly exchanged the quiet of the midnight hour for a conflict with the merciless element, beneath whose foaming surface they that hour slept the sleep of death!

Of the amount of the loss in the towns above mentioned it is impossible for us to speak with very great precision. There were swept away and destroyed,—

In Middlebury, one grist mill, one clothier's work's, one saw mill, and two dwelling houses.

In New Haven, one woollen factory, two clothier's works, two grist mills, three saw mills, three triphammer shops, two furnaces, one set of carding machines, and four dwelling houses.

In Lincoln, two saw mills, two forges with 20,000 bushels of coal and a large quantity of iron ore, and two dwelling houses.

In Weybridge, one woollen factory, one saw mill, and one set of carding machines.

In addition to dwelling houses, there have been destroyed a great number of shops, barns and other out-buildings. Large quantities of lumber have been carried away with the saw mills.

We make no estimation of the damage to roads and bridges,—only stating that there have been swept away on New Haven river, including its branches, *twenty* bridges; on Otter Creek one, and on Lemon Fair one.

In all of the above towns, crops of every description, in the vicinity of the rivers have been severely injured,—in many cases, entirely destroyed, and the soil itself swept away.

We speak most undeniably within the limits of truth when we estimate the whole amount of private damage at *between fifty and sixty thousand dollars.*

Of the loss thus estimated, a very considerable portion has fallen upon individuals who solicit no aid from charity. Severely as they have suffered, they still retain a competency: and they would not, if they could, avail themselves of the liberality of their fellow citizens, since it would necessarily diminish the amount of relief to those who are *stripped of their all, and reduced to absolute want.*—Among the latter class, there is an extent of suffering of which we can communicate no adequate idea to the public; and which calls for a prompt and liberal relief. There are a number of families who, with their mills; their shops, and dwellings, have lost their furniture, their clothing, their provisions and every thing but their lives. Among them is a mother, and three helpless children, reduced to widowhood and orphanage and want, by this awful visitation. They are all our neighbors. We are witnesses of their sufferings. They reach forth their hands and silently implore relief. Shall they not speedily and liberally receive it?

The case we present to you, fellow citizens, you will readily perceive is one of no common interest. The voice of ordinary suffering should not have been heard beyond the limits of its own immediate neighborhood. The sorrowing heart should have been made glad with the charity which doubles its value by the silence with which it dispenses its favors. But Providence has, in a manner, denied us this privilege, by the visitation of a calamity, which it surpasses the ordinary limits of our charities to repair. In an unexpected, and awful moment, the heavens burst upon our mountains, and terrors were precipitated throughout our valleys, bearing upon their bosom the labors of years, and sweeping in their desolating march, the treasures, the hopes, and the happiness of numbers to an untimely grave. It is for such sufferers that we plead. In their behalf we address a community, every individual of which, has been taught to regard himself but as the Steward of the goods which he possessed—to look on every human being as his brother and to feel that "it is more blessed to give than to receive." To such a community we feel a confident assurance that we shall not appeal in vain. Can you, fellow citizens, sit quietly in the midst of your possessions—in the enjoyments of your abundance while those sufferers raise their imploring eyes and look to you for relief? Heaven granted you an exemption from the horrors of that night. You were quietly and securely reposing upon your pillows, while your brethren were buffeting the raging element, and witnessing the sudden prostration of all their earthly hopes. Your bosoms were spared the pangs of an unlooked for separation from your dearest friends, amid the horrors of a midnight tempest, and a midnight inundation. Oh, how utterly valueless would you have then regarded the treasures you are now asked to give—indeed all the earthly possessions of which you can boast. Give then, we beseech you,—give a liberal portion of those treasures to relieve your suffering brethren, and to manifest your gratitude to the merciful Providence which kindly spared you the perils and the pangs of that dreadful hour.

Donations forwarded to either of the undersigned, will be faithfully appropriated under their joint direction to the benefit of the most needy of the sufferers.

August 2d, 1830.

IRA STEWART, } *Com. for Middlebury.*
ASA CHAPMAN, }

HUBBARD COOK, } *Com. for*
SILAS DODD, } *New Haven.*
DANIEL TWITCHEL,
HORACE P. RICE,
MYRON GRINNELL,
HARVEY MUNSELL, }

ROBERT HOLLEY, } *Com. for*
PHILO S. WARNER, } *Bristol.*
HENRY SOPER,
WINTER H. HOLLEY,
NATHAN HASTINGS, }

KING OF ENGLAND.—The event so long anticipated has taken place—His Majesty George IV. died at Windsor on the 26th June, at quarter past 3 o'clock. He is succeeded by his brother, *William Henry*, Duke of Clarence, who assumes the title of William IV. He was born Aug. 12, 1765. The old ministers have been reappointed: and it is believed that the new king will pursue the political course of his brother. The New York Courier very justly remarks:—"The death of the King of England is not an event of deep interest to this country, as it neither affects its policy nor deranges its internal concerns; yet as Sovereign and Chief Magistrate of a country in amity with the United States, it is an event of more than ordinary importance, and must give rise to many speculations as to the result: it calls also upon us to offer our condolence to such of his subjects as consider his death a national calamity, and had cause to respect him while living."

ALGIERS.—The French papers contain advices from the Expedition to the 26th June, up to which time its movements had been successful. The Turks made an attack on the French army on the 24th, but were defeated and driven back. It is not improbable that the French are at this time, in possession of the city of Algiers. Six thousand Arabs voluntarily submitted to the French Army on the 20th; and on the following night another corps presented themselves, and made their submission.

CORRESPONDENTS.—We cannot perceive that any good is to result from a discussion of the subject suggested by our Brooklyn correspondent. The matter may perhaps be considered rather injudicious—as one of those sayings, which had been as well unsaid—though we do not consider it very "reprehensible," or very difficult of defence; because, in a figurative, if not in a literal sense it is true.—Should it become necessary, we may hereafter advert to the subject. The request to publish the "Address to the people of Plymouth County," shall be attended to next week.

COUNTERFEIT DETECTOR.—This is the title of a new paper published in Philadelphia by R. T. Bokenell. It contains a list of all the broken banks in the country; counterfeit bank notes; a price current, and such other information as is calculated to benefit storekeepers and men of business, to whom we take the liberty of recommending it.

ANTIMASONRY IN WARREN COUNTY.

It is probably known to most of our readers, that some time in June, the Antimasonic party here, issued their proclamation to the different townships, to meet on the 13th of this month, at the usual place of holding elections, & elect at least two representatives, in each township, to attend a county convention on the Monday following to tell the people who to vote for. Being ten townships, there would be at least twenty delegates. So on Monday last the delegates gathered in from the four winds, and went into convention, to lay down the rules to the people—to lay their plans to prostrate all before them. But, as Providence would have it, there were but four delegates, just enough for President, Vice President, and Secretary. But two townships represented, Sugar Grove and this, which, at the last general election gave five Antimasonic votes. What was done is unknown, as it was all done in secret, although, they say, good things should be done in public. What could they do? FOUR delegates! what an august assembly! Such a convention as the world never before saw. Behold them gravely sitting, each reading in the eye of the other the high purpose, the firm resolve—solemnly considering the mighty question, how shall we get into office!

Penn paper.

A nest of Methuselahs!—There is said to be a family at Samos, Greece, the father of which is 185 years of age, the mother 132, one son 110, and the other 105.

DEATHS.

In Weymouth, suddenly, Lucy, daughter of Mr. Charles Bates, and wife of Edmund Blanchard, 22 years.
In Falmouth, Me. Dr. Samuel Bracket, 60.

THE WIREBRAIN.

From a London paper.

GREECE.

A King for Greece!—a king for Greece!
—Wanted a "Sovereign Prince" for Greece!
For the recreant Knight
Hath broken his plight,
Some say from policy, some from fright,
Some say in hope to rule for his niece,
He hath refused to be King over Greece.

A King for Greece!—a King for Greece!
Where shall we find a King for Greece?
Score after score,
A hundred or more,

Candidates crowd round The Treasury door.
For Athens and Thebes, and the Peloponese,
All of them eager to reign over Greece.

Big O exclaims, "Be the diadem mine!
I sprang from chiefs of an *illegant* line,
The Mahonites swear,
If to stand I should dare,
I shall never again sit for the County of Clare.
Oh! what *will* I do should Parliament cease?
Oh! make me the Sovereign Prince of Greece!"

Now naye, now naye thou vagabond Dan,
In faith thou never *may'st* be the man,
Thou'lt *cringe* and cry,
And bully, and lie,
Yet shrink from danger *whene'er* it comes nigh!
A Skulker in war, a *draggart* in peace,
Thou never *may'st* be the Prince of Greece.

"Oh! I'll be King, and the Nation shall thrive,
And I'll make one half penny pass for five!
Subscribe! Subscribe!
Ye Chew bacon tribe,
Give Peel and Wellington each a bribe;
'Twill *cost* no more than a penny apiece,
To buy Will. Cobbett the Crown of Greece."

Now spare, now spare, thou grey-headed sinner
The poor man's purse for the poor man's dinner!
In vain thou'dst rob it,
To mob it, and job it,
Thou never *may'st* reign, thou wicked Will. Cobbett!
Traitor to all parties, all to fleecy,
A vampire *were* better than thou for Greece.

"Oh! I'll be King!—oh! I'll be King!
And the people for joy shall dance and sing,
For Lords shall mix
With Layers of bricks,
And chimney-sweeps ride in their coaches and six;
Then shout, boys, shout, nor your clamoring cease,
Till Henry Hunt is the Monarch of Greece."

Now naye, now naye, thou vain Blacking-man,
Thou wert fitter by far to be King of Japan;
Thy Reps, and Rapsallions,
And Tatterdemallions,
With their whitey-brown hats and their pewter medallions,
Fit *subjects* they for the new Police,
They *never* shall make thee the King of Greece!

"Now, tell me the price! now tell me the price!
Don't stand shilly-shally, nor be over nice;
No matter how high,
I'll buy, I'll buy!

Then who'll be so great or so grand as I?
In my diamond tiara and ermined pelisse,
No longer a Dutchess but Queen of Greece!"

Now naye, proud Dutchess, now naye, now naye,
No Queen, but Quean, which is spelt with an a!
Full shameful, I ween,
It were in a Queen

To booze on Kurseh Wasser and proof Maraschin,
Anoint thee, Witch!—thy maudlin caprice
Shall never, O never, give law to Greece!

A King for Greece?—Oh, who may he be?
—Ye'll just gie the Sovereign Croon to me!
The Siller's the thing
That makes a gode King;
To sic a fine pass the revenue I'll bring
Ye'll see the whole tottle hoorly increase,
Gin ye'll mak Joey the King o' Greece!"

Now naye, now naye, thou pawkie and Scot,
Thy knaverie is not so soon forgot,
Thy tricks in the Loan
Are fare too well known,
Thou'dst "rob the Exchequer," and call it thine own!
Now naye, friend Joey, no'er think us such Geese,
That a Fox like thee, should be King over Greece.

Alas! for Greece!—Alas! for Greece!
We never shall find a fit King for Greece;
That Royal pair,
"Lance" and Chabert,
Are both of them a burning to blaze away three,
Like William and Mary on a half-crown piece,
With heads conjoined to reign over Greece.

That never may be!—That never may be
Though Satan were joined to make Fire-Kings three;
No Quackified Gander,
Or red Salamander
May sit where sat Macedon's Great Alexander:
Oh! had we Sovereigns *fiery* as these
Who might *intruse* the safety of Greece!

Alas for Greece!—Our hopes decrease,—
We must look for a King among the Chinese!

There's Dumbrowsky,
And Poniatowsky,
Soltikoffs twenty,
And Romanoffs plenty,
Mastuchiwitz, Tchitchangoff,
(Enough to give a witch a cough),
Pole and Russ,
All making a fuss,
With Germans and Dutch,
The sceptre to clutch—
Van Rump, Van Frump,
Van Beest and Van Trump!
There's Prince Esterhazy,
So rich and so lazy;
There's Prince Emilius,
Looking so bilious;
And Count Capo d'Istery
Famous in history;
With Wirtemberg Paul,
And the Devil and all,

French, Swiss, Spanish and Piedmontese,
All of them mad to reign over Greece!

Oh, Jupiter! Sire of Gods and men,
To thine own Olympus return again!

Bring back Mercurious,
Thy son, though spurious,
And Phebus and Juno,
And Hebe, whom you know;
Sweet little Cupid,
With Bacchus and Venus,
And Pan and Silenus,

And the rest, who at School used so much to chagrin us!

Restore, once more,
To thy Classical Shore

Her "bright golden Age" and her "Glories of Yore!"
(Two phrases I've borrow'd from honest Tom Moore,)

From fierce Seraskiers,
Whisker'd up to the ears;
From Slaves,
And Knaves,
And Fools,
And Tools,

Thine own fair realm at length release,
And send us a Patriot Prince for Greece!

RUSTIC POLITENESS.—The father of the present Lord Abington, who was remarkable for the stateliness of his manners, one day riding through a village in the vicinity of Oxford met a lad dragging a calf along the road, who, when his lordship came up to him, made a stop, and stared him full in the face. His lordship asked the boy if he knew him. He replied, "Ees." "What is my name?" said his lordship. "Why, Lord Abington," replied the lad.—"Then why don't you take off your hat?" "So I will, zur," said the boy, "if ye'll hold the calf."

INTOXICATION.—A man in Maryland, who was addicted to drunkenness, hearing a considerable uproar in his kitchen one night, felt the curiosity to step to the door, to know what was the matter; when behold, his servants were indulging the most unbounded laughter at a couple of his negro boys, who were there mimicking himself, in his drunken fits, as how he reeled and staggered—how he looked and nodded—and hickupped and tumbled;—the pictures which these children of nature drew of him, and which held the rest with such inexhaustible merriment, struck him with so salutary a disgust, that from that night he became a perfectly sober man, to the great joy of his wife and children.

TERMS OF THE MIRROR.

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HENRY P. LEWIS, PRINTER.

From the Hampshire Sentinel.

TO REV. DAVID PEASE,

RENOUNCING MASON, ANTIMASONIC LECTURER, &c.
No. 3.

Having, Sir, in my two previous epistles, considered somewhat at length some of your favorite apologies for secession, you will, now, permit me to examine, cursorily, some of your leading doctrines. And, Sir, I promise you, if these doctrines are found to be based on reason and truth, that I will forego my long cherished partialities for Masonry, and become a proselyte to your creed. But, if it shall appear that their basis is not thus secure, and permanently founded, but, on the contrary, that it rests in error and sophistry, false reasoning and perversion of the truth, what will become your duty, as an honest man?—most manifestly, to renounce your renunciation, recant your manifold slanders, repent of your seditious practices, take upon your lips the language of penitence, and raise your voice in earnest supplication for forgiveness, if, indeed, such monstrous guilt can be pardoned.

Your fundamental position is, that "Masonry is corrupt and corrupting," yet, you assert that "you have the same respect for Masons as ever," and that "some of the best and holiest men belong to the society." Here seems to me to be a most palpable contradiction; an avowal of sentiments utterly irreconcilable, and so diametrically opposite, that proving the truth of either, demonstrates the utter falsity of the other. Is it not so?—or, is my intellectual vision yet so obscured by the controlling influence of common sense and honest feeling, not having been illuminated by this "new light," as to perceive clearly the harmony and concordance of principles, naturally and necessarily repugnant? I have been taught, Sir, to judge a tree by its fruits, to pronounce upon the qualities of streams by ascertaining the properties of their fountain, to estimate men's characters by their conduct. Are not these safe rules? Are not these correct modes of forming opinions? Let us, then, test the purity and justness of your doctrines by this mode of examination. Do bitter fountains send forth sweet waters? Does the lily produce the thorn, or the rose the thistle? "Masonry," you allege, "is corrupt," yet admit its professors to be "honorable men." Corrupt causes, then, it would seem, have lost their usual power over men. Honest and honorable men may, it seems, with impunity, expose themselves to this dire contagion. Could you hope that even the veriest dupe would believe these assertions? Your audience had, indeed, a splendid example of corruption before them, but more than a solitary instance, however distinguished, would be requisite to convince the reflecting. Now, Sir, let me ask you in all soberness, can you hope ever to persuade men, that you are sincere in these assertions—that you yourself believe them true? Were it true that "Masonry is corrupt," would not its corrupting influence be manifest?—Could men continue for years, active and constant members of the institution, frequently participating in its secret labors, and constantly breathing its infected atmosphere, without exhibiting marks of growing depravity? Is it possible that they could be exposed to all this debasing and brutalizing influence, from which you have so happily and honorably escaped, during a long life, and re-

main, not only honest and honorable, but esteemed and honored for their virtues? A novel species of corruption truly, whose virus, I apprehend, operates solely on the predisposed. Is this the ordinary operation of corrupt causes? Can a man frequent the grogshop, day after day and year after year, without exhibiting its effects? Can he associate with gamblers and jockies, familiarly, for years, and contract none of their habits? Can he expose himself to any vice, unguardedly, and for a long time, without becoming more or less subject to its power? Can he heartily join in the anathemas of the infidel, patiently listen to the blasphemies of the profane, and mingle, cheerfully, in the bacchanalian's songs and revels and remain uninfected? You must acknowledge, *even you* cannot avoid the concession, that hitherto, these things have been unknown among men. "Evil communication corrupts good manners," and "men are prone to iniquity as the sparks are to fly upward," and if Masonry were as corrupt, as you represent it, no human power could prevent its votaries from becoming utterly abandoned and reprobate. It is, indeed, an irreversible law of nature, that a bitter tree shall produce bitter fruit, and that a corrupt fountain shall send forth impure waters. Before, then, you can establish the truth of your fundamental principles, you must reverse the established order of things, and introduce a new series of causes and effects. You perceive, Sir, the conclusion, to which, we are driven, by this course of reasoning. It is irresistible and must be conclusive.—Masons being, by your own admission, honorable and worthy men, negatives conclusively your assertion, that Masonry is corrupt, for if it were indeed corrupt, this corruption could not remain hid, but would manifest itself in the life and conduct of its votaries. Are not these premises correct—is not the conclusion justly deduced?—How, then, can you avoid confessing yourself guilty of deliberate and wilful misrepresentation? I regret, Sir, that any man of ordinary capacity should so degrade himself, as to proclaim such barefaced absurdities, much more, that the minister of reconciliation should assume upon himself the vile office of an inflammatory demagogue, and go from place to place, agitating the public mind, "for the sake of filthy lucre."

You and I, Sir, know full well the tenets, doctrines, tendencies, and duties of Masonry. Could you offer the plea of ignorance in extenuation of your guilt, I would most gladly receive it. It affords me no pleasure to trace depravity through its intricate windings, and hunt the lurking Pharisee from his fancied securities. You have no such apology to offer. We have together seen the high, and the reverend, and the venerable, gather around the altar of mutual fidelity, and pledge before God and man, their mutual faith. We have together kneeled before the dread presence of the Great I Am, and he, *who lifted up his voice in our behalf, was a Judas*. We have often listened to the solemn admonitions, "As ye would that men should do unto you, do ye the same unto them"—"strive to enter in at the straight gate"—"as you would stand in the latter day, bring ye forth works meet for repentance"—"in all things, approve yourselves unto God, and to one another"—"walk humbly, righteously and piously in this present world, presenting your soul and body a living sacrifice, which is your reasonable service." Fallen as you are, apostate as you are, you cannot, nay, you dare not deny, that the above are the legitimate and oft inculcated instructions of Masonry. When or where, Sir, have you ever heard in a lodge, that obedience to the civil authority *was not a masonic duty*? When or

where, have you ever heard the sentiment inculcated, that repentance toward God was not a masonic duty? When or where, have you ever known of politics being discussed in a lodge, or political arrangements effected? When or where have you ever heard the doctrine that masonic obligation is paramount to the laws of the land? Certainly, not in any well regulated lodge. You never took a masonic obligation, where you were not distinctly informed, that it contained nothing affecting your religion, or allegiance to your country. Nor did you ever take any without formally consenting so to do. You were solemnly charged to be a quiet and peaceable citizen, to live peaceably with all men, and to cultivate and practice the virtues of piety, temperance, charity, justice and truth. And most earnestly do I hope that these solemn and oft repeated injunctions have not been as inoperative on many, as on yourself. "Cast not your pearls before swine, lest they trample them under foot, and turn again and rend you."

Yours, &c.

ROYAL ARCH.

From the Lockport Balance.

ANTIMASONIC WAYS AND MEANS.

It is a well known fact, that the Antimasonic Regency in this place, and we presume it is so in other places, consider themselves eminently skilful in deceiving the people, whereby the worst passions of the human heart are kept continually raging. To accomplish this primary object of the party, means are resorted to, disgraceful to human nature, and which none but the most abandoned demagogues would consent to use. As the party itself is without principle upon which to act, its object is disorganization and anarchy; and its practice indiscriminate proscription and individual persecution, the most cruel and unrelenting.

While the leaders of this party compose the most tyrannical—the most dictatorial of all aristocracies; while they assemble in secret midnight cabals, and by plots to excite and divide the people; while they openly make their boasts, that they can control the ignorant Farmers and Mechanics as they please, by raising the cry of murder just before election—while such is their conduct and such their opinion of the people, nothing is heard from their corrupt and prostituted presses but "Albany Regency"—Albany Dictation—secret societies—"murder and treason." Week after week this clamor is heard, blasphemously mingled with hypocritical professions of regard for the Christian religion, which they secretly despise and ridicule—of patriotism, of which they know not the meaning, and never felt the influence—of regard for our laws and political institutions, for which they care no more than did Cataline for the laws and institutions of Rome—of love for the people, whose liberties they would sell for a less sum than that for which the unfortunate Esau sold his birthright, or which tempted the traitor Arnold to barter away the infant liberties of the United States.

They possess all the ambition of those revolutionary tribunals of that bloody era—all their avarice—all their reckless desperation—and corruption of purpose, without their talents. Did they possess the talents, the very principles upon which they now act, would commit to the flames every book containing the Declaration of American Independence, and would substitute for it, that most infamous of all infamous productions, the "Antimasonic Declaration of Independence;" would erase from the pages of our country's history, every record of the Fourth of July, seventeen hundred and seventy six, and write in its place the 11th of September 1826; would substitute for

our constitution the decrees of the Spanish Inquisition; and, in fact, annihilate the union. This, we say, would be the effect of the principles upon which they act, whatever may be their intentions.

We again repeat, that the people will yet be convinced, that it is not the masonic institution, the destruction of which is sought by these political leaders, but the ruin of every man, no matter what may be his moral or political worth, whether a Mason or not, who may chance to stand in the way of their political advancement. The people of this district will yet learn, that those who make the most ardent professions of attachment to their interest; those who are the most clamorous for their rights, and noisy to punish the violation of the laws, are not always the most sincere—that it is possible for a man to love his country and respect its laws and institutions, without constantly preaching it at the corners of streets, and sounding it from the house-tops.

CONVENTIONAL CORRESPONDENCE.

LETTER III.

TO HON. THOMAS KENDALL.

ONE OF THE SUFFOLK MEMBERS OF THE ANTIMASONIC STATE CONVENTION OF MASSACHUSETTS.

SIR:

Uninfluenced by resentments arising from personal injury, or by feelings of personal enmity, and as I hope, equally uninfluenced by inclination to private slander or public abuse, I have thought it desirable that you should learn directly, without circumlocution of language and without equivocation of sentiment, the estimation in which your association with the *Convention* is held by some of your fellow citizens. Whatever justification you may find for your participation in that business, you may certainly derive some self gratulation in the marked distinction of this direction. At the same time, I acknowledge that some misgivings have presented themselves to my mind for this selection; not that your agency is unworthy of reprehension, but that your station may be supposed unworthy of the honor. Still, such was the composition of the Suffolk Delegates, that, however strange it may appear, no member more worthy of such distinction has presented himself as a subject of respectful address; and if the singularity of the selection should excite remark, the explanation makes the propriety of the measure, at once, apparent.

You was taken from a humble station in life, and, by the free act of your fellow citizens, placed among men, with whom neither experience nor hope could give you claim or expectation of honorable association. Having thus obtained a place and title of some distinction, you permit yourself to be made an instrument, in the hands of designing and unprincipled men, of promoting their desperate views. Did you not perceive, Sir, that the apparent respect shown you, was to obtain the temporary use of your civil title, and not from regard to your person? Could you be ignorant of the particular care to place your *honorable designation* in staring capitals on paper, while you was not honored by the chair of any one of your numerous Committees? It does, Sir, appear by the printed 'Proceedings of the Antimasonic State Convention,' and with some parade of capitals too, that, 'On motion of the Hon. THOS. KENDALL, of Suffolk, Voted, That Rev. MOSES THACHER, of Norfolk, Hon. THOMAS KENDALL, of Suffolk, and Gen. EPAPHRAS HOYT, Franklin, be a committee to prepare an address to the people of this State.'—A reported address, signed, 'MOSES THACHER, Per Order,' closes with a long extract from the 'Declaration of Independence,' by the Le Roy Convention. Some of the features of that adopted bantling are as follows:

'It (the Masonic Institution) assumes titles and dignities incompatible with a republican form of government, and enjoins an obedience to them derogatory to republican principles.'

'It destroys all principles of equality; by bestowing favors on its own members, to the exclusion of others equally meritorious and deserving.'

'It creates odious aristocracies by its obligations to sup-

port the interests of its members, in preference to others of equal qualifications.'

Without invention to form a series of charges sufficiently opprobrious, your Committee appropriate the basest calumnies of a foreign, proscriptive manifesto, and apply them in a manner that show the Committee as uninfluenced by the ordinary kindness of human life as they are unworthy of the respect and confidence of those they have abused. Whether it savors of arrogance, to adopt this bitter anathema; or want of kind affections, to put forth such wholesale denunciations; or absence of Christian liberality to stigmatize an Institution embracing on its catalogue of dead and living, men of the most devoted patriotism, exemplary pity and distinguished talents—men who have been honored for their public services and private virtues—is no longer a question. And whether such men are to be stricken from the grateful recollections and warm affections of the people, at the dictation of MOSES THACHER, THOMAS KENDALL and EPAPHRAS HOYT, remains to be seen. You, most assuredly, have entitled yourself to the merit of one quality for which no Mason will envy you: the merit of a degree of modest assurance, which might well become men of as humble expectations as yours, and of higher objects of ambition. Sir, that Committee, *raised on your motion*, has put forth a political manifesto that arraigns every member, even the humblest member, of the Masonic Institution, before the public tribunal of the whole American people. You stand forth as the public accuser, and make specifications of offences to which they are required, before that whole people, to plead *guilty or not guilty*. It has been more than intimated, that because the official organs of that Institution have not thought proper to answer those gross charges, therefore their silence is to be taken for conviction. Sir, is there no motive but *guilt or timidity* which you can charitably entertain? When you have shrunk from the disgusting and loathsome vices and characters of some of your Conventional associates, has it never occurred to you that *contempt* might be a prevailing feeling with those you had arraigned; and that their condescension would not submit to the self-degradation of answering those charges? Do you not know, Sir, that he who takes up the gage of the challenger admits his equality of respectability? I will not suppose that the silence of the official organs of the Institution can be any longer mistaken. But, Sir, one of the humblest members of that Institution now says to you, in your *honorable* capacity of public accuser, that he is *not guilty*; and if the manner of his plea shall evince more of indignation than you have been accustomed to witness, he declares, in the presence of that Great Being to whom you and he are equally accountable, that it is an honest expression, though perhaps more than the subject of his remarks, or the contents of 'the address,' deserves. If the spirit of his defence be to put his accuser on trial, remember, I say, Sir remember, the tribunal is of your own selection; the trial, your own voluntary seeking; and the verdict of that august tribunal will fix upon one of us forever, ay, Sir, forever, the mark of silent contempt—perhaps public scorn.

Of your conditors I shall say nothing. One is *too degraded an object* for animadversion; the other, too little known, at least to your correspondent. The defection of Moses Thacher is reason sufficient for his bitterness; and his political projects have fully developed his moral sensibilities. The motives of the other I know not. When it is considered that you had been associated with *gentlemen*, at the Senate board of the Commonwealth, it is somewhat inexplicable that you should so soon consent to mingle with what so closely approximates to the very lowest orders of society. Either you must have been surprised at your own good fortune, in your former association, or your natural inclination must have been gratified in your late descent. Although it may savor of a spirit and disposition to 'create odious aristocracies,' to boast of Patrician blood, it is no mark of honorable and elevated feeling to boast of Plebeian condescension. The proud spirit of our free institutions cannot well be grafted on that mean servility which submits to intimate association with men

of degraded habits, debased principles, and dishonorable ambition.

Was you aware, Sir, that in sending forth that 'Report,' you criminated some of the ornaments of your own church—venerated fathers of your own communion? Did you perceive that its tendency was, to cast a shade on the characters of Christian Teachers of different denominations, who have the entire confidence of their people? That it exposed to obloquy and reproach men whose eminent usefulness it might well be your pride to emulate? Did you not perceive, Sir, that you was putting forth the hand of violence, to rend asunder some of the tenderest bonds that have united men in their social relations? However much you might be disposed to disregard the feelings and expectations of those who fell under your displeasure, it could not have been supposed that you would incautiously involve yourself in the hazardous schemes of a few political aspirants, who, without personal worth to command the respect and confidence of their fellow citizens, hoped to build their projects of aggrandizement on the treacherous foundation of a public excitement. It is said your standard of moral excellence is somewhat severe. In what then can you find any common bond to unite you with such men as hitherto have been distinguished agents in promoting that excitement? Look, Sir, at your *Conventional constituents*. Are they the men whose time and energies have been engrossed in improving the moral condition of the world? Are they the men, whom of all others, you would select as your companions in the work of breaking down an Institution of 'immoral tendencies?' What, Sir, have been the *moral tendencies* of their lives? Are gross libertinism, mean equivocation, open falsehood, domestic tyranny, marital infidelity, brutal passions, dishonest negotiations and illegal resorts—are these the recommendations to your confidence? Whatever ambition of honest fame may exist in your bosom, the gulf of moral impurities about you, in your new association, will swallow you up ere you are aware of its horrible influence. Be advised of your predicament. The voice that warns you can never in private friendship, receive your respectful attention; but now demands of you to weigh well the probable influence of your rash act on the public, as well as its less apparent but not less important influence on those you respect in private life.

You say in your report, that 'the Masonic Institution assumes titles and dignities incompatible with a republican form of government.' It is somewhat remarkable that your Committee, of all others, should denounce the use of titles. Sir, the chairman of your committee has, in the very 'Report' of your proceedings, a prefix to his name, which we never have learned is of baptismal origin, nor used in the holy Oracles of Inspiration, even in connexion with the reverend name of the Saviour, nor of his holy apostles. Whence, then does he derive the title of *Reverend*? Is it for his private virtue? Or is it a mere designating appellation of his clerical office, *without reference to private virtues*? Think you he will refuse his new title of *Honorable*? And yet, the fictitious titles of *Reverend* and *Honorable* may add nothing to the power of estimating private integrity or the degree of confidence the public have in those who assume them. And now, sir, as to your own title of *Honorable*, which appears with some degree of ostentatious parade in your 'Report of Proceedings' and 'Abstract of Debates.' In what part of the Constitution or laws of this commonwealth is that title recognized?—Or by what compact is it tendered to you? Do you know, Sir, it is of aristocratic origin, and somewhat inconsistent with our free institutions? Were I, Sir, to designate an association that 'assumes titles and dignities incompatible with a republican form of government,' I should name the Antimasonic Convention of which you was a member. Of civil titles, you enumerate in your 'Abstract of Proceedings,' seven Honorables and twenty-six Esquires. Of ecclesiastical titles, eight Reverends and six Deacons. Of military, three Generals, twelve Colonels, two Majors and eight Captains! I repeat, it is somewhat remarkable that your Committee should denounce the use of titles. Your Chairman is named in your 'Report of Proceedings' and 'Abstract of Debates' twelve times; and five times he has

the distinguishing prefix of REVEREND. Mark you, that I am not objecting to the use of titles, but to the use of them by an objector. The Reverend and Honorable Moses Thacher, I dare say, has no objection to the use of titles that ornament his own name. Gen HOYT is named six times, and each time he has the formidable prefix of GENERAL. You, Sir, are named four times, and each time with the distinguishing appellation, HONORABLE.—Do you not perceive that your Committee have a gravity of titles, civil, military and ecclesiastical, that seldom fall to the lot of ordinary men? It comes with an ill grace from you to object to the use of titles by one portion of your fellow citizens, in mere social intercourse, while you and your associates gather your distinctive titles and dignities in such abundance. Sir, put this matter to your conscience; lay your hand on your heart, and honestly ask yourself, whether those who receive the distinctive titles of the Masonic Institution, are more exposed to arrogant pretensions unfavourable to the Republican Institutions of our country, than those, who, on all occasions, are characterized by the appellation of GENERAL, REVEREND or HONORABLE? I am, Sir, your fellow citizen,
ARCHITECTUS.

LORING SIMONDS.

Hitherto the citizens of Albany have only been acquainted with the black character of Antimasonry, by contemplating it at a distance, free from its polluting touch, undisturbed by its ravings, and unmoved by its ill-boding aspect. They have watched the murky cloud that has for four years hung in the occident, pregnant with moral pestilence, and overshadowing the fairest portions of the State, while their own sky has been clear and unclouded. They have heard of the devastations which prejudice, falsehood, and fanaticism, were producing in the west—of discord in the church, and hatred and enmity in the family circle, while they have knelt in peace and charity at their wonted altars, and concord and happiness reigned at their domestic hearths. Antimasonry, in fact, such as it is where political power has been given to it, and where it can exercise its natural disposition for tyranny and intolerance, has been unknown here; but the storm has at length reached us and in a shape calculated to render indignant every honest man in this community. Antimasonry has again entered the sanctuary of private life, and caused to bleed afresh, wounds of the heart which time had closed; it has opened the grave of the maniac, over whom the green turf had reposed undisturbed for 20 years; violated the sepulchre of the unfortunate, and insulted the memory of the dead!—To such work, however, it is peculiarly fitted; and altogether regardless are its votaries, whether they abuse and transform the dead, or libel, insult, and persecute the living, if their own base purposes may thereby be promoted—if they can thus add fierceness to the fires of fanaticism, or augment the delusion of their blind followers.

The citizens of Albany were on Saturday last insulted by the publication in the Antimasonic Evening Journal, edited by a celebrated personage of whisker notoriety, of an affidavit, signed by one Lemuel De Forrest, in relation to the death of Mr. Loring Simonds, who died suddenly in this city in the year 1809, and in which his death is distinctly charged upon the fraternity of Freemasons. The circumstances attending the death of Simonds, are so distinctly remembered, and so well known to all the older inhabitants of this city, that no contradiction would be interposed to the statements of De Forrest, if the circulation of his falsehoods could be confined to this community. But the affidavit was not intended for effect in Albany—it was got up abroad for the sake of being used where it could not be contradicted, and in perfect keeping with antimasonic morality, was published in the Evening Journal, for the sake of giving it a kind of negative authenticity, while at the same time the publishers believed, (as one of them has already acknowledged) if they did not know, the whole affidavit to be neither more nor less than a tissue of the most abject and vile falsehoods—many of which they could have contradicted on their own authority, and all of them upon the slightest inquiry. It is for them to settle

this account with the public; and they certainly will not be surprised if the respectable relatives of the family of Mr. Simonds, with whom they are, and have been for a long period acquainted, hold them as men devoid of all sense of honor, and all regard for private feeling or public morality. They of course will not complain if the children despise them for heedlessly trampling upon the ashes of their father, and calling back to the memory of the widow the agony with which she witnessed the wreck of a husband's reason, or her misery when he was unexpectedly brought to his home cold and clammy in death. Such sacrilege as this will meet with its merited reward—the contempt and detestation of an honorable community.—Record.

STATE OF NEW-YORK, } ss
City and County of Albany.

HANNAH MUIER, of the City and County of Albany, being duly sworn, says, that she was the wife of Loring Simonds; and lived with him except during his temporary absence through derangement, after their marriage, until the day of his death: that she has read an affidavit purporting to have been made by one Lemuel De Forrest, of Livingston co. N. Y., containing various misstatements which she deems it her duty to correct, both from a respect to the memory of her deceased husband, and to disabuse the public mind in regard to an event with which she was necessarily closely connected, and which made a lasting and heavy impression upon her mind. This deponent distinctly recollects the various circumstances connected with the decease of the said Loring Simonds, and solemnly deposes that it appears from the record made in the family bible that it occurred at half past 10 o'clock on Friday evening, the 17th of November, 1809. The deceased was buried on the Monday following, and his remains were attended to the grave by a large number of the Masonic Fraternity, by the uniform Company of Albany Independent Volunteers, and by a large concourse of citizens. This deponent further saith, that the said Loring Simonds died at the Thespian Hotel, in North Pearl Street, then kept by a Mr. Ennals, who is now, as she believes a resident of the Village of Utica; and that within one hour after his death, he was removed to his own dwelling, within about fifty rods of the place of his decease, and very nearly opposite the boarding house of Mr. John Buckbee, in Van Schaick Street whence the funeral procession took place. He had been for two years previous to his death so much subject to mental derangement that he was unable to attend to any regular business. Immediately after his death, a consultation of several physicians was held over the body, among whom were Doct. Elias Willard, Dr. Low, Dr. Woodruff, and Dr. Kittridge, and as this deponent verily believes, no coroner's inquest was called on the occasion. Dr. Willard was of the opinion that his death was occasioned in consequence of taking Opium, of which he was in the habit of taking in large quantities; Dr. Low expresses his belief that he died of an epidemic which affected the brain, and of which Mr. Vanderheyden of Troy had then recently died. Simonds for some months previous to his death was seriously deranged, & was in the constant habit of representing himself as JESUS CHRIST, saying that he should die on Friday, and rise again on the third day. On the day previous to his death he appeared very fond of his two infant children, fondled them on his knees, and said that he should die on the morrow. At the suggestion of some of his personal friends, of whom few men possessed a larger number, the body was kept three days. Simonds at one period of his life had been in the service of the United States, but had left the army about seven years previous to his death; at which time, he was not a Mason. After his return to Albany his stock of money was reduced to about \$140; and as this deponent believes, he never deposited any money with a friend. He borrowed money from Mr. Banyer, a warm personal friend, to assist him in completing a building which he was erecting, which money he afterwards paid. At the time of his death, his property was encumbered by a judgment in the amount of \$800, given to a friend for the benefit of his infant children, and by a demand against it of \$50. The person having the demand of \$50, pressed

for payment and the property was sold under the direction of Solomon Southwick, then Sheriff of the City and County of Albany. Col. Sebastian Vischer was the purchaser at \$780, out of which Southwick paid the debt of \$50, the judgment for \$500, and the costs of sale, amounting to \$10; for the balance \$170, said Southwick never rendered any account. A part of the five hundred left for the benefit of the children, out of the sale, was lost some years afterwards, by the failure of the trustee, who was an American. Simonds was not a Mason until three years after his return to this city, and after he had erected his building; and the first intimation that this deponent ever received that there were suspicions entertained that Freemasonry or Freemasons, were in the least connected with his melancholy death, was about two years since, through the columns of a paper published by the said Solomon Southwick, former Sheriff of the City and County of Albany, and entitled the "National Observer," a charge which is to this deponent appeared so preposterous as not to require a contradiction. And this deponent further says, that the funeral expenses for said Simonds were paid by herself, and that no contribution was made for that purpose, or if any moneys were collected, he that collected them, must have kept the whole for his own use and behoof.

HANNAH MUIER.

Sworn before me, this }
29th day of July, 1830. }

J. W. HYDE, Commissioner. &c.

An article is going the rounds of the Antimasonic papers purporting to be a communication from some one in this town, to the editor of an Anti paper in Boston, stating that a "Dr. Fo*st," or Dr. Fr*st," lately stated in this town, that the Masons had the government in their hands, and that in less than five years the man who dared to speak of Antimasonry, would have his head taken off! The writer expressed an opinion that this Dr. Fo*st was in the employ of Masons as their agent or spy. We do not intend to notice such foolish and slanderous reports—they will be admitted into papers of a given character, but when they are copied and given an extensive circulation, a passing notice of them may be a duty. We have never heard of any such person in this place, as is represented in Dr. Fo*st, above alluded to, or any person answering that description—neither have we ever heard of any such remarks imputed to the (ideal) Dr. Fo*st, or that there was any person here acting as agent or spy for Masons; and we cannot learn that any one has ever heard of any such person here; and we fully believe, if any such communication was made from this place, to the aforesaid paper, it was a base and malicious falsehood.—The writer made his Dr. Fo*st say "Antimasonry and the cold water society would produce a civil war in this country." This indicates that the whole is a fiction; for most of the Masons in this town are decided and efficient supporters of the cold water society, and have done as much to promote its object as any in the community. No Mason, or Masonic agent should here speak against it.—Belchertown Sentinel.

MASONIC PERSECUTION.—Sweet and Carp, the antimasonic showmen, who have been for some time engaged in holding antimasonic lodges in different parts of the country, and making antimasons at a shilling a head, have been arrested in the town of Champion, under the statute prohibiting idle shows, juggling, &c. This is, of course like every other attempt to enforce the laws against antimasons, converted into an act of rank persecution and as such is loudly complained of in the last "Sun."—If by virtue of antimasonry, they are above the operation of the laws, then, indeed, the persecution in the present instance is improper—but if, like other citizens, they are subject to the law and liable to its penalties, we can see no reason why they should not be enforced against them as well as against others, who may not have arrived at the enviable distinction of being antimasons. We regret, however, that they have been molested, for the worst enemies of antimasonry could not have wished them to pursue a course which would render their cause more odious, than this attempt to speculate upon the credulity of the public. The strongest feelings of disgust have been every where expressed, and many who have been the most zealous antimasons, have expressed their determination to have nothing more to do with it.—Water. Freeman:

MASONIC MIRROR.

AN ADDRESS

To the people of plymouth County, on political Antimasonry, adopted at a meeting held July 5, 1830, by the citizens of Bridgewater.

[The meeting, at which the following Address was adopted, was held agreeably to a general invitation requesting the citizens of Bridgewater to assemble, for the purpose of expressing their opinion on the subject of Political Antimasonry. SIMEON PRATT was called to the Chair, and LEWIS WASHBURN appointed Secretary.

ADDRESS.

Availing ourselves of a right, which we enjoy in common with all the citizens of this free land, we solicit your attention to the following remarks. The subject on which we address you, has recently excited much interest, in this and some other parts of our country. A new political party has recently arisen among us, and it is our purpose to examine the claims which it may have to our support. Feeling assured that no individual, that no class of individuals, has any peculiar right to control or guide public opinion, but that it is the duty, as well as the right of all citizens, to form with deliberation, and express with firmness, sentiments relative to public men and public measures; we make no apology for the following declaration of our principles. We shall speak with that candor which becoms men who dissent from the opinions of their brethren, but with that plainness which becomes freemen, and that earnestness which the interests of our country should ever call forth.

In free governments political parties are ever found to exist, for wherever men enjoy the right of forming and expressing their opinions with freedom, unanimity with respect to political measures cannot be expected. Though advantages often result from the collision of parties, the worst consequences are to be feared, when the spirit of faction becomes stronger than the love of country, and the interests of a party triumph over the public welfare. Whenever men are marshalled at the polls to put down one or raise up another, without reference to his qualifications for office, and without regard to the political course he is expected to follow; the interests of the public must suffer. Agents of the Commonwealth must be selected with reference to the business before them; or the trust will be abused. What, for instance, would be the result, were men selected for political office merely on account of their religious opinions? Far distant be the day, when the people of this land shall behold the monster of a theological political party.

We know not of any qualifications for civil trust and power but the following; capability, honesty, and the correct views of policy. It will be admitted that all other qualifications, compared with these, are of minor importance. We do not admit the propriety of elevating to office any man, in whom these recommendations are not found united, whatever may be his merit in other respects; neither do we admit the justice of excluding from places of trust and honor, because of some peculiarity in opinion or practice, any one in whom these qualifications are known to exist. We therefore view with disapprobation the attempts, which have lately been made in this section of our State, to proscribe, as unworthy of all public trust, persons who are connected with the masonic fraternity; for we are not aware that this class of men is destitute more than others, of the recommendation just mentioned.

Most of us have never had any connexion with the masonic society, and feel no interest in its concerns. We do not know that it has ever done us or our country, enough either of good or of evil, to create in our hearts any strong feeling of either approbation or censure. But, whatever may be the real character of the institution, we feel ourselves bound, both as American citizens and friends of justice, to form our opinions of those connected with it, as we do of other men, according to what we have known them to be, by mingling with them in all the varied relations of life.—We are not willing, merely for the sake of proving these men guilty, to throw by as worthless, the old fashioned maxim that 'the tree is known by its fruit.' Base and desperate individuals no doubt may be found among them; but where is the extensive association which has not its unworthy members? We do not acknowledge the propriety of punishing one man for another's transgressions; for it is contrary both to divine and human law. 'Every man shall bear his own sin.' It is the merciful spirit of our tribunals, 'that ten guilty men had better escape, than one innocent man suffer.' But is this the spirit of Antimasonry, which attempts to visit the crimes of a few deluded and abandoned men, upon tens of thousands of unoffending citizens, who condemn those very crimes?

It is not necessary now to repeat the story of the well known outrage and probable murder, which have given rise to this political commotion. How extensive soever may have been the conspiracy which deprived a person of liberty and life in the western part of New-York, it is needless to say, that none are responsible for those deeds, except those who were concerned in them. But, in order to justify the warfare which has been waged against every Freemason, we are told that every member of the fraternity is bound to act, in similar cases, as the murderers of Morgan acted. To show how futile this position is, it is only necessary to remark, that every thing which is known of those nefarious deeds, proves conclusively, that no one at first thought of putting Morgan to death.—It is equally manifest that few, very few, were implicated in that infamous transaction. For notwithstanding the extraordinary exertions made to ascertain the murderers, in which many seceding masons have zealously assisted, some in the very neighborhood where he was killed, and who, part of the time, had him in custody—it is not yet known who were the perpetrators of the deed.—The inference is irresistible, that the act was not committed by a rule of the institution, and with their general knowledge and consent, as we have been falsely told.

Many reasons on this subject, as though the murderers of this man must necessarily have acted in compliance with some obligation. It is a new doctrine to us, that no murder is ever committed, except in conformity with the rules of some association. Do not all the circumstances of this case rather prove, that he was murdered by some of those who had him in custody, that they might escape the punishment which awaited them, for having illegally dragged him away from his home and friends? Murder was the last resort for the concealment of former villainy. No one pretends that his abduction was in conformity to masonic law.

The circumstance, that masons in New York have thrown so many impediments in the way, to obstruct the course of justice relative to these of-

fences, deserves the severest reprobation. But, whenever the spirit of party is allowed to interfere with the administration of justice, such unhappy results will always ensue. Many of us recollect an instance in this Commonwealth, during a time of high party excitement, when one half of the community were almost ready to hang a certain individual* accused of murder, without scarcely waiting for the forms of law; while the other half were equally zealous in persisting that he had committed no crime.

Fellow citizens, do not the principles of this new party strike at the very root of domestic peace and social quiet? Do they not inculcate universal suspicion, jealousy, and distrust? What better faults can they yield when a participation in the blackest crimes, or at least an obligation to commit them, is directly charged upon a large portion of the community containing, according to its numbers, as many men of the strictest purity both of principle and practice, as can be found in our country? Is it not setting at naught all the principles of correct reasoning, and substituting illusion instead, to lay down as the ground work of their whole system, that some of the purest patriots and ablest statesmen our country has known, lay themselves under obligations contradictory to the laws of God and the land; that many of our most spiritually minded and enlightened clergymen are united in a league, which has no respect for the duties and sanctions of religion; and that they add to their other crimes the meanness of falsehood, whenever they condescend to deny such unchristian and infamous charges? By the same course of reasoning you have a right to suspect, that the dearest friend you have on earth, is a traitor to your happiness.

One of the arts of antimasonry is, to regard all who oppose it, as the friends of masonry. But they are not. Those of us who are not masons, have no wish for the continuance of the order.—Nay, many of us, judging from the disclosures recently made, see much that we dislike, especially in the higher degrees. How far those disclosures are true, we pretend not to know.

We profess no love for masonry; but we do avow a decided hostility to political antimasonry, to antimasonry marshalled at the polls, to that indiscriminate proscription which denounces every man, who belongs to whatever people choose to call a secret society, as unfit for any public trust, no matter what may be his character, talents, or services. This is what we call Political Antimasonry; this is the basis of the new party, to a notice of whose principles we solicit your attention.

We are ready to acknowledge, that those of us who are not masons dissent, in several points, from the opinions of those who are. We likewise dissent from the opinions of many other men; and on various subjects we disagree with each other; but so long as this difference extends not to political principles, and fitness for political preferment, we will countenance no measures to exclude any men, for such reasons, from places of power and trust.—We know not how we could lay any claim to the name of republican, should we deny to any portion of our fellow citizens the right which we claim for ourselves, the right of forming their own opinions, and of managing their own affairs in their own way; so long as they interfere not with our privileges and the welfare of the State. Such a system of exclusion we regard as anti-republican.

* T. O. Selfridge.

unjust, and oppressive. Let such feelings be permitted to interfere in our elections, and it is undeniable, that the community will be sundered into factions, the peace of neighborhoods disturbed, confidence between man and man destroyed; and even individuals of the same family armed against each other with malignant bitterness. It is believed that many have acted with this party, who have not looked forward to the consequence. For why might not the same measure be adopted to put down a religious sect, or even Christianity itself? Error in religious sentiment, is, in the opinion of most men, a serious evil. Why may not then the opponents of the Methodists, for instance, of the Calvinists, or any other sect, raise against them the hue and cry, and rally their forces at the polls? Should the present scheme succeed, why may we not next hear of anti-Trinitarian or anti-Unitarian politics? In the laudable zeal which has been shown in the cause of temperance, why has it never occurred to the friends of that cause, that every man who will not sign a pledge of total abstinence, shall be pointed out as unfit for every office? Is it because masonry is a greater curse than drunkenness? We will insult no man's understanding by following up the parallel.

It is evident that some other object is in view, rather than the suppression of Freemasonry: for every man of common discernment knows, that the dissemination of truth, not a resort to the tal-lot box, is the proper means for expelling error. Arbitrary measures strengthen the cause against which they are directed. To compel men, is not the way to enlighten them. Even the Inquisition has nearly ceased to burn the heretic's body for the good of his soul. Is it not a singular page in the history of man, that, at the time when the bishops and lords of monarchical England are throwing off the shackles of a former age, and giving Catholics a place in their councils; that, at this very time, the people of the freest government on earth, are attempting to deprive a large portion of their fellow men of the common rights of citizens?

Another odious feature in this proscriptive system, is, that the same measure of punishment is dealt out to the most guilty, and to those who, according to its own admissions, are comparatively innocent. It is well known that there are few, perhaps not one in this State, who have been initiated into the higher and more objectionable grades of what is termed Freemasonry. Nevertheless the most exceptionable parts of these higher degrees are brought to bear against every man who ever set foot within the pale of the lodge, although by far the greater number of masons are no more responsible for them, than the infant is for the deeds of the man.

We have just remarked that similar means might be used to destroy the influence of any class or interest. Indeed the work is already going on. Not only masons, and those who refuse to join in the war against them, are marked out for disfranchised citizens, but the members of all secret societies. It has been declared by the pioneer and leader of antimasonry, that their object is, to amend the constitution so as to exclude not only masons, but the members of any secret society, from places of honor and emolument, and likewise from the jury box. How many societies of this kind there may be in our land, or what in fact constitutes one, antimasonic authorities have not yet informed us. Whether our literary and social clubs, our bank-

ing and trading companies, and those smaller societies which surround the domestic board, come under this description—for they all usually have their secrets—we are left to conjecture. One of these political reformers,* who rank high in the cause, has however, pointed out the Phi Beta Kappa association. He tells us, there is good reason to believe, if not positive proof, that it was formed for the promotion of Atheism!! If these men regard secrecy and confidence to be such serious evils, and talebearing one of the first of virtues, we envy them, neither their morals nor their sensibilities; but would refer them to the following and similar remarks of a man once called wise, 'discover not a secret to another, lest he to whom thou tell it, put thee to shame, and thine infamy turn not away.'

We know the Phi Beta Kappa, only as an association of literary men. We are told on good authority, that all their secrets and obligations might be communicated in one minute: but no matter for this; nine tenths of the most distinguished men, who have received the honors of our oldest colleges, must renounce and denounce the right of keeping a secret, of managing their own business as they think best, or fall under the indignation of our modern reformers. Whether we really need any secret society, is not the question before us; but whether men are to be allowed any discretion in judging and acting for themselves. All secret associations inconsistent with republics! Why, fellow citizens, the very government under which we live has its secret sessions, and our rulers are authorized to keep secret any thing which in their judgment requires it.

This party, not satisfied with denouncing every mason without regard to his private worth or public services, not content with prying into the sacred retreats of retirement and seclusion, profess a rule of action which they cannot comply with, unless they possess more than human discernment. For, if the secrets of an association be their crime, the greater the secrecy the greater the offence. They are therefore bound to visit with their severest vengeance the members of such associations as are secret in the true sense of the word, that is to say, such as conceal their very existence, and which these men can never know to exist, with all the spies and informers they may enlist in their ranks.

Could it be thought, that, after all this alarm on the subject of secret societies, antimasons themselves are guilty of secrecy? But it is even so.—We have been informed on antimasonic authority that they have their spies in the lodges of masons.† The special agent for the management of the Morgan trials, has lately complained, that the Governor of N. Y. has betrayed his secrets.

[To be continued.]

* Moses Thacher.

† Bernard, p. 86.

Three violent antimasonic papers in Pennsylvania have recently stopped for want of support. The papers of that State mention many secessions from that party weekly; and a late Greensburgh Republican contains the letters of six gentlemen, who had been appointed an antimasonic committee of vigilance:—they all explicitly renounce that party, and declare the appellation to be 'but a new name for an old and inveterate enemy of the democratic party.'

MISCELLANY.

AMUSING CURE FOR DRUNKENNESS.

The late Earl of Pembroke, who had many good qualities, but always persisted inflexibly in his own opinion, which as well as his conduct, was often very singular, thought of an expedient to prevent the exhortations and importunities of those about him. This was to feign himself deaf; and under pretence of hearing very imperfectly, he would always form his answer by what he desired to have said. Among other servants was one who had lived with him from a child, and served him with great fidelity and affection, till at length he became his coachman. This man by degrees got a habit of drinking, for which his lady often desired that he might be dismissed. My lord always answered, 'Yes, indeed, John is an excellent servant.' 'I say' replied the lady, 'he is continually drunk, and I desire that he might be turned off.' 'Aye,' said his lordship, 'he has lived with me from a child, and as you say, a trifle should not part us.' John, however, one evening, as he was driving from Kingston, overturned his lady in Hyde Park; she was not much hurt, but when she came home she began to rattle at the Earl. 'Here,' says she, 'is that beast of a John so drunk that he can hardly stand: he has overturned the coach and, if he is not discharged, may break our necks.' 'Aye,' says my lord: 'is poor John sick? Alas, I am sorrow for him,' 'I am complaining,' said my lady, 'that he is drunk, and overturned me.' 'Aye,' answered his lordship, 'to be sure he has behaved very well, and shall receive proper advice.' My lady finding it hopeless to remonstrate, went away in a pet; and my lord, having ordered John into his presence, addressed him very coolly in these words: 'John, you know I have a regard for you, and as long as you behave well you shall be taken care of in my family; my lady tells me you are taken ill, and indeed I see that you can hardly stand; go to bed, and I will take care that you have proper advice.'

John, being thus dismissed, was taken to bed, where by his lordship's order, a large blister was put upon his head, another between his shoulders, and sixteen ounces of blood taken from his arm. John found himself next morning in a woful plight, and was soon acquainted with the whole process, and the reason upon which it was commenced. He had no remedy, however, but to submit; for he would rather have incurred as many more blisters, than to loose his place. My lord sent very formally twice a day to know how he was, and frequently congratulated my lady upon John's recovery whom he directed to be fed only with water gruel, and to have no company but an old nurse. In about a week, John having constantly sent word that he was well, my lord thought fit to understand the messenger, and said, he was extremely glad the fever had left him, and desired to see him. When John came in, 'Well, John,' says he, 'I hope this is about over.' 'Ah, my lord,' says John, 'I humbly ask your lordship's pardon.' I promise never to commit the same fault again. 'Aye,' says my lord, 'you are right, nobody can prevent sickness, and if you should be sick again, John, I shall see to it, though perhaps you should not complain; and I promise you shall always have the same attendance that you have had now.'—'God bless your lordship,' says John, 'I hope there will be no need.' So do I too,' says his lordship, 'but as long as you do your duty towards me, never fear, I shall do mine towards you.'

BOSTON MASONIC MIRROR.

SATURDAY MORNING, AUGUST 21, 1830.

SAMUEL G. ANDERTON.

Some of our readers may think that we have already said enough relative to this miserable wretch:—enough, at least, to counteract whatever influence his infamous lie—his false oath—may have been calculated to exercise over the minds of the simple and credulous. This may be true. We care not a fig for Anderton. He is a miserable drunken scoundrel, incapable of harm, when left to act for himself. It is with the men who have dragged him from his infamous obscurity; from the haunts of the vile and abandoned; who have induced him to forswear himself; and who have voluntarily pledged their own characters for the truth of his false statement; who have, under the sanction of their own names, and after much "research and careful inquiry," declared to the public that the character of Anderton, "for truth and veracity, is such as to render his testimony worthy, fully to be believed." It is the meanness, the baseness and criminality of these men, that we would hold up to public contempt and execration. They alone are answerable to the public for the villany of Anderton. They have taken him under their protection; have constituted themselves his guardians. He is their tool, and they will be held responsible, by the community, for his acts. Whatever he does is done under their direction. He is as much the slave of the antimasonic cabal in this city, as the negro of the South is the slave of his master or owner. In reference to the recent movements at Marblehead, the Albany Record remarks:—"Our readers have not forgotten the infamous humbug, which originated with the Boston Antimasonic Committee, just previous to the Massachusetts Election last spring, and has since been kept alive by the panders of the faction, far and near, under the title of the 'Belfast Murder.' It has heretofore been met, and nailed like base coin to the counter; but the evil spirits who are endeavoring to urge on the excitement, cling to it as their last hold upon the gullibility of poor human nature, and notwithstanding the ridicule which has been heaped upon its contrivers, as well as the indignation expressed by every honest man, at this palpable subornation of perjury, and base attempt to practice deception and fraud upon the public—they are still endeavoring to sustain themselves and the story of Anderton. We see by the last Boston Mirror, that the vessel in which Anderton has been absent for the last four months, on a fishing voyage, had hardly found her moorings at Marblehead, before she was visited by two antimasonic committee men of Boston. These gentlemen with a promptness which would have done much credit to a custom house officer, were even before the owner of the vessel in visiting her; and their poor tool Anderton, had neither been on shore, or been informed of the general distrust in which his perjury was held by the public, before he was beleaguered by these men, whose only object must have been to induce the poor wretch, whose name has been so irretrievably given to infamy and disgrace, still further to increase the load of obloquy which now rests upon him. Haply they were for once disappointed; and instead of having the poor dupe, like an automaton at their control, they were compelled to put their questions in the presence of a third person, who has promptly given to the public the circumstances of the interview."

To the Record we are greatly indebted for the following extract from a BELFAST PAPER. It is proof positive of the villany of Anderton; and it must stamp with infamy and disgrace, the miscreants who have led the miserable wretch on to the commission of the high crime of moral perjury. The Record observes:—"It needed no further testimony to satisfy any man of the plainest reasoning, that this affair was from the very outset a shameless outrage against the moral sense of the community—an open attempt to prejudice and poison, by perjury and deceit, the minds of the weak and credulous, against a particular portion of our citizens. The contradictions and absurdities which have marked the different statements of

Anderton, at once set the seal of falsehood upon the whole affair, and the little effect it might have had, even had it been consistent with itself, was soon lost altogether. An additional and conclusive evidence, however, that the whole affair is a sheer fabrication in all its parts, is to be given to our readers. We have now before us, the BELFAST NEWS LETTER, of May 25, 1830. This paper an esteemed friend has been at the pains to forward us. It contains the affidavit of Anderton, as originally published in the antimasonic papers in this country, and at once pronounces it an absurd and incredible hoax. The following are the remarks of the editor preceding the statement of Anderton as copied from the Philadelphia Sun, an antimasonic luminary.

"We alluded in a paragraph in the last number of the News Letter, to a narrative, which appears in the Sun, a Philadelphia paper, respecting the alleged murder of a William Miller of this town, in 1813, for having disclosed the secrets of Freemasonry. The truth of this narrative has been sworn to by the relator, Anderton, before the proper authorities in America, and is preceded in the Sun by a variety of testimonies as to the unimpeachable nature of his character; but notwithstanding all these corroborating circumstances, WE HAVE GOOD REASON TO BELIEVE THAT IT IS AN ABSOLUTE FABRICATION. WE HAVE REFERRED TO THE FILES OF THE NEWS LETTER, AND WE HAVE HAD THE CORONER'S BOOKS INSPECTED; BUT IN NEITHER THE ONE NOR THE OTHER CAN WE DISCOVER THE MOST DISTANT NOTICE OF THE DEATH OF ANY SUCH PERSON AS WILLIAM MILLER, though the narrator says his body was thrown into the Lime-Kiln-Dock, where it was afterwards found; and that subsequently an inquest was held on it! We, however, insert the story, which, we have no doubt, will be promptly investigated and exposed by the respectable body whose character it impugns."

For the amusement of our readers, and the better to illustrate the principles of the men, who have been engaged in this transaction, and the measures resorted to, we subjoin the report of a "special committee appointed at a numerous convention of the County and Ward committees, from all parts of the city of Boston, and other citizens assembled at Merchant's Hall, (antimasonic printing office,) on the 18th March" last. The committee.

REPORT.

That they have, within a few days past, seen and conversed with several persons of respectability, in the City of Boston, from Belfast, Ireland, who voluntarily state, in writing, to your committee, that they well recollect the fact of Mr. WILLIAM MILLER's murder—that he was a miller by trade—that his body was taken out of Lime-kiln Dock—that it lay on the wharf in the afternoon of the 5th of June, 1813. They state names, reasons, circumstances, &c. They express a readiness to testify that they saw the body themselves, and that hundreds of others saw it—that Mr. Miller was a respectable citizen, and that his death produced a considerable excitement. They well recollect that it was reported in Belfast at the time, that Mrs. Miller said her husband prepared to go to the Lodge the evening before, and as she supposed, went—and also that Christopher Greenlow, or as two of the witnesses call him, Christopher Greenwood, who kept the public house on the wharf at Lime-kiln Dock, said that "Miller came to his house the evening before, and went out again." This man they say was a mason—that the Lodge room was in the third story, and they all agree as to the description of the place. One man says he recollects seeing in a Belfast newspaper the account published, headed "ANOTHER MURDER," in large letters. They further say that several persons were taken up and imprisoned on suspicion, but were afterwards released for want of proof.

Your committee have full confidence in the statements of these persons. They have a good character for truth and veracity, so far as they have been able to ascertain: and your committee consider the testimony given by Mr. SAMUEL G. ANDERTON, corroborated and confirmed in such a manner as to leave no doubt as to its truth.

Your committee further REPORT, that as this subject is understood to be in a train to undergo judicial investigation, they deem it inexpedient, at this time, to give the names of the persons who have furnished the above information, to the public. All which is respectfully submitted.

JACOB HALL,
BENJ. W. LAMB, } Special Committee.
ISAAC PORTER,

Will the committee inform us who those "persons of respectability" are, "who voluntarily state in writing, that they well recollect the fact of Mr. William Miller's murder?" Who is the man that "recollects seeing in a Belfast newspaper, the account published!" Though every material point in the above "report" is false, we are not willing to believe that the committee, at the time of making their report, were certain of their being so. To remove all doubt, however, they should give their authority. If this be not done, the public will hold them personally responsible for the erroneous statement to which their names are affixed. Will they also inform us of the result of the "judicial investigation," referred to in the report?

WASHINGTON AND MASONRY.

In addition to the Masonic Correspondence of General Washington, heretofore published in the Mirror, a Pennsylvania paper furnishes the subjoined copy of an address presented by the Grand Lodge of Pennsylvania to Gen. Washington, and his reply, on the 27th December, 1776—four months and ten days after the publication of his "Farewell Address," wherein he is falsely and basely represented as cautioning his fellow-citizens to "beware of secret societies." It is evident says the Lancaster Journal, that the Grand Lodge did not consider themselves or their principles denounced, or even censured by any thing in the farewell address, as it is spoken of by them in terms of high admiration. The receipt of such an address would be sufficiently indicative of the sentiments of the General on this point, but the reply places the matter beyond all doubt.

DECEMBER 28, 1786.

Yesterday at 12 o'clock, a deputation from the Grand Lodge of the ancient and honorable fraternity of Free and Accepted Masons in Pennsylvania, waited on the President of the United States, when the following address was delivered to him by the Grand Master:—

TO GEORGE WASHINGTON, PRESIDENT OF
THE UNITED STATES.

THE ADDRESS OF THE GRAND LODGE OF PENNSYLVANIA.

Most Respected Sir and Brother:—

Having announced your intention to retire from public labor, to that refreshment to which your pre-eminent services for near half a century have so justly entitled you, permit the Grand Lodge of Pennsylvania, at this last feast of our evangelical Master, St. John, on which we can hope for an immediate communication with you, to join the grateful voice of our country, in acknowledging that you have carried forth the principles of the Lodge into every walk of your life, by your constant labors for the prosperity of that country; by your unremitting endeavors to promote order, union, and brotherly affection amongst us; and lastly, by the views of your Farewell Address to your brethren and fellow citizens; an address, which, we trust, our children and our children's children will ever look upon as a most invaluable legacy from a friend, a benefactor, and a father.

To these our grateful acknowledgments (leaving to the impartial pen of history to record the important events in which you have borne so illustrious a part) permit us to add our most fervent prayers, that after enjoying, to the utmost span of human life, every felicity which the terrestrial Lodge can afford, you may be received by the Great Master Builder of this world, and of worlds unnumbered, into the ample felicity of that celestial Lodge, in which alone distinguished virtues and distinguished labors can be eternally rewarded.

By the unanimous order of the
Grand Lodge of Pennsylvania.

Dec. 27, 1796. WM. MOORE SMITH, G. M.

To which the President was pleased to reply.

Fellow Citizens and Brothers of the Grand Lodge of Pennsylvania:—

I have received your address with all the feelings of brotherly affection, mingled with those sentiments for the society which it was calculated to excite.

To have been in any degree an instrument in the hands of Providence to promote order and union, and erect upon a solid foundation, the true principles of government, is only to have shared with many others in a labor, the result of which, let us hope, will prove, through all ages, a *Sanctuary for Brothers and a Lodge for the Virtues.*

Permit me to reciprocate your prayers for my temporal happiness, and to supplicate that we may all meet hereafter, in that eternal temple, whose builder is the Great Architect of the Universe.

GEORGE WASHINGTON.

In addition to the above, the Journal adds the following account of the meeting of Gen. Washington with the Alexandria Lodge, in April, 1797, on his retirement from the Presidency; and gives the address and reply, together with toasts drunk on the occasion, and asks attention to the toast of Gen. WASHINGTON—"THE LODGE OF ALEXANDRIA AND ALL MASONS THROUGHOUT THE WORLD." Comment is unnecessary.

Alexandria, April 4, 1797.

In consequence of an invitation from Ancient York Masons, of the Alexandria Lodge, No. 22, to Gen. George Washington, he joined the Brethren on Saturday last, when the following address was delivered, to which he made the subjoined reply. After which the Lodge went in procession from their room to Mr. Albert's Tavern, where they partook of an elegant dinner, prepared for the occasion, at which the utmost harmony and unanimity prevailed.

ADDRESS.

Most respected Brother:—

The Ancient York Masons of Lodge No. 22, offer you their warmest congratulations on your retirement from your useful labors. Under the supreme architect of the Universe, you have been the master-workmen in erecting the Temple of Liberty in the West, on the broad basis of equal rights. In your wise administration of the government of the United States for the space of eight years, you have kept within the compass of our happy constitution, and acted upon the square with foreign nations, and thereby preserved your country in peace, and promoted the prosperity and happiness of your fellow citizens. And now that you have retired from the labors of public life, to the refreshment of domestic tranquility, they ardently pray that you may long enjoy all the happiness which the terrestrial Lodge can afford, and finally be removed to that Celestial Lodge where love, peace, and harmony, forever reign, and where Cherubims and Seraphims shall hail you Brother.

By the unanimous desire of Lodge No. 22.

JAMES GILLIES, *Master.*

GEN. GEORGE WASHINGTON.

REPLY.

Brothers of the Ancient York Masons, of Lodge No. 22.

While my heart acknowledges, with brotherly love, your affectionate congratulations, on my retirement from the arduous details of past years, my gratitude is no less excited by your kind wishes for my future happiness.

It has pleased the Supreme Architect of the Universe to make me an humble instrument to promote the welfare and happiness of my fellow men, my exertions have been abundantly accompanied by the kind partiality with which they have been received—And the assurance you give me, of your belief that I have acted upon the square in my public capacity, will be among my principal enjoyments in this Terrestrial Lodge.

G. WASHINGTON.

TOASTS.

1. Prosperity to the most ancient and honorable craft.
2. All those who live within compass and square.

3. The Temple of Liberty—May its pillars be the poles, its canopy the heavens, and its votaries all mankind.

4. The virtuous Nine.

5. The United States of America.

6. The Grand Master of Virginia.

7. All oppressed and distressed—wherever dispersed.

8. Masons' wives and Masons' barns, and all who wish to lie in Masons' arms.

9. May brotherly love unite all nations.

BY BROTHER WASHINGTON.

"THE LODGE OF ALEXANDRIA, AND ALL MASONS THROUGHOUT THE WORLD"

After he had retired.

Our most respected brother George Washington—was drunk with Masonic honours.

"From the foregoing it is evident that through life Gen. Washington entertained the most favourable opinion of masons and masonry, and as it is a fixed and unalterable canon of the institution, that 'no mason can be interred with the formalities of the order, unless it be by his own special request,' communicated to the Master of the Lodge of which he died a member, foreigners and sojourners excepted," it is beyond a doubt that, as General Washington was buried with masonic honours, it must have been "by his own special request;" thus manifesting to the world, that in death he entertained the same favourable sentiments of the order which he had expressed and exhibited in his conduct thro' life."

For the Mirror.

MR. EDITOR,—I am neither Mason or Antimason, or rather I was not a few weeks since, but was among that number of the community here who quietly regarded the excitements at a distance as results of political or personal feeling, and, as the attempted bustle in this place was any thing but effectual, I rejoiced with the many, that our city had shown herself unmoved by the petty restlessness of such a lame minority, and still had sustained for herself what the light of education always bestows, a cool discrimination amidst such impassioned attempts. These abortions then appeared to me as such generally are, a half formed senseless thing, brought into the world without stamen, without vitality, without any sources of existence, an attempt

"Ex fumo dare lucem."

But at this time I was induced to visit an expose of Masonry, at Boylston Hall, by one Allyn, and was there with many who anticipated some outrageous transactions or silly ceremonies, but like many I returned with feelings solemnized at the development of the conferring of the Templar's Degree. It was impossible to extort a smile from the audience, except that of contempt for the dreadful atrocity of him, who had trampled on oaths so awful, who by so doing, must, in the minds of all unprejudiced persons, have sacrificed all principles of shame or character. I am not more acute on such points than others, but I must say, that the man who could do as that man did that evening, I should shun more than the midnight assassin or robber.—He used the vile and miserable subterfuge, "that he is ready to pay the poor penalty of his body," and adds, "let them come legally and demand it." But how will he pay the penalty to his God whom he so solemnly invoked to bear witness to his vows? Could he look any man in the face who then witnessed his expressions, as an honest man should? how can he even dwell for a moment on that hour when he shall be called to the scrutiny of the all seeing, the penalty of whose judgments he, on taking his masonic oaths, so directly called upon his head.

Yes, Sir, let him make such proselytes as those who that evening upheld him in his blasphemies, as an Antimasonic Committee; but fear not, a host of such as I there saw would be no addition to any association, such means must be followed by corresponding effects. There was one who witnessed this scene with no prejudiced eye, who became a convert, not to their purposes, but to the merits of that Institution of which he trusts ere long to become a more intimate admirer.

MERCATOR.

EXPULSION.—At a special meeting of Eden Lodge, holden in Ware, Mass. July 19th, 1830—The following preamble and resolution were unanimously adopted.

Having ever been taught that Masonry inculcates the strictest observance of truth, faithfulness, honor and honesty; fidelity to our country and obedience to its laws; and having painful yet convincing evidence that Benjamin Paige has been guilty of grossly violating his Masonic obligations, in these and many other respects, thereby rendering himself unworthy of our confidence and fellowship: therefore,

Resolved, That our duty as Masons requires us forthwith to expel him from this Lodge, and cut him off from all the rights and privileges appertaining thereto. Whereupon voted, that the Master of Eden Lodge give notice hereof to the Grand Lodge of Massachusetts, and cause a copy of the foregoing, together with this vote, to be published in the MASONIC MIRROR, that all persons interested may take notice and govern themselves accordingly.

Per order,

SAMUEL PHELPS, *Master.*

Attest, J. BOSWORTH, *Secretary.*

VERMONT.—The editor of the Chelsea Advocate, in a political talk with his readers, has the following remarks. The antimasons, during the past year have laboured with a zeal and industry worthy of a better cause. They have literally encompassed sea and land in order to make one proselyte. We can think of nothing which compares to the excitement against masonry, except the visionary schemes preached up by Peter the Hermit, during the crusades, for the recovery of the holy sepulchre. The antimasons have fully supplied the state with county, town, and school district committees. These have received their instructions from the state committee, to give no support to a candidate unless he avows himself to be a thorough going political antimason!—This code of proscription is but a shade or two removed from that which has given such an infamous notoriety to the Inquisition of Spain and Portugal. That the excitement is on the decline, we have reason to believe. It has passed its meridian, and is fast hastening towards the "receptacle of things lost on earth." Many who joined the party in its early stages, were doubtless actuated to the step by motives purely honest; they have since discovered that the excitement has not so much at heart the destruction of the order, as the leaders have for their own personal aggrandizement. This is apparent to every reflecting man.

LYNN MINERAL SPRING.—For a "Summer retreat," we know of no place in this State, possessing equal advantages with this establishment. The house has been recently repaired and improved, and is in the best order.—"The salubrious qualities of the waters of this celebrated Spring—the beautiful Pond adjoining the House, abounding with Fish of various descriptions, and surrounded by the most romantic scenery—a fine Sail Boat, and every convenience for fishing—a Bathing establishment on the margin of the Pond, where the cold or warm bath may at any time be taken—the pleasant situation of the House, with its comfortable and well furnished apartments—are attractions for those in pursuit of health or recreation, which are rarely exceeded, if equalled in any part of the country."

TO CORRESPONDENTS.—An interview with "Mercator" would be gratifying to the editor of the Mirror.—His proffered kindness is acceptable.

"A subscriber" has our thanks for his friendly hint. The subject shall receive early attention.

[P] Francis Granger has been nominated by the antimasonic party, for Governor of the State of New York. The Boston Centinel says: "In this contest the Antis and the Clay party of New York will heartily co-operate!"

A black fellow, oppressed by heat, lately sat down upon the door step of a shoe store in New York. On rising, he felt so much better, that he carried away three pair of shoes, without distressing himself.

THE WREATH.

SYMPATHY.

A Knight and a lady once met in a grove,
Whilst each was in quest of a fugitive love;
A river ran mournfully murmuring by,
And they wept in its waters for sympathy.

'O never was knight such a sorrow that bore!
'O never was maid so deserted before!
'From life and its woes let us instantly fly,
And jump in together for company!'

They searched for an eddy that suited the deed—
But here was a bramble and there was a weed;
'How tiresome it is!' said the fair with a sigh;
So they sat down to rest them in company.

They gazed on each other, the maid and the knight;
How fair was her form and how goodly his height;
'One mournful embrace!' sobbed the youth, 'ere we die!
So kissing and crying kept company!

'O had I but loved such an angel as you!
'O had but my swain been a quarter as true!
'To miss such perfection how blinded was I!
Sure now they were excellent company!

At length spoke the lass 'twixt a smile and a tear,
'The weather is cold for a watery bier;
When summer returns we may easily die—
Till then let us sorrow in company.'

MISCELLANY.

MECHANICS.—It is gratifying to witness the progress of good sense in the just estimation formed of the worth and importance of the mechanical classes in this country. While the unmeaning phrase of gentlemen, (which so many have aspired after to their ruin) has become degraded to designate every useless fellow who lives by any means save honest labour; that of *mechanic* has been elevated to its true rank, as being appropriated to really one of the most independent and upright classes in society. An intelligent mechanic carries his capital in his head and hands, and even misfortune cannot deprive him of it. The man of wealth is wholly dependent for his consequence upon his money, which is daily liable to be wasted by his own folly, or lost by vicissitudes. The mechanic has only to avoid that one great destroyer, the spirit of an evil that enters men's mouths to steal away their brains, and with industry and health, he never can be otherwise than independent.

In this country the mechanics as a body hold the balance of power, and they have only to act on independent grounds to insure their legitimate influence being felt in society. The progress of information among them is steady and rapid. Associations throughout the country, are shedding upon them the lights of science. To them we must look, in a great degree, for the preservations of our institutions, our religion and public morals. Let every mechanic duly consider this, and take care how he throws away or perverts his influence, as a member of the whole, or bring a reproach upon the body. Let him beware of infidelity or a single approach to the fashionable vices that degrade too many, affecting to be of the highest order, to the level of the vilest.

THE FATE OF KINGS.—In the island of Great Britain we now instance in the royal line of Stuart, a race as steadily unfortunate as ever was recorded in history. Their misfortunes continued with unabated succession, during 390 years.

Robert III. broke his heart because his eldest son Robert was starved to death, and his youngest, James, was made a captive.

James I. after beheading three of his nearest kindred, was assassinated by his own uncle, who was tortured to death for it.

James II. was slain by the bursting of a piece of ordnance.

James III. when flying from the field of battle, was thrown from his horse, and murdered in a cottage, into which he had been carried for assistance.

James IV. fell in Flodden field.

James V. died of grief for the wilful ruin of his army at Solway Moss.

Henry Stuart, Lord Danley, was assassinated, and then blown up in his palace.

Mary Stuart was beheaded in England.

James I. and VI. died not without suspicion of being poisoned by lord Buckingham.

Charles I. beheaded at Whitehall.

Charles II. was exiled for many years.

James II. lost his crown, and died in banishment.

Anne, after a reign, which though glorious, was rendered unhappy by party disputes, died of a broken heart, occasioned by the quarrels of her favorite servants.

The posterity of James II. have remained wretched wanderers in foreign lands.

BOBTAIL.—It is related of the eccentric Lorenzo Dow, that preaching in a place on a certain occasion, where he was informed the people were so regardless of good order as to be in the habit of going out before the meeting was dismissed, he commenced his sermon in the following manner:—"What a multitude of people are collected here; I suppose of all classes, rich and poor, high and low, learned and ignorant, *rag, shag and bobtail*. You are all strangers to me. I don't know one of you from another, but I shall call the first one that goes out before meeting is dismissed, *bobtail*;"—No one being willing to be called by that name, they all remained attentive hearers for two hours. Happy would it be for some other places if there were no *bobtails*.

"HANG HUGH PETERS."

"After the restoration of the Stuarts, Charles, and several of his ministers and courtiers, were sitting one day, at their wine, regaling themselves with the thought of the recovery of their power, and making merry over the fate of their poor regicides, and republicans. "Well we've made cracking work with them," said one; "we've hung lawyers, doctors, generals—we've hung every thing but preachers." "What," said Charles "hav'nt we hung a preacher? That wont do; they were at the bottom of it; we must hang a preacher." "Well, who shall we hang?" said a third. "Why there's Hugh Peters," said Charles, "**HANG HUGH PETERS.**" The order was executed. When Mr. Peters came to America, he found the colonists suffering from an entire depression of trade and business, and a great scarcity of money—a state of things resulting from the circumstance that they had nothing to export, in return for supplies received from the mother country. He instantly devised the remedy. He travelled through the settlements, producing, as Winthrop calls it, "a public frame of spirit," and raised, by contribution, here and in England, a sum of money, by means of which the people were enabled to construct and fit out vessels, which by his direction were en-

gaged, then for the first time in the fishery; to erect mills, to establish, suitable manufactories, to plant hemp, and to raise many articles before unthought of. He told them that when they had cured their fish, and sawed their timber, and perfected their fabrics, and gathered in their harvest, they must put all that remained after their wants were supplied, into their vessels, and send them to the Southern settlements, to the West Indies, and wherever else they might find a market.—Thus, by the profits of these coasting and circuitous voyages, he enabled them to restore the balance of trade with the parent; thus, he brought back again the benefits of a circulating medium, and laid the foundations of the commercial maritime and internal prosperity of New England.—He introduced the implements of several of the mechanic arts, and by extending the division of labor, multiplied the comforts and accelerated the refinement of society. This does not look like the enthusiasm of the fanatic. It exhibits the sober judgment of the wise citizen, the profound reflection of the practical statesman."—*Letters by Rev. Mr. Upham, of Salem, Mass. on the character of Hugh Peter's.*

Travelling in the Air!—At the last sitting the Academy of Sciences in Paris, a paper was read on 'the means of navigation in the air.'

THE ESSAYIST.—This little semi monthly has reached its 20th number. It is designed for the encouragement of young writers. The following is from the pen of the editor, Mr. G. W. Light.

On seeing a group of Swiss children, following their parents through one of our crowded streets, full of merriment.

Are ye coming down the mount
Towering high in Switzerland—
Are ye walking by the fount
Gushing from the crystal sand?

Are ye walking by the lake
Reflecting heaven 'neath the hills,
Where the sparkling rivers break,
Greeted by a thousand rills

As they wander to the sea
Through the woodland, by the plain,
Flowing onward merrily,
Till they mingle with the main?

Or are ye on a foreign shore,
Treading o'er the stranger's land;
Asking pity at his door—
Say—where are ye, little band?

With your sisters now ye walk
Through the streets in merriment,
And with bosoms free ye talk
As if *homeward* ye were bent?

Think ye that your parents are
All ye need upon the earth;
Can ye leave your home afar,
And maintain your bosom mirth?

Wish ye not to see the hills
Whose tops are bathing in the sky—
Watch the leaping golden rills
While the sun is burning high?

Can I look upon ye, boys,
And not drop a single tear,
When the music of your joys
Strikes upon my startled ear?

Ye are like the stars of day—
Dimmed not, though the stranger's sun
O'er the heavens wheels his way—
Smiling—each a happy one!

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WILLIAM HENRY CLARK, PRINTER.

From the Hampshire Sentinel.

TO REV. DAVID PEASE,

RENOUNCING MASON, ANTIMASONIC LECTURER, &c.

No. 4.

You *graciously* informed your audience, that you were apprized of the conspiracy to kidnap Wm. Morgan, and transport him into Canada, or put him on board a British Man of War, sometime previous to his abduction. You even went so far as to give the name of your informant. I say you imparted this information *graciously*, because I suppose, it is not *expected* even of an antimasonic lecturer, *for hire*, that he should *damn himself* to everlasting infamy by his own confessions. This was, however, probably a *popular* lure, for it would seem, that, the more infamous a man renders himself, the more he is esteemed by this party. The retiring Mason, who withdraws himself privately from the society, and refuses, for reasons best known to himself, to communicate with the fraternity, receives none of their respect, but is treated with rudeness and contumely. He must renounce, he must divulge, he must endorse the ten thousand slanders in circulation, he must assume the attitude and weapons of hostility to his best friends, the *rare virtues* of treason, moral perjury, studied vituperation, and frontless impudence must cluster thickly over and around him, before he can expect to receive their especial patronage and hearty support. You, Sir, are not deficient in shrewdness of a certain sort, and perhaps your sagacity suggested this precious confession, as a means of reaching the pockets of your generous audience, which it seems, were pretty liberally emptied in your behalf. Your zeal in this *highly patriotic and disinterestedly benevolent cause*, is almost equal to your former clamorous and blustering zeal in behalf of Masonry. And had you any honorary degrees at your disposal, you might, perhaps, enlist the ladies as strongly in your favor, and acquire again for yourself the distinguishing epithet of *sugar Pease*. Now, Sir, in all soberness, let me inquire, why, in the name of God, who will judge us, you did not sound the alarm, and publish abroad this information, and save your country from this foul disgrace, and a fellow citizen from ruthless violence? Why retain it in your own reverend bosom, festering at your heart? Did you approve the object? Did you sanction the means used to effect it? Did you aid by your counsel and advice, as well as assist the conspirators by refusing to expose them? Your answer will be, "I was bound by my obligations to secrecy; I 'groaned' over this information, I 'wept in secret,' I 'could not sleep nights,' yet the awful penalties of my oaths wrapt my tongue in silence." How happens it that you can so *comfortably* tell all these things now, and with an air of triumph? What obligations! It is your bounden duty both as a Mason and as a man, to prevent the commission of crime. I defy you to put your finger upon the chapter and verse of any *masonic obligation*, that requires the concealment of crime, or of conspiracy to commit crime. What obligations restrained you? It was your duty as a good citizen to prevent a breach of the peace, and as a christian minister to have used your influence with your headstrong brethren, to prevent their engaging in scenes of riot and bloodshed. Ah, but

I was bound to keep a brother's secrets as my own. Admit for my present purpose that you were so bound. Was this disclosure of the fact of an organized conspiracy to kidnap, and, perhaps, to murder a fellow citizen, a personal secret of a brother? Even your wonderful tact at inventing apologies and pretences will fail to satisfy the public, that any thing else than personal secrets are intended to be kept. How perfectly easy would it have been for you, consistently, with the strictest construction of your obligation to preserve a brother's secrets as your own, to have informed the unhappy Morgan, or his friends, of his intended fate, and have retained the source of your information a profound secret? Had you been disposed, how easily could you by letters, or a personal interview, have prevented the consummation of this foul conspiracy against the rights of a citizen? This, permit me to say, it was your *masonic* duty to have done, for you are bound to apprise a brother of approaching danger. This, every *honest* man would have done. He would not have contented himself with "weeping in secret," but would have proclaimed it aloud and afar. He could not have remained quiet, secretly consenting to this atrocious outrage. Is it true, Sir, that you were so informed from a credible source? Did you believe the information? I know you so affirm; but I am extremely loth to believe it. Was it not an afterthought? *Intur nos*,—did you not think it would be a fine embellishment of your *story*, and be well calculated to awaken the prejudices, and gratify the whims of your enlightened hearers? Can it be, that you were, indeed, apprized of the conspiracy? Is it possible, that the anointed apostle of peace can calmly witness the preparations for murder, and cheer on the perpetrators by his ghostly smiles and countenance? Is it possible, that the herald of salvation can witness the organization of a ruffian band, and hear them disclose their nefarious designs, and still hold his peace? Sir, I take you at your word—the mildest construction that can be put upon your confession, viz. that it proves you an accessory before the fact, and in establishing the fact that Morgan was murdered, you so far establish your own guilt as accessory. I heartily congratulate the fraternity on your secession. The only regret I feel, is, that you did not come out of it sooner, before it had fed, and clothed, and sustained you. Would to God, that every other member of the institution, if any such there be, who is an approver of murder, a concealer of conspiracies, or an abettor of crimes of any sort, would follow your example, and publicly secede, and, if he please, become an itinerant slanderer of the worthy members who remain. The party, of which, you are a leader, has need of such worthies. Your front rank is becoming thin. The Rev. Mr. Sanbourn has followed throughout strictly the example of his illustrious prototype, and hung himself. The two Greys, father and son, of 'Le Roy Convention memory, are condemned for murder. Dr. Wolf, the famous lecturer, and bosom companion of H. D. Ward, is qualifying himself for further usefulness in the Connecticut State Prison, convicted of the truly *antimasonic* crime, a rape on the person of a deaf and dumb girl. The illustrious St. Green is sweetening his disposition by inhaling the odours of putrescent eggs. I might add to this catalogue other distinguished names, but I forbear, from respect to my readers. Now, Sir, show me, if you can from among the whole number of Masons, during the long existence of the society, as much infamy and guilt as is embraced in the above catalogue. Taking into the account, the legitimate consequences of the excitement you

and your coadjutors occasion, the malignant aspersions, the damning falsehoods, the cold and cruel scandals, and the dark designing insinuations, and you cannot deny, that antimasonry, during its short reign, has done infinitely more mischief than Masonry ever did, or ever will. Masons, it is true, with shame I acknowledge it, were guilty of the atrocious outrage on Morgan. The Rev. David Pease and S. D. Green, testify of this fact, and confess, furthermore, that they were duly apprized of the intentions of the conspirators, and very *honestly* and *honorably* kept it a perfect secret. What illustrious patriots! You even eclipse Arnold's glories. What distinguished saints! You throw the merits of Simon Magus far into the back ground, and become proud compeers of Judas, and rivals of his high honors.

In taking my leave of you, Sir, at this time, permit me to introduce you to your late audience, as an accessory, by your own confession, to the Morgan outrage. How dare you raise to heaven the suppliant eye, while the dark stains of this guilt are upon your conscience, and black drops of Morgan's blood upon your skirts. You say your neck has been disgraced by the cable-tow of Masonry: if your confession be true, it might well be *honored* by the cable-tow of justice.

Was it Demas' fault that influenced your secession? Was it that that occasioned your late visit. I should think that no ordinary cupidity could have induced you to stand up among your former acquaintance, and pour out the slanderous ebullitions of your bile against your benefactors. You say your Master left you while a Mason. It is to be presumed that you found him again, "for like the swine that was washed, you have returned to your wallowing in the mire." I hope the Master you now serve will leave all Masons, leave them both now and forever; Beelzebub, the father of lies, and the friend of traitors, and the patron of conspiracies, and the promoter of excitements, has neither my love, nor respect, nor veneration.

Yours, &c.

ROYAL ARCH.

EXTRACT

From an Address delivered before Constellation Lodge, at Dedham, Mass. on the 24th of June, 1829, by NAHUM CAPEN, Esq.

Antimasonic writers, pretend to remember with feelings of respect and veneration, the distinguished members of our institution. They '*do not forget* that Washington was of our order'—they '*do not forget*, that Franklin, Warren, Lafayette, Gridley, and Clinton were of our order'—Good Heaven! what evidence is there that they '*do not forget*? Do they not revile what Washington considered was designed 'to promote the happiness of the human race,' and encouraged, by establishing lodges in the tented field? Do they not ridicule that institution in which our illustrious Franklin was actively engaged, and, according to the records of the Grand Lodge, was the most constant and punctual member ever known in this country? Do they not cry 'murder' and 'treason' against that institution of which Lafayette said, 'from its harmony and respectability throughout this country it might well be regarded as affording an important pillar of support and union to its free institutions, and happy form of government?'

Having these examples, and many others of the same

character and weight constantly before them, of what avail are these exceptions? Is he less a murderer who speaks with a smile, before he stabs? *If they honor so much these men, whose names they utter with such profound respect, heaven grant they may also soon be brought to honor their principles.*

Claiming that candor which is due from one man to another, and the exercise of that reason which is naturally dictated by self-respect, I appeal to those who are not of our order.

Do you object to the principles of masonry? they are the principles contained in the book of God. Do you object to masonic obligations? they are but vows to heaven, that we will faithfully answer the requirements of justice, charity, and benevolence. Do you dislike our forms and ceremonies? we are bound to preserve them unchanged, for the security of our privileges as Masons, and against the intrusion of impostors. Do you object to our badges and jewels? they are but the keys to our treasures, and masonic emblems of duty. Do you object to the elegance of our halls, or the richness of our dresses? operating upon the associating principle of the mind, they have a tendency to give a pleasing character to the exercise of the christian virtues. Do you object against the secrets of the institution? first, know the secrets and their use, and then you would see the importance of preserving them. The secrets of our institution constitute its peculiarities, and to these are to be attributed its permanency and usefulness. Do you doubt that the human heart is of vital importance to the existence of man? And are you so lost to reason as to suppose that their importance would be increased by dissecting it and exposing its facts to the gaze of the world? The same important relation which exists between the human heart and the body exist between the secrets of masonry and the Institution. Do you object to its charity being confined to its members? Would you have us, by engaging to do too much, be able to do nothing? It is not sufficient to silence this objection, forever, that there is not, on the face of the habitable globe, an institution (save that of christianity) dispensing one hundredth part so much for the relief and happiness of man? And aside from this, are not your masonic neighbors as liberal to the contribution box as you are? Shame, shame, on this unfortunate disposition to envy! And, 'though last, not least,' do our fairer friends complain that they are debarred the privileges of initiation? the duties, peculiar to every station to which you are liable to be called, render it unexpedient for yourselves and the institution. Be assured, however, could you but know the masonic provision for your protection, reputation and happiness, your characteristic perseverance would induce your fathers, brothers, husbands, and friends to entitle themselves to the knowledge of masonry, to study its principles and practice them.

In the language of another, 'I would ask you my auditors, for I address those capable of judging, whether it is not in your opinion more probable that these enemies of masonry, who are now so furious, in this moment of excitement, are wrong, *absolutely wrong*, in their conjectures, suspicions and denunciations, than that so many great and good men, patriots, christians, philosophers, statesmen and scholars, should have attempted to deceive the world through so many ages and nations, and that too, without any possible object? Could saints, and cardinals, kings, bishops, philosophers, republicans, philanthropists, and men of good, strong common sense in every walk of life, from the humblest to the most elevated, be wrong, be wicked, traitorous, and murderous, and the sagacious never yet have found it out, until within two years past? And then the discovery be made by those who never were known for having discovered any thing else.'

That the tyrant should condemn masonry, for its equalizing power; that the bigot should decry it heresy and treason, for its liberal influence; that the bad should revile it for its moral corrections and restraints; that the superstitious should fear it, from a perverted construction of its mysteries, is not strange, as they are all actuated by motives of selfishness and governed by prejudice and passion. But, that honest and good men; men who before

have been respected for their charitable and benevolent designs and deeds; men who have been justly esteemed candid and reasonable in their opinions and judgments, should declare hostility to an Institution, whose grand object is the best good and happiness of the human race, is to me, truly strange and unaccountable.

That they should denounce all connexion with a neighbor, a friend, a brother, or a father, with whom they have passed their days of infancy, shared their sports and privileges, and entered upon the labors and cares of manhood, because he is a member of the oldest and one of the most respectable Institutions in the world! To be willing to slander and detract from its merits; to persecute and stigmatize its members, because a few individuals of malicious character, and self-condemned perjurers, have set the example!

Could you but see the good Mason treading his round of duty, 'dispensing charity, protecting chastity, and facing the proud in defence of the humble; kindly sustaining the feeble, guiding the blind; feeding the hungry and clothing the naked, raising up the trodden down, and being a father to the orphan; refreshing and informing the stranger, guarding the altar, protecting the government, encouraging wisdom, loving man, and adoring God!'—your sad delusion would be seen, and the tongue, that now gives utterance to malice and reproach, would speak in tones of admiring approbation.

Brethren and Companions, now that the enemies of our order are in motion against us, the eye of the world is turned upon your conduct. Be firm, and steadfast; act in accordance with the masonic principles of charity and forbearance, and remember the worthy example of the venerable Molay, who, before he would turn traitor against an innocent institution of which he was a distinguished member, submitted to death with all its horrors by fire.

If the son of God, holy, pure, and free from all reproach, found traitors to his cause, is it strange that we, full of imperfections and errors, should find men, untrue!

What though the storms of passion and the poisoned breath of slander assail us, we remain unmoved; storms and darkness may for a while obscure the fair face of day, but,

'The sun, brighter bursts from the cloud,
When the tempest is swept from the sky.'

Be true to yourselves, be faithful to your institution, and you will sustain the principles of justice, and fulfil the commandments of heaven.

PITTSBURGH, (Penn.) July 28.

MASONIC HALL. On Monday, the new Masonic Hall in this city, was thrown open for the first time, for the admission of the fraternity. It was the day appointed for its dedication, and the numerous assemblage of citizens evinced the interest and curiosity which the event excited. The procession was larger than any that ever convened in this city. Members of the institution attended from Wheeling, Steubenville, Beaver, Washington, Brownsville, Butler, Meadville, Blairsville, Kittanning, &c. &c. and swelled the numbers beyond what had been anticipated. They assembled at 11 o'clock, formed in procession, and marched to the methodist meeting house. When arrived at church, the ceremonies opened with prayer by the Rev. Mr. Brown; after which Judge Shaler delivered an address, which received the highest commendation from all who heard it. After the procession and ceremonies had concluded, the members partook of a sumptuous entertainment, served up in a splendid style at Mr. Bond's Assembly Room.

"Employment is the guardian of female innocence; do not allow women to be idle; Let them be the first dressed and the last undressed all the year round."

"The pearls and precious stones, the silk and glory with which a coquette so studiously bedecks herself, are as transparent varnish, which make all their defects the more apparent."

OBITUARY.

Died in Chelsea, Vermont, on the 11th inst Mr. RALPH HASFORD. The following remarks were made at the grave of the deceased.

I am directed by the relatives of the deceased and by the Masonic Society to which he belonged, to express to you their thanks, for the respect you have this day shown to his memory.

And especially am I directed to present their warm acknowledgements, to those who with affectionate solicitude watched over him in his sickness; endeavoured to alleviate the sufferings they could not remove; and made his dying couch

"Feel soft as downy pillows are."

Few individuals within the compass of our acquaintance, have been the subjects of as deep and extensive a sympathy as our deceased brother. The anxious inquiring look, and the constantly repeated question, showed how earnestly his recovery was desired by all classes of our people.—Indeed, it is rarely the case, that an individual at his age is connected with the community by such strong and numerous ties. His family connections were unusually extensive and respectable. The public at large had expressed their entire confidence in his integrity and his worth; and the masonic society beheld in him a member who would have exposed his breast to the storm, if the arrows of calumny had been levelled at the institution ten fold thicker than they have ever yet been. On his dying bed, he gave his solemn testimony to the truth and purity of the masonic principles.

Yet, with all the generous and ardent energies of his character; with a keen relish for all the rational enjoyments of life; and notwithstanding all the anxiety of his relatives, of his masonic brethren, and of the public, our brother and companion has descended to the grave. And the examination of his body since his decease, has shewn, that for a long time, the arrows of death must have been fastened in his vitals. While he was yet unconscious of disease—while he was forming his plans for future life—or ardently engaged in their execution,—relentless disease has undermined the organ essential to life. And no doubt, many of us, who are counting on the enjoyment of long life, are the subjects of some lurking disorder, that will soon be developed, and that will not cease its ravages, till it has reduced us to the condition of him, whom you have now consigned to the earth. A striking admonition, that "in the midst of life we are in death."

But my brethren, our departed friend has left to our affectionate sympathy, a widow, and an orphan infant.—A widow, whose whole powers of thought and feeling must as yet be unequal to appreciate her irreparable loss—and an infant, who is ignorant that it has sustained any loss.—*Poor innocent!* it never can know the extent of its misfortune.

You cannot at present comfort these mourners. The world is, to this widow as one wide unpeopled desert. It is to her, as if the whole human family had descended before her eyes into one vast sepulchre. *Her world is dead*, and buried. But the time may come, when these sorrows may admit of some amelioration. And then, the certain knowledge that the friends of her husband are her friends; that those who were bound to him by the most solemn ties, are bound by ties equally solemn, to befriend her, and her fatherless child will, be a balm to her wounded spirit. The blessings of Providence on the exertions of the deceased, has placed these objects of your benevolent sympathies in a situation in which they will not be likely to need the pecuniary relief which we are bound to administer to the needy.

But there are other duties, which we owe to the widow and the fatherless, and for the performance of which our vows are registered in Heaven. And God so judge you, as you perform those duties. No part of masonic duty is more strongly enjoined than that which relates to our conduct towards the widows and the orphans of our brethren. Let us hope, that in this case, these injunctions will not be disregarded.

CONVENTIONAL CORRESPONDENCE.

LETTER IV.

TO JOHN D. WILLIAMS.

ONE OF THE SUFFOLK MEMBERS OF THE ANTIMASONIC STATE CONVENTION OF MASSACHUSETTS.

SIR :

Your Conventional friends not having acceded to you any title in your 'Abstract of Proceedings,' I was at some loss as to the style of address properly due you, but have determined to use the unadorned simplicity in which you appeared on that occasion. The fact is, perhaps, worthy of remark, especially as you are deemed not unworthy of notice. There are so few persons, deserving such consideration, on the list where you appear, by courtesy of rank, as leader, that, for the credit of old Suffolk, one can hardly pass you without a nod of recognition, particularly after having glanced over a column of names as little known to the intelligent part of our community, as they are to honest fame.

In practising on your credulity, and enlisting you into the ranks of a faction, there is more of selfish design than your self love will permit you to comprehend. Had you been a *poor man*, you would not have been honored by being placed at the head of the list of delegates for Suffolk County. The *honorable* names that succeeded yours would not have been thrown into the shades of a lower rank for even the fairest integrity and highest intelligence connected with honest poverty. The design of this artificial arrangement may have escaped your observation, but the fact could not. It was so flattering to yourself esteem, that you permitted yourself to stand primary in the catalogue that puts your *titled friends* in secondary consideration. The result for bidding for places would, probably, have produced the same pecuniary amount, unless the gratuity of the honor has been more amply repaid by gratuities of a more substantial form.

The cost of your honors might afford some curious comments on the force of ambition, and some curious speculation for a metaphysical inquirer. And yet, it is said you are not an ambitious man. But to be insensible to flattery you must be immeasurably above or below all the ordinary qualities of humanity. To you, the temptation was novel: the honor not to be resisted. The avowed object of the combination was probably met, on your part, by some predisposing influences. Your personal feelings could therefore be gratified. I impute to you none of the *external influences* that might be put in operation. But such influences have been abroad; from the *political orator* who boldly violates the ordinary observances of life, by his inflammatory harangues, down to the *needy mountebank* who retails his buffoonery for a precarious emolument. I would not willingly name you in such a connexion, as you have a reputation, it is said, beyond such influences. This would be discreditable to your integrity. The supposition that you might be influenced by the distinguished honor before alluded to, would merely render questionable the soundness of your discretion: a distinction as great as between a crime and a folly. The voice of your fellow citizens cheerfully deny for you the former, although they will not acquit you of the latter.

You will, probably, one day perceive, as others have perceived, where this tornado has spent its force, that it is wholly and entirely made up of crime and folly.—Crime, in those, who, for sinister purposes, have created or continued this feverish excitement; and folly, in those who have been unwittingly drawn within its influence. You, Sir, will readily agree with me, that he, who, for the purpose of obtaining public office or private benefit or emolument, so far disregards the peace of the community, or the rights of individuals, as to raise himself on their ruin by treachery and falsehood, is indeed criminal. Look about you. Has it never occurred to you that the same selfish motives that have influenced men since their creation, still influence them? The profligate and the needy always seize upon such occasions to produce some change in their condition. It is the very essence of revolution: the invari-

able motive to public disturbance. I do most solemnly appeal to the ordinary convictions of common sense reasoning. I conjure you to pause, and put it to your conscience, whether you intend to look calmly on, and suffer one portion of your fellow citizens to be proscribed and persecuted, by a combination of abandoned and unprincipled men who look to you for countenance and support. It is not enough that the political conspirator should deny applying the lighted torch of discord, with his own hand, to the combustible materials of society. He who *furnishes the means* is tainted with moral guilt as great, if not greater, than he who consummates the deed. In your pecuniary acquisition, under the blessing of Divine Providence, you hold committed to you a trust which you are to discharge with an honest conscience. Your means of becoming a blessing to your fellow citizens will render you deservedly an object of abhorrence, if those means be appropriated to the base purposes of scattering discord, jealousies and divisions. It is a matter of general notoriety, that papers of a highly exciting and inflammatory nature have been scattered, with diligent profusion, among those classes of citizens which might be most easily operated upon, through their passions. Whether you have or have not had any agency, or even knowledge, of these transactions, is unknown to the writer. But there is a fearful responsibility in the distinction accorded to you by your associates, which makes you amenable not only to society, but also to individuals, in the right of plain, but respectful remark. It is the discharge of a high, social duty: it is to be done fearlessly.

It is somewhat remarkable that your *debut* on the political arena should unite you with men whose habits are so entirely unlike your own. But perhaps the merit of industry and perseverance in their pursuit has caused you to overlook the infamy of their object. You have entered into the cabals of a party, at a period in life when most men become tired with the fatigues of a political race-course, and disgusted with its intrigues. Age, which commonly moderates the desire of dabbling in the details of partizan operations, seems to have produced in you a new passion which overcomes even parsimony, the common and increasing vice of age. Your young ambition will probably soon be satisfied; for when grafted on the stock of declining years, it commonly withers for want of natural vigor to sustain it. Besides, your patriotism will not probably sustain the frequent contributions that will be required. It has usually been supposed that the mature reflection and experience of age were required to correct the overzealous acts of inexperienced youth. But the converse of the rule seems now to prevail; and the zealous effervescence of excited age is appropriated by young and unprincipled ambition to accomplish its sinister purposes.

You are acquitted, Sir, of projecting an unprincipled combination; you are acquitted of the base purpose of throwing society into confusion; but you are not acquitted of the imputation of surrendering your influence into the hands of men as far below you in their moral habits as they are in honest intentions. I take it, Sir, as granted, that you are an upright, honest man; and there is no disposition on my part to diminish the value of your reputation. But even honesty will not shield you from indignant observation, while you permit yourself to be made an instrument in the hands of a faction. Your friends would probably be unwilling to apologize for you on the score of mental imbecility or feebleness of age; and even those who suffer under the displeasure of your Conventional associates, will charitably entertain the supposition that you are suffering under some strange delusion. Sir, the good sense of an intelligent community will set right all the differences of our opinions; and although you and I may pass down the vale of years, in the full measure of age, and leave the agitations of this life to other hands, still, posterity will do ample justice to an Institution that you disapprove. The time will come, when it will be universally acknowledged, that the world has been made better by its principles, and its miseries mitigated by its charities.

I am, Sir, a friend of liberal institutions.

ARCHITECTUS.

CHESEBRO.—The Erie Gazette has an article purporting to have been taken from the Albany Journal of the 25th June, in which it is stated that Mr. Chesebro, who has been punished for the participation in the Morgan outrage, attended the masonic celebration at Catskill on the 24th June. Mr. Chesebro states that he took the steam boat at Albany for New York, and did not land at Catskill. Here is one falsehood nailed to the wall, and we will place another beside it. The same (Albany) paper says:

'What fellow-citizens, has been the conduct of the fraternity towards Mr. Chesebro? Do they deny him their fellowship? Was he expelled from the Lodge and Chapter? By no means! He is now an ornament to Freemasonry.'

The truth is, that Chesebro was suspended from the Lodge and Chapter to which he belonged, immediately after it was ascertained that he was concerned in Morgan's abduction, and he informed us last spring that he had never attended a meeting of masons since his suspension. Every member of the Canandaigua Lodge and Chapter, who was in any way implicated in that affair, was immediately deprived of 'fellowship,' which is the extent of the power possessed by any masonic body over its members.

We have felt it due to the persecuted masons in this region to contradict these falsehoods; and we believe in so doing we shall also subserve the cause of morality. A party which owes its very existence to the propagation of such glaring falsehoods, cannot but exert a baneful influence upon the morals of the people.—Erie Observer.

We have lately been favored with the perusal of a letter from a gentleman in the state of New York, to his friend, a Presbyterian Clergyman, now residing in Medina County, dated Pompey 26th Dec. 1829, from which we make the following extracts.—Ohio pa.

'The excitement rages in churches, separating and destroying as it proceeds. All preachers of the Gospel who are Masons, have the only alternative presented to them: To renounce the institution or leave their flocks!! This remark is, however, applicable to but a few districts in this state. But with all this gloomy intelligence I have to inform you that their still remain hopes of a reaction. I confidently believe that this state of things will not long remain.—The excitement appears to be like a raging fever, forming a crisis, and God only knows how the disease will terminate; whether in a gradual convalescence; or in the immediate death of the patient—but I sincerely hope that the state of New-York will, like the convalescent patient rapidly recover from the disastrous effects of the dire disease—Antimasonry.'

The following anecdote is related of a Clergyman of the town of Cicero. It has set some people a thinking. He has recently renounced the fraternity. A young widow, whose husband was a Mason, had received pecuniary aid from the lodge of which he died a member. Soon after the excitement began in this town, this widow was appealed to, to know whether she had received any money from the Masons, to which she replied that she had, frequently and several times, through the hands of the Rev. Mr. ——— together with his assurance that the institution was a good one, and instituted for charitable purposes; this she said he often repeated. Now, soon after this gentleman's secession, he as usual visited this widow lady she being a member of his church, when she demanded of him an explanation; for says she 'Elder not long since you told me that the institution was a good one and intended for charitable purposes &c. now you have come out and published to the world that it is bad, and that you have belonged to it 20 years: Now as you have certainly lied in one assertion or the other, all I wish to know is this; did you lie when you told me it was good, or was it when you told the world it was bad? The gentleman was confounded and left the house.'

GRAND ROYAL ARCH CHAPTER OF MASS.



NOTICE is hereby given that the annual meeting of the M. E. Grand Royal Arch Chapter of this Commonwealth will be held at Masons Hall, on Tuesday the 7th of Sept. next at 6 o'clock, P. M. for the choice of officers, and such other business as may regularly come before them.—The officers, members, and all concerned will take notice and

govern themselves accordingly.

By direction of M. E. & Rev. Samuel Clark, G. H. P.
Attest, Samuel Howe, G. Sec'y. August, 25..

MASONIC MIRROR.

AN ADDRESS

To the People of Plymouth County, on Political Antimasonry, adopted at a meeting held July 5, 1830, by the citizens of Bridgewater.

[The meeting, at which the following Address was adopted, was held agreeably to a general invitation requesting the citizens of Bridgewater to assemble, for the purpose of expressing their opinion on the subject of Political Antimasonry. SIMON PRATT was called to the Chair, and LEWIS WASHBURN appointed Secretary.

ADDRESS.

(Concluded.)

Though it is not our intention to lay before you a vindication of the masonic fraternity, for most of us, as we have already said, have no connexion with it; yet permit us to ask, have you found its members to be worse than other men in the various relations of life, or have you found them different from those around them, either in principle or practice, religion or politics? What but credulity itself can believe, that an institution is hostile to liberty which is ready to receive within its number, men of all professions, employments, ranks, political and religious opinions, on the ground of equality? Who ever heard of a conspiracy against the rights of the public, when the preliminaries were, 'that every conspirator should possess a fair moral character, that he should come without solicitation, that he should take upon himself no obligation interfering with his allegiance to the state, or with the principles of his religious faith, that he must be a quiet and peaceable subject, true to his government and just to his country, that he must do good unto all, and that every human being has a claim on him for his kind offices?' Among all the discoveries of this inquiring age, that such principles are hostile to liberty, is surely the most marvellous.

Since nothing can be shown in the conduct of these men, which calls for their indiscriminate proscription, we are referred to what are said to be their secret obligations. But is it your practice always to judge men by their obligations and professions alone? If you will not give them credit for all the good they profess, when their conduct contradicts the language of their lips, why is the sentence of condemnation to be passed upon these people, for what we hear are their secret engagements, while the language both of their lips and their lives appeals to us with irresistible power in vindication of their integrity? Admitting that the literal language of some of their obligations is objectionable; what reason have you to believe that they interpret them literally, and that they consider them paramount to all others? Do not the conditions on which they take them, and the principles just referred to, contradict such an inference? If they are sometimes abused to the perpetration or concealment of crime, it is the fate of every thing in the hands of man. How long ago would not Christianity itself have ceased to exist, if judged by a similar rule; for this has been abused to the murder of myriads! However, we who know their obligations and oaths only from the books of their enemies, find much which we cannot approve. But, we would inquire, does not the usual administration of oaths throughout our country, lie under a similar objection? Are there not forms in our judicial proceedings, accompanied by the solemnity of an oath, in which much of the language, if we regard the literal import of the words, is unmeaning? And is there

not a useless multiplication of oaths connected with the tenure of unimportant offices? Of some Masonic obligations no man can read the language, and in his sober senses give it a literal meaning. But, whatever censure may be attached to several of the higher degrees, Masons in this State have no connexion with them, and are in no manner responsible for them.

Let us remember, fellow citizens, that in this controversy, we are peculiarly liable to be deceived; for nearly all the evidence in this case is from one side of the question. This fact alone will account in a great measure for whatever success has attended the exertions of this new party. You are fully aware what a false coloring is often given by interested partisans, even with the most honest intentions. Most of us can look back to seasons of party virulence, which we hoped had gone by, not soon to return, when every incident of a political nature, if viewed as right by one party, was sure to be condemned by the other, as entirely wrong. What opportunity was there to arrive at the truth, by receiving the statements of one of those parties, without knowing what could be said in reply? This is precisely the state of the present controversy. All our information concerning the ceremonies and oaths of freemasonry is derived from its professed enemies, from those who have declared that the institution must, and shall, go down. Are the representations of such men, however honest, to be received without any allowance for the coloring which human weakness and prejudice, under such circumstances, will never fail to give? It is well known, that their obligations to secrecy forbid the fraternity from entering on a full discussion of these objectionable points. Pitiful indeed must be the skill of the archer, if, with his poisoned arrows and choice of position, he can inflict no wound upon his pinioned adversary. For ourselves, we beg to be excused from rallying forth in such a crusade.

Not only is all the evidence in this case from an interested party, but it is from men whose conduct is not the least mysterious part of this strange business. That opinions may honestly change, that they ought to change with the increase of years and wisdom, we admit, but, that a man of any principle or discretion should lay himself under obligation, by the most solemn bonds, to commit perjury, murder, and blasphemy, and remain quiet in that state of things for five, ten, or twenty years, never warn his fellow men against so nefarious an institution, and never, till recently, ever become sensible that he was doing wrong—is more than we can comprehend. The idle talk of their fearing masonic vengeance, is but a sorry compliment to either their firmness or principle, and certainly cannot enhance the value of their testimony. But let it be noted that the number of these men is comparatively small. Where one has seceded, hundreds still adhere, second to no men in our country for integrity, talent, and piety. We believe, however, that there are many who regard the institution as of little or no value in the present state of the world; but who will not, and ought not, to give up their rights to clamor and persecution.

Before we conclude our remarks, we will mention, that nothing of a political nature strikes so directly at the root of social and domestic quiet, as the details of this new party; for they are well fitted to find their way into the family circle, to stimulate and gratify the appetite of a morbid

curiosity. Hence many have found in them a system of politics well adapted to their comprehension and taste, who were never before so fortunate. But what must be the fruits of such a cause? If you are taught to regard your neighbor, whom you have ever had cause to respect and esteem, as leagued with kidnappers and murderers, ready to justify their deeds and conceal their crimes, and sworn to utter the grossest falsehoods; is there no danger that the heart of many a one will be filled with those dark suspicions, with that hatred of one's brother without a cause which the highest of all authority has declared to be the very spirit of murder?

Again, who could foretell the fate which would likewise await our national interests, were the qualifications of our legislators to be all summed up in the single point of their hatred of masonry? Who could predict the course of their policy relative to the complicated concerns of our domestic affairs and our foreign relations, were all other considerations made subordinate to the destruction of this institution? Let the attention of our readers be diverted from its proper object, the general welfare, let them be elected for the purpose of hunting down a particular order of men, let all things else be cast into the shade, that they may go in chase of a meteor conjured up by a distempered state of the public mind, and we cannot too soon prepare for the ruin of our fortunes.

Perhaps you may think, fellow citizens, that we give this subject more importance than it deserves. Perhaps you may regard antimasonry as only a local and short lived delusion, unworthy of general notice. We do indeed believe the American people too well informed to become the prey of such a party. But the public mind must be awake. The soldier must not sleep at his post, with whatever security he may view his foe. Each citizen must feel his own responsibility, or the best commonwealth might fall into the hands of any busy and designing faction. Perhaps it is not generally known to you, that wherever this new party can get a foothold, they have their county, town, and even neighborhood committees of vigilance. The time to resist evil is at the beginning; to withstand oppression, when it first attempts to lay its grasp upon us. In a few towns in this county they have already obtained majorities, and in a neighboring county have succeeded in electing a senator. And are you willing that such a party should, through your negligence and apathy, continue to extend its power? You know its origin and principles: and can you expect the fruit to be any better than the tree? A spirit which would regard such men as Warren, Franklin, Washington, and La Fayette, as unworthy to fill even a town office, is a spirit which every good man must condemn, every friend to our liberties must deplore.

In view of these considerations we will not give countenance to political antimasonry, whatever may be our respective opinions of the masonic institution. We will continue to regard our masonic fellow citizens, as we have done in times past, and as we still do other men, from what we know them to be, rather than from what we are told. We call on you, fellow citizens, to unite with us in all fair measures for preventing the spread of this delusion, which we cannot view otherwise, than as disreputable to this section of our State, and opposed to the welfare of our civil institutions. We call on you to resist the measures of this new party, as you prize the right of

private judgment and the liberty of conscience; as you value confidence between man and man, and the peace of families and neighborhoods; as you respect the memory of friends and relatives who have gone before you; as you revere the sainted spirit of the father of your country; as you value the purity of elections, the administration of justice; and in fine, as you prize all those blessings of which this day's anniversary reminds you.

We now commit these remarks to your candid notice, and with deep regret, that we are compelled to dissent so widely from the opinions of many of our friends and neighbors, for whom we entertain the highest respect. But the controversy is not of our seeking. It has been forced upon us. The alternative is, Political Antimasonry on the one hand, with the proscription of our brethren and ourselves, we know not to what extent; or republicanism with equal right on the other; and we make our choice without a moment's hesitation.

SIMEON PRATT, Chairman.

LEWIS WASHBURN, Sec'y.

SCIENCE AND LITERATURE.

THEORIES OF THE EARTH.

Whiston derived the *material* of creation from the atmosphere of one comet, and found the elements of destruction in the tail of another.—Woodward suspended the principle of cohesion, and dissolved the whole terrene mass into a muddy matrix of organization. Dr. Burnet's theory covered the abyss with a superficial crust, constituting the exterior of the globe. At the Deluge, this was broken up, forming the mountains by its fragments and the seas by its collapse. Descartes and Leibnitz represented the Earth as an extinguished and vitrified sun, first exhaling, and then condensing the vapors, which in their present state compose our oceans. De Maillet imagined the actual condition of the Earth to be the result of the gradual secession of the waters which originally covered it. All animals were primarily inhabitants of this 'vast deep;' and man himself is nothing more than a civilized fish, having, by a slow adaptation of his habits to his new domicile, gradually laid aside his fins and tail. The sun, according to Buffon, supplied the elements of our planets, as well as those of his revolving system, through the concussion of a comet, which struck off from it, a sufficient number of fragments to furnish him with his present satellites.

Other writers, with Kepler, have considered the globe, itself, as possessed of vital faculties.—According to them, a vital fluid circulates in it; a process of assimilation goes on in it, as well as in animated bodies; every particle of it is alive: it possesses instinct and volition, even to the most elementary molecules, which attract and repel each other according to sympathies, and antipathies. Each kind of mineral has the power of converting immense masses into its own nature, as we convert our food into flesh and blood. The mountains are the respiratory organs of the globe and the shifts its organs of secretion: it is by these latter, that it decomposes the water of the sea, in order to produce the matter ejected by volcanoes. The veins are carious sores, abscesses of the mineral kingdom; and the metals are the products of rotteness and disease, which is the reason that almost all of them have so bad a smell.

'Crystallization—detritus, pressure and caloric,

the successive lapse of minor seas—the effects of immense tides—the accretion of meteoric stones—a traversing loadstone shifting the centre of gravity—these and many other imaginations have been at different periods put forward by men of no mean name as sufficient to account for the structure and vicissitudes of the Earth. After all, however, that the vanity of human science has grasped at, and the restlessness of human curiosity achieved, we have not got beyond our first lesson; 'In the beginning, God created the heavens and the earth.' The matter is as simple as an infant's task, if we will take the Creator's account of his own work, but is pressed down with an atlas-load of difficulties, when we entangle ourselves with the 'oppositions of science falsely so called.' We first make contradictions and then wondering at our own perverse ingenuity, set them down as insurmountable. We begin by multiplying fantastic obstacles, and finish by standing aghast at hinderances of our own invention. It is taken tacitly for granted, that we are so far in possession of the master key of nature, as that there can remain no very important agents yet undetected by the keen, and persevering researches of scientific men, whereas they may exist active and interior elements, of which the operations now in view, are but the faint and extreme vibrations. The central secrets of nature are yet unviolated. We stand but on the threshold of the great Temple of Creation, and it may be the work of Eternity to explore its mysteries.'

HORRID INSECTS.—Opposite the venda was an open copse, covered with brushwood. Here I entered to collect insects which abounded in it; but I was called back and warned of danger. *I thought of serpents*, and made a precipitate retreat; but I found the danger was from a smaller, though nearly as serious a cause. Among the insects of the country is a kind of a tick called carapatoo. This is exceedingly venomous; it has six hooked or sharp claws, with which it readily clings to any passing object, and it is furnished with a proboscis of a singular structure. It consists of a pencil of bristles, serrated inwards, forming a terebo or piercer, with which it instantly penetrates the flesh of any animal, to which it has adhered by its claws, and burrows its head in the wound. When entering, the bristles expand, forming a triangle, of which the base was inside, so that it opposes a resistance to extraction, which it is sometimes quite impossible to overcome. If it is suffered to remain, it gorges itself with blood, till it becomes bloated to an enormous size; if it be extracted forcibly, so as to separate the head it remains festering in the wound, and as it is exceedingly irritating and acrid in its quality, it causes violent inflammation, which degenerates in a low and dangerous ulcer. The late King suffered severely from a carapatoo.—These horrid insects, which are the plague of the country, are sometimes so abundant, that the cattle perish by their attacks. They are so tough that they cannot be bruised, so vivacious that they cannot be drowned, and so adhesive that they cannot be separated; so that it was in vain to place the cattle in water, or use any other expedient.—When I came out of the wood, one was found on my neck, in the act of perforating the flesh with its proboscis, but it had not time, and it was easily extracted. It was about the size of a large bug, with a gray mottled skin which was so coriaceous and leathery, that no bruising would kill it, and it escaped.—*Walsh's Travels in Brazil.*

THE ADVANTAGES OF EDUCATION TO THE WORKING CLASSES. The moral good, which results from the acquisition of knowledge, is chiefly this; that, by multiplying the mental resources, it has a tendency to exalt the character, and, in some measure, to correct and reduce the taste for gross sensuality. It enables the possessor to beguile his leisure moments (and every man has such) in an innocent, at least, if not an useful manner. The poor man who can read, can find entertainment at home, without being tempted to repair to the ale house for that purpose. His mind can find employment when his body is at rest; he does not lie prostrate and reflect on the current of incidents, liable to be carried whithersoever the impulse of appetite may direct. In the mind of such a man, there is an intellectual spring, urging him to the pursuit of *mental good*; and if the minds of his family are also a little cultivated, his conversation becomes the more interesting, and thus the sphere of his domestic enjoyment is enlarged; the pleasures which lay open to him at the gates of knowledge, put him in a disposition to relish, more exquisitely, the tranquil delight inseparable from the indulgence of conjugal and parental affection: thus he becomes more respectable in the eyes of his family than he who can teach them nothing; he will be naturally induced to cultivate whatever may preserve, & shun whatever would impair that respect. Inured to reflection, he will thus carry his views beyond the present hour; he will extend his prospects a little into futurity, and be disposed to make some provision for his approaching wants, whence will result an increased motive to industry, together with a care to husband his earnings and to avoid unnecessary expense. The poor man who gains a taste for good books, will, in all likelihood, become thoughtful; and when you have once given the poor man the habit of thinking, you have conferred on him a much greater favor than by the gift of a large sum of money, since you have put into use the *principle* of all legitimate prosperity; for, according to our great philosopher Bacon, 'knowledge is power.'—*London Mechan. Mag.*

THINKING.—To think, is the highest exercise of the mind; to say what you think, the boldest effort of moral courage; and both these things are required for a really powerful writer. Eloquence, without thoughts is a mere parade of words; and no man can express with spirit and vigor any thoughts but his own. This was the secret of the eloquence of Rousseau. The principal of the Jesuit's college one day inquired of him by what art he had been able to write so well. 'I said what I thought,' replied the unceremonious Genevan—conveying in these few words the bitterest satire on the system of the Jesuits and the best explanation of his own.

A young artist, named Bernard Dunford, has invented an improvement in Lithography, which consists in substituting diamond points for the needles hitherto used in tracing out the letters on the stone. The diamonds are fixed in a handle, and the principal advantage derived from the use of them is, that the hard veins, which, in many instances, intersect the stones, are cut through with as much ease as the softer parts.

Qu.? Why is a man, up stairs, whipping his wife, like a good man?

Ans. Because he is *above* doing a bad action!

BOSTON MASONIC MIRROR.

SATURDAY MORNING, AUGUST 28, 1830.

ANTIMASONIC VILLANY EXPOSED.

READ—THEN JUDGE.

The attention of the public is respectfully invited to the annexed document. It will be seen that it is derived from a source that entitles it to implicit credit. The calumny of which it is a satisfactory refutation, charged upon the masonic fraternity of Belfast, a crime of the most damning character. But its object was not limited to the implication of a particular number of individuals, or of a particular Lodge. It was designed to bring contumely and disgrace upon the whole masonic fraternity, throughout the world. It arraigned before the public tribunal, two hundred thousand of our own citizens! It charged them with being the supporters of an institution, whose laws require the sacrifice of the lives of its apostate members!! The charge was one of serious importance. If true, it ought to consign over to infamy and perdition every member of that institution; but it is false. It has not the shadow of truth to sustain it. Conscious of the correctness of this remark, we were prompt to meet the base imputation; and to prove, by the best evidence the nature of the case would then admit of, its entire falsity. How far we were successful in this, we leave to the decision of our readers. All the circumstances connected with the Anderton affidavit, are fresh in the minds of those who have marked the progress of the controversy. The interest which it created is not yet subsided; and there are undoubtedly many persons in the community who are not yet satisfied that the whole statement is a foul and base fabrication. There are many who have suspended their opinion on the implied pledge of the 'Investigating Committee,' that the subject should receive a 'judicial investigation.' They have waited with much patience, for the result of this promised investigation. That pledge has never been redeemed; nor is it probable that it ever will be. If any measures have been taken by the committee, to ascertain the truth of Anderton's statement, the result of those measures has been, to them, wholly unsatisfactory. We say, to them unsatisfactory; because we do not believe that they have honor or magnanimity enough to induce them to correct a false statement, even of their own making. It will appear from this remark that we have not a very exalted opinion of the moral character of the committee. We candidly own that we have not. We look upon them as a combination of unprincipled office seekers; men who would sacrifice one half of the community; if, by so doing, they could secure their own political ascendancy.

We again invite the attention of the public to the subjoined document. We received it by the James & Mary, at Halifax, N. S., from Belfast. It was published in the BELFAST GUARDIAN, of the 1st of June, 1830. The editor of which, remarks:—*'We publish with great satisfaction, the following strong refutation of the MALIGNANT FABRICATION respecting a murder, alleged to have been committed in a Masonic Lodge in Belfast, in 1813.'* The committee will readily perceive that it is emphatically, a 'strong refutation' of one of the basest calumnies and vilest slanders that ever emanated from that most infamous of all receptacles of moral depravity—an antimasonic secret committee room. It is a full and perfect refutation of a calumny, in the propagation and dissemination of which, the committee have been, in a greater or less degree, instrumental. We do not charge them with a preknowledge of Anderton's villany. We do not charge them with subornation of perjury. If that charge rightly attaches to them, even in a moral point of view, we do not make the application. But we do charge them with a want of common discernment, or of common honesty, in not detecting and exposing or checking the vile imposture. So far from their having acted, in this transaction, like fair and candid men, it is a notorious fact, that they, or their constituents, peremptorily refused to permit a disinterested individual, who was present at the farcical examination of Anderton, to propose any ques-

tions tending to elicit the truth, or to detect the imposition. It is further known that they did countenance, aid, and assist Anderton in arranging and preparing the false, scandalous and libellous publication to which he made oath. They, or their associates, still continue to afford him their encouragement and support, probably in consideration of the valuable services he has, by perjury and blasphemy, rendered them and their cause. Whether or not they have in this way become *particeps criminis*, and are therefore equally culpable as the principal himself, we leave to the decision of a candid and discerning public. We leave that public, too, to estimate the goodness of a cause which requires such infamous means to sustain it.

REFUTATION
OF A
FOUL AND UNFOUNDED CALUMNY
AGAINST
FREEMASONRY.

County of Antrim, } The voluntary deposition of HEN-
TO WIT. } RY ALLEN, of Belfast, in the county of Antrim, in that part of the United Kingdom of Great Britain and Ireland, called Ireland, Esq. who, being duly sworn on the Holy Evangelists, upon his oath, saith, that he was appointed a Coroner for said County in March, 1813, and hath regularly resided in Belfast since that period, and been the only Coroner resident therein; and saith, he has carefully examined his register of inquests, and that he never did hold an inquest on any person of the name of WILLIAM MILLER, nor did he ever hear of a person of that name having been found dead in Belfast, or of an inquest having been held on any person of that name; and deponent hath presided at every inquest held in Belfast since he was appointed Coroner except one, on the bodies of two men, named Grimes and Menary, who were shot in a riot in North-street, Belfast, on the 12th of July, 1813.

And the further voluntary deposition of Robert M'Cann, weaver, aged 88 years, Francis Wilson, currier, aged 68 years, Rowland M'Corley, bricklayer, aged 53 years, William Harper, shoemaker, aged 50 years, John Morrow, painter, aged 39 years, Charles Daly, bricklayer, aged 38 years, and William Shiels, bricklayer, aged 38 years, all of Belfast, and County of Antrim aforesaid, and John M'Clune, of Braniel, farmer, aged 72, and James Kennedy, of Ballymacarrett, farmer, aged 42 years, both in the County of Down, who, being severally sworn on the Holy Evangelists, make oath, and say, each for himself, and not for the other, that they were respectively members (except deponent Robert M'Cann, who was tyler) of the Masonic Lodge, number 272, which was called the TRUE BLUE, (and not the NEW BLUE) and that they respectively never knew a person of the name of WM. MILLER, as a member of that Lodge, nor does any of them ever recollect a person of that name having been a visiter in that Lodge; and deponents say, that they never knew any person of the name of SAMUEL G. ANDERTON, to have been admitted as a Mason in that Lodge, or as a visiter in it, nor did they ever know a person of the name of Anderton either as a Mason or otherwise.

Deponent, Francis Wilson, saith, that he was one of the two first members admitted into that Lodge, after its revival in 1811; and that the deponent, James Kennedy, was the other member; and deponent, Francis Wilson, was that night appointed Secretary to the Lodge, and held that office from that time till January, 1814; and he positively saith, that there was no man either of the name of ANDERTON or MILLER admitted into the Lodge during the period of his Secretaryship. And same deponent saith, that, during that period, the books of the Lodge were kept by him in his own handwriting: and that he hath this day carefully examined the said books, and that there does not appear on the face of said books any person of the name of Kennedy, except deponent, James Kennedy, who was admitted the same night along with the deponent as aforesaid mentioned.

Deponent, James Kennedy, saith he is the person who was admitted a member of said Lodge along with deponent, Francis Wilson, in 1811, and was a member of

that Lodge for about ten years; deponent saith, that he never was acquainted with any person of the name of ANDERTON, either before or after deponent was admitted a Mason; nor was this deponent ever acquainted with any person of the name of WILLIAM MILLER, who was by trade a miller; nor with any man of that name who is dead, though deponent knows two men of that name who are living. The several deponents say they have seen a printed paper, headed thus:—

"MASONRY THE SAME ALL OVER THE WORLD.
ANOTHER MASONIC
MURDER,"

purporting to be an affidavit sworn by a person of the name of SAM. G. ANDERTON, of the city of Boston, and Commonwealth of Massachusetts, in the United States of America, and purporting to have been sworn on the 15th day of March last, before John W. Quincy, Notary Public and Justice of the Peace. And deponents severally say, they have heard the said paper distinctly read by Henry Barr, of Belfast, aforesaid, writing clerk; and deponents, all but Henry Allen, severally swear that the statements made in said affidavit respecting the said SAMUEL G. ANDERTON, having been admitted a member of said Lodge, number 272, and respecting the murder of a person named WILLIAM MILLER in that Lodge, are in all respects and in every particular gross, infamous, and unfounded falsehoods, as far as these deponents are concerned, and as far as these deponents know, or have heard, no such transactions having ever taken place.

Henry Allen, Coroner, County of Antrim, Robert M'Cann, Francis Wilson, Rowland M'Corley, Wm. Harper, John Morrow, Charles Daly, Wm. Shiels, John M'Clune, Jas. Kennedy.

Signed in my presence (being first
truly read to deponents by me,)

HENRY BARR.

Sworn at Belfast, County Antrim, this 31st May, 1830, before us, and we have also sworn Henry Barr that he read the said printed paper and this deposition to the several deponents, and saw them sign this deposition.

C. M. SKINNER, Police Magistrate for Belfast.
HENDERSON BLACK, J. P. County Antrim.
ROBERT THOMPSON, J. P. County Antrim.

[P] The Harrisburg Pen. Intelligencer, a leading antimasonic paper, intimates that it may not be prudent in the Convention about to assemble at Philadelphia, to nominate a candidate for the Presidency, and asks if 'an antimasonic candidate for the Vice Presidency is nominated by the friends of HENRY CLAY, who can doubt for a moment the triumph of the ticket?' We will accept of Clay, who is a Mason, for President, if you will give us an antimasonic Vice President!—That is, Clay may mount the antimasonic beast, if he will permit our candidate to mount him! An old fox is seldom caught twice in the same trap.

CAPTURE OF ALGIERS.—By an arrival at New-Haven, from St. Barts, we learn that the French captured the city of Algiers, by assault, on the 4th of July. This intelligence was received at St. Barts, by a Swedish ship, in a short passage from Gibraltar. Capt. B. states that the French were repulsed in the first assault, but ultimately prevailed, with the loss of 3,500 men killed—the Algerine loss supposed to be 6000. The Dey had retreated to the interior.

SALEM TRIALS.—John Francis Knapp has been convicted of the murder; or rather of being present and aiding in the murder of JOSEPH WHITE, Esq. of Salem. Sentence of death has been pronounced upon him. The time of execution is to be fixed by the Governor and Council. After receiving the verdict of the jury, the Court asked the prisoner the usual question, whether he had ought to say why sentence of death should not be passed upon him? to which he replied:—'I have only to say, that I am innocent of the charge which has been brought against me—and I now declare to the world, that I shall die innocent of the charge for which I am to suffer.'

WILSON—THE MAIL ROBBER.

The reader will recollect that a few weeks since, we adverted to the malicious scandal heaped upon the head of the President of the United States, in consequence of his having exercised the 'pardoning power' in the case of George Wilson, one of the persons recently convicted, in Philadelphia, of robbing the mail. The editor of an infamous antimasonic thing, printed in Philadelphia, boldly declared that Wilson was pardoned in consequence of his being a *Mason*! Thus basely charging the President with the commission of the crime of *perjury*!! This miserable calumniator knew that Wilson could not, from the character of his life, have entered a Masonic Lodge. He knew that the charge was a wilful and malicious falsehood, not having the shadow of truth to warrant or sustain it. The President is known to be a *Mason*, and this act of mercy is seized upon by the bloodhounds of antimasonry, to bring him into disrepute, on that account. But the shaft falls harmless at his feet. The editor of the United States Telegraph has furnished a brief explanation of the circumstances which led to the pardon of Wilson. The following is a copy of a letter addressed to the President by Rev. Mr. Skinner, a distinguished minister of Philadelphia, who had been called to attend the prisoner in his confinement.

To His Excellency the President of the United States.

Sir: Soon after the sentence of death was pronounced upon George Wilson, one of the mail robbers ordered for execution on the second day of July next, he sent for me as a minister of religion. I found him a youth of about 22 years, in appearance, and was struck with no mark of villany in his countenance, and with nothing disagreeable in his spirit and manner in conversation. On the contrary, he seemed submissive to his dreadful sentence, confessed his guilt, in respect to both his country and his God; and while he anticipated nothing but the execution of justice from the former, cast himself upon the boundless mercy of the latter. Such seems to be the present state of his mind, such *it has seemed to be* in all my conferences with him. I am not the proper person to represent to your Excellency the extenuating circumstances of his case; but those circumstances, and not blind compassion, have induced me to raise my supplication to you in his behalf. Regard for public justice, and veneration for the law, especially as administered in this country, would have prevented me from requesting, or even desiring, the remission of any part of its sentence in the present instance, but from a very strong conviction that it has no common claims to Executive commiseration. It is this conviction which makes me an humble and a very earnest petitioner to your Excellency for the life of Wilson.

'I am, with the highest consideration,

'Your Excellency's obt. servt.

'Philadelphia, June 11th, 1830.'

Similar assurances were received from various quarters. Anxious to preserve the life of a fellow creature, if such an act of benevolence should be found compatible with the faithful discharge of his official duty, the President sought and obtained information from other sources; from the officers of justice, from the Agent of the Post-Office, who had been engaged in his apprehension, who had visited him in his confinement, and freely communed with him from the time of arrest. They confirmed these favorable representations. There was moreover, sufficient evidence to show that promises of pardon had been held out to Wilson, not, indeed, by Mr. Jeffers, who arrested him, but by another. That officer bore testimony to the frankness with which Wilson confessed his participation in the robbery, and, in his statement, now before us, thus expresses himself. "It is my opinion, that, without the facts communicated by Wilson, neither he, nor Porter, would have been convicted."

"It would no doubt have been grateful to the President, if the case of Porter had been presented to him under circumstances equally favorable. Such was not the fact. A very inconsiderable number of persons subscribed his petition for pardon. It does not appear that a single alleviating circumstance was brought to the notice of the Presi-

dent, to palliate the admitted atrocity of his conduct. On the contrary, he was represented, and we believe truly, to have planned this flagitious enterprise; to have taken the lead in its execution; and to have evinced neither penitence, nor submission, when the arm of justice had overtaken him. We think there is no one who has perused the report of his trial, and that of Wilson, and the published journal of the Rev. Thomas Porter, one of the attending ministers, who can doubt the correctness of this representation. Let the testimony of Potest, the accomplice; of Jeffers, the Police Officer; and of Reeside, the agent of the General Post Office, be examined. It will be seen that Porter proposed this among other schemes of robbery; that he threatened Wilson, when his resolution faltered; that he (Porter) got the powder and ball, and loaded all the pistols; that he commenced the onset by springing to the horses; that he tied and robbed the passengers, and was manifestly the leader in the enterprise; that, flushed with his success, he proposed to attack the 6 o'clock stage, just after this robbery was completed; and denounced Wilson as a coward, because he refused to join him. When arrested and deprived of his pistols by the Police Officer, Stewart, the spirit of Porter was unsubdued. Looking sternly at him, he said, 'I am in hopes I shall live to see the day when I'll buy another pair for some body.' During his confinement he manifested the same indomitable spirit, the same reckless impetuosity, as we learn from the journal of the Rev. Mr. Porter. When urged to prepare for futurity, he said *it was too late for him to think about these things*. The Rev. Mr. Patterson, engaged in the benevolent offices of his religion, was completely unmanned by his levity. To the Rev. Mr. Porter, after ascertaining that the keeper was not in hearing, he said, *that they would have nothing to boast of his honorable death*. When informed that great concern was manifested by Christians in behalf of his spiritual life, he replied *that he would rather they were concerned for his natural life*. Again, when he was told that many prayers were offered up to God in his behalf, he said *if they would give him his life they might have their prayers*. He thought only of pardon and not of repentance: for he said, *he would not believe he was a going to be hung even if he were ascending the scaffold*. On the Sunday morning, preceding his execution, an aged man of God, as we are informed in the journal before referred to, attended to pray for him. When he had finished, Porter remarked to the inner keeper, *that the gentleman made a good prayer*; and in the midst of a fervent exhortation from the same individual, he (Porter) burst into a fit of laughter, for which he afterwards apologized by saying it was a disease which caused him to laugh. He in effect admitted the propriety of the discrimination between Wilson and himself.

THE ANT-BEAR.—One of these rare and curious animals is now on exhibition in this city. The proprietor calls it the 'Great Ant-eater.' This in one sense is true; but, though the ant-eater is of the same species, this is not the animal to which naturalists have given that name.—There are many animals both in Africa and America that live upon ants. The Pangolin of Guinea, is among the number in Africa; but there are a greater number in America. M. Buffon has classed them into the larger and smaller Tamandua, and the Ant-eater. The one now in this city, is of the largest kind. He is about four feet long, from the tip of the snout to the insertion of the tail; his legs are short, and armed with four strong claws; his tail is long and tufted, and when he lies down he throws it on his back, like the squirrel; it is sufficiently large to conceal the body, and he seems to be very proud of it. The smaller Tamandua is not above eighteen inches long; the tail is without hair, and it sweeps the ground as the animal moves. The *Ant-eater*, which is the third variety, is not above seven inches from the tip of the snout to the insertion of the tail, and its colour is of a beautiful reddish, mixed with yellow. The Ant-Bear is usually of a brownish colour. The one here is of a greyish colour, with stripes and spots of black and white intermixed, which add to his beauty. Though they differ in figure, these animals all resemble each other in one peculiarity, which is the

extreme slenderness of their snout, and the amazing length of their tongue.—The snout is produced in so disproportionate a manner, that the length of it makes near a fourth part of the whole figure. It is almost round and cylindrical, is extremely slender, and scarce thicker near the eyes than at its extremity. The mouth is very small, the nostrils are close to each other; the eyes are little in proportion to the length of the nose; the ears are also very small. The neck is short, and the tongue is extremely long, slender, and flattened on both sides, except at the end, which is nearly round; this it keeps generally doubled up in the mouth, and is the only instrument by which it finds subsistence; for the whole of this tribe are without teeth. It is a native only of the new continent, and is entirely unknown to the old. Its retreats are in the most barren and uncultivated parts of South America. It lives chiefly in the woods, and conceals itself under the fallen leaves. It seldom ventures from its retreats, and consequently is seldom seen or taken. Its manner of procuring its prey is one of the most singular in all natural history. In countries where it is bred, ants are found in great abundance: they often build themselves hills five or six feet high, where they live in community. When this animal approaches an ant-hill, it creeps slowly forward on its belly, taking every precaution to keep itself concealed, till it comes within a proper distance of the place where it intends to make its banquet; it then thrusts forth its long red tongue, often two feet in length, across the path of these busy insects, and there lets it lie motionless for several minutes together. The ants, some of which are half an inch long, taking it for flesh accidentally thrown before them, come forth and swarm upon it in great numbers; but wherever they touch they stick; it being covered with a slimy fluid, which, like bird-lime, entangles every creature that lights upon it. When it has secured a sufficient number for one morsel, it draws in its tongue and instantly devours its prey. After its hunger is appeased, it retires to its hiding place, where it continues in indolent existence, till again excited by the calls of hunger.

Helpless as this animal is, (for it has no teeth, and its legs are too short to fit it for flight,) when driven to an extremity, it will fight with its claws with great obstinacy.—With these arms alone it has often been found to oppose the dog, and even the jaguar. It throws itself upon its back, fastens upon its enemy with all its claws, sticks with great strength and perseverance, and even after killing its invader, which is sometimes the case, does not quit its hold, but remains fastened upon it with vindictive desperation. The present one is the first ever brought to the United States; and the lover of natural history will find it worthy of his examination. It measures about six feet from the tip of the trunk to the extremity of the tail. It frequently runs out its tongue from ten to sixteen inches.—It is to be seen at the Washington Garden.

NEW MASONIC TEMPLE—BOSTON.

Our brethren will be gratified to learn that the Grand Lodge of this Commonwealth has recently purchased that eligible lot of land next south of St. Paul's Church, Tremont-street, for the erection of a MASONIC TEMPLE.—The workmen will probably 'break ground' early in the ensuing week. Seasonable notice will be given of the 'laying of the corner stone.'

It is said that some antimasons held a meeting at Fanenil Hall on Thursday evening last. If this be true, it only proves that the 'Cradle of Liberty' has been again prostituted to the base purposes of a contemptible seditious faction.

The antimasonic jackanapes of this city, have discovered that Samuel Dexter, in 1798, wrote a communication for the Palladium and Mercury against the French Illuminism! Prodigious!

The antimasons of Vermont have nominated Wm. A. Palmer for Governor of that State. Mr Palmer, when in Congress, was an advocate for slavery! The free-men of Vermont will not have such a man to rule over them.

THE WEATHER.

For the Mirror.

THE UNFEELING FATHER:

A TALE OF TRUTH.

"Does Nature then refuse to plead, or is her plea too wild?

Oh, do not let me kneel in vain! dear father, hear thy child!

Look on this alter'd brow, my sire, then listen to my prayer;

Oh, let it not unheeded pass upon the chill night-air!

Say, on this brow dost thou not mark stern sorrow's blanching trace—

Dost thou not view my mother's smile upon this care-worn face?

Nay! thou canst never bid me go!—Stay! stay! one moment stay!

Does Nature plead my prayer in vain!—Oh, turn me not away!"

"Does Nature plead thy prayer in vain?" ungrateful girl, dost ask?

Fond Nature's sacred tie is broke! she scorns thy wretched task!

Think ye she 'll plead! away! away! I know thee not false one!

Where is the wretch who from thy sire his fondest treasure won?

For whom thou leftst thy father's house, thy mother's tender care?

Thy father, when thou leftst him, girl, then breathed a solemn prayer!—

He curs'd his child!—the ling'ring tear was quickly brush'd away!—

'Thou 'st heard me, wretch!—hence!—near these doors again ne'er dare to stray!"

"Oh, father, turn not thus away!—I do deserve thy hate;

But listen to thy sinful child—hear what has been her fate! Oh, do not from thy wretched child in anger turn away!

An *heav'nly* Father doth forgive the wicked when they pray,

And shall an *earthly* one deny the charitable boon!—Nay! father, *Death* will close my weary eyelids soon!

Oh, look upon my wretched babes! alas! what have they done?

They ne'er have fled a parent's love! they have no deeds to shun!

Oh take them to thy tender care, and when they prance with glee—

Then tell my smiling orphan babes to cast one thought on me!

Oh pity them! and I will bow me down and meet my fate;

But, dearest parent, do not let them feel thy deadly hate! See! see!—my boy is *laughing* now, and joy is in his eye!—

Oh! would that I were in my grave! and yet, *I dare not die!*"

"Begone! begone! I 'll hear no more!—I care not for thy tears!

Go!—get thee hence, then brood upon thy idle speech and fears!

Go teach thy brats to whine and fret! then wipe thy guilty brow—

Now hark thee, girl,—tears will not change an injured father's vow!

I leave thee to thy wretched fate—'t is just that thou shouldst feel

A portion of that torment I have nurs'd, and yet conceal! 'T is just that thou shouldst feel the sting of mis'ry's chast'ning rod!

Away! away! ungrateful wretch, I leave thee to thy God!"

He closed the door!—Bernalde's heart was steel'd to pity's call—

He paced his chambers' gloomy depth, then sought the festive hall;

But as the wind went whist'ing through each crevice and each crack

Bernaldo wish'd that he could bring his wretched daughter back!

The parent's heart forgave its child, when passion's reign was o'er—

And oft he wish'd, throughout that night, he had not clos'd his door!

She saw her father leave the porch!—a tear fell down her cheek;—

Her heart was full to bursting then—she did not dare to speak!

But there she knelt in secret prayer—while fast pour'd down the rain—

She pray'd that God would pity her; but ne'er did she complain!

She kiss'd her babes—she nearer press'd her infants to her breast—

Then laid her down upon that floor, where oft she 'd been caress'd.—

—The morning came—its feeble light upon her face was shed—

Her clay-cold form was sleeping there—the stricken soul had fled!

They found her—still her helpless babes were pillow'd there at rest,

Sleeping she sleep of innocence upon her lifeless breast!

—Bernaldo came!—he gazed—he scream'd—and fell upon the floor:—

One groan he gave!—he breathed her name!—but never spake he more!

Boston, Aug. 23d, 1830.

W. H. C.

MISCELLANY.

A STRIKING SITUATION. Be it known then, that I was one of a crowd of skirmishers who were enabling the French to carry the news of their own defeat through a thick wood, at an infantry canter, when I found myself, all at once, within a few yards of one of their regiments in line, which opened such a fire, that, had I not, rifleman like, taken instant advantage of the cover of a good fir tree, my name would have been transferred to posterity by that night's Gazette. And, however opposed it may be to the new system of drill, I will maintain, from that day's experience, that, the cleverest method of teaching a recruit to stand attention, is to place him behind a tree and fire balls at him; as, had our late worthy disciplinarian Sir David Dundas himself been looking on, I think that even he would have admitted that he never saw any one stand so fiercely upright as I did behind mine, while the balls were rapping into it as if a fellow had been hammering a nail on the opposite side, not to mention the number that were whistling past, within the eighth of an inch of every part of my body, particularly in the vicinity of my nose, for which the upper part of the tree could barely afford protection.—*Kincaid's Adventures.*

EXTRAORDINARY EXORDIUM AND PERORATION. A young man was produced in the Court of Sessions on Friday, as witness against a person charged with stealing a pair of shoes. He gave his testimony in the following manner, suiting the action to the word, and the word to the action: "May it please his honor the recorder, the honorable members of the common council, you gentlemen of the jury, and the gentlemen of the bar here present—I stand here to certify what I know of this man—I saw him with the shoes on."

N. Y. Journal of Commerce.

"NOTHING CERTAIN BUT UNCERTAINTY."—So said the Poet Daniel. The late Chief Baron Thompson, being at an amaze dinner, where there was a tipping dignity of the Church, remarked that the wine was very good. "Yes, my Lord, it is so," said the Clergyman, "and I think a certain quantity of such beverage cannot possibly do a man any harm, after a good dinner." "Oh, no, sir, by no means," replied the Baron, "it's the uncertain quantity that does all the mischief."

A BAG-PIPER AND WOLVES.—A Scotch bag-piper on his travels, opened his wallet by a wood-side, and sat down to dinner; no sooner had he said grace, but three wolves came about him; to one he threw bread, to another meat, till his provender was all gone; at length he took up his bag-pipes and began to play, at which the wolves ran away. "The deed saw me," said Sawney, "an I had kenn'd you lea'd music so weel, you should hae taen it before dianer."

The keeper of a Scotch ale house, having on his sign, after his name "M. D. F. R. S." a physician of the Royal Society asked him how he presumed to affix these letters to his name. "Why, sir, (said the publican) I have as good a right to them as you have." "What do you mean you scoundrel?" replied the Doctor. "I mean sir, (returned the other) that I was *Drum Major of the Royal Scotch Fusiliers.*"

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ANNOUNCING MASON, ANTIMASONIC LECTURER, &c.
No. 5.

SIR—You formerly dwelt much upon your religious experience, and often detailed to your people your mental exercises. Your hope of heaven seemed to be unwavering, and your title to that blessed inheritance unquestionable. You often talked of your freedom from mental depression, and of the excellency and clearness of your spiritual views. You professed to have a conscience 'void of offence towards God and man.' There were no traces of secret sorrow in your countenance—no marks of deep, corroding grief—no symptoms of 'weeping in private' and 'groaning in spirit.' No, the colourless visage of the Elder was without a wrinkle, and the smile of self-approbation almost always played upon his lips. Now, Sir, let me inquire, if this were all pretence? Was this done because it is easier to talk of one's self than to discuss understandingly a foreign subject—because an hour could be consumed in egotistical remarks, with less previous preparation than any leading doctrine of our religion could be illustrated, or any urgent duty enforced? Is it true, that the 'undying worm' had coiled himself in your bosom, and was constantly stinging your conscience, while you so openly and so frequently proclaimed the most confident assurance of your adoption? You now declare, in the presence of God and your former hearers, that you 'wept in private' and 'groaned in spirit' during your Masonic delusion. That its atrocious wickedness often oppressed your conscience, and alarmed your fears, inasmuch that 'you could not sleep nights.' This, Sir, is another illustration of the maxim, that guilt, however wise in its conceptions, is always inconsistent in its executions. Memory reverts to this period, and recognizes it as the precise time when you were most lavish of self-commendations, and abounded most in proclamations of your own holiness. How can this monstrous inconsistency be reconciled, and your character for truth be preserved? Which story, Sir, will you have us believe? They are utterly irreconcilable, and convict their author of gross, and intentional, and deliberate prevarication. All avenues of retreat you have forever closed. No mistake, or misapprehension, or improper construction, or unenlightened belief, can be pleaded in extenuation of your offence. You confess yourself guilty of full knowledge of its wickedness, at the very first step of your progress, and that you deliberately persevered in ascending its dark and gloomy heights of enormity to their summit; and from the topmost stone spread out your hands, and hypocritically proclaimed, that it was unexceptionable and praiseworthy; that it was the 'handmaid of religion,' and the spotless fountain of virtue. Take your choice, Sir, of the horns of this dilemma. Were you in truth, regenerate, and a child of grace, when you so confidently talked of your title to the heavenly inheritance, were you honest in your professions at that time, and sincere in your declarations, then it follows with the certainty of demonstration, that you are now changed throughout your moral character, or, you stand convicted of misrepresentation and untruth. For you then said you maintained a 'conscience void of offence toward God and man,' and

you now declare, that at that very period you were stung with remorse, that you 'wept in secret,' and 'groaned in spirit!' Are you honest in your latter declarations—is it true, that you 'groaned and wept secretly' when you boasted of your singleness of heart and sinlessness of life, then, indeed, you stand convicted, by your own confession, of gross hypocrisy. Could you, Sir, have been a Christian at that time? Do you pretend any moral change since? Is the same depravity that prompted you to raise your voice in solemn prayer in behalf of Masonry, present with you, inciting in you the same zeal and earnestness for her destruction? 'If the righteous scarcely be saved' where shall the changeling, the hypocrite, the traitor appear?—David Pease, the zealous Mason, and David Pease the zealous antimason, are as opposite in their characters as Lucifer in heaven and Lucifer in hell—as the sinless archangel at the right hand of the Majesty on high, and the same fallen spirit presiding as the prince of darkness. It is impossible, Sir, in the nature of things, that honesty and truth could have governed your conduct at both these periods. Take your choice of the times, and the conclusion remains the same. Hypocrisy, misrepresentation, wanton slander, and cold-blooded malignity, thickly cluster around either period, and together constitute a chaplet well fitted to adorn the brows of the preacher of sedition, the nullifier of promises, and the patron of moral treason.

You remarked with much apparent feeling, 'that you were astonished that you should ever have been pleased with a thing so trifling and nonsensical as Masonry, and that you should as soon think of studying Tom Thumb as a science.' Wonderful, Sir David! You *astonished!* I am amazed that *you should be astonished* at any thing. One would think that the chameleon changes of your life, and the crocodile affections of your heart, would have divested you of the capacity of being astonished, and would have prepared you to witness any inconsistency, or any degree of guilt, unmoved. You were pleased with it then, wicked, and trifling, and nonsensical as it may be. 'Hear Oh heavens, and give ear, oh earth!'—The illustrious Sir David Pease, late Most Excellent High Priest of the infamous order of Masonry, declareth and saith, that he was pleased with that wicked and abominable institution, and kindly affectioned toward its deluded and hapless votaries! The stars and ribbons which now 'glare in the distance,' and dazzle his vision, are more fascinating and attractive than the sober habiliments of Masonry. The M. E. High Priest may have heard the sound of the trumpet, and dreamed of purple and fine linen, but he will be *astonished* that he was ever *pleased* with a thing so outrageous and diabolical as antimasonry, before he arrive at this goal of his hopes. Periodical tirades and antimasonic contributions may partially supply the 'aching void,' but a day of repentance is inevitable, a season of earnest groans and tears is fast approaching. Hypocritical cants, and pharisaical groans will then avail little. The worm that never dies will spring into action and vigorous exercise. By the way, Sir David, do you remember asking a contribution from your people to enable you to preach to the destitute, and that you went post haste, to take further Masonic degrees? Do you recollect the regret of a pious old lady of your congregation, that she was unable to bestow more on this holy undertaking? What followed the disclosure of these facts to your people, you are left to relate yourself, or may employ the jackanapes who sometimes accompanies your lionship in the capacity of jackall. I refer to the worthy, and talented, and eloquent gentleman, who closed the farce here, by praying that *Masonic vengeance* might

not overtake your reverence. 'The wicked flee when no man pursueth.' Sir, dismiss your fears, you are in no danger, a hair of your head will not be injured. Masons will avoid you as carefully as they do a certain other little spotted animal, that often rewards favors with wanton attacks, and kindnesses, with *fatid* aspersions. Disgust, unmingled disgust, is the only emotion they can consistently indulge towards your reverence. Paul shook from his hand, into the fire, unharmed, the deadly viper, so Masonry casts off this foul excrement. We should be happy to hear your edition of this story, especially if it be as ingenious and as true as your representations of Masonry. All I have the happiness of knowing is that you were soon found journeying toward the East, not, indeed, 'duly and truly prepared' to pass the Master's scrutiny, nor as yet 'properly vouched for.' This artifice, looks, I confess, much like being *astonished*—that you were ever pleased with this *foolish* thing—so does the fact that you travelled six hundred miles, to take the orders of knighthood—so, also, the fact, that you have taken successively fifteen or twenty degrees. A man does not often use duplicity to accomplish an object, or travel three hundred miles to gratify his desires, or approve the known wishes of his friends, unless he feel some interest in the undertaking, and expect pleasure or profit from it. I am astonished, Sir David, perhaps, as much so as thyself. I do, indeed, marvel that such a bundle of inconsistencies could be found among men. I think it wondrous strange, that any man of ordinary capacity, should be so far lost to duty and self-respect, as to wallow in such a slough of contradictions. It is to me utterly incomprehensible, how a man can claim to be honest and sincere and benevolent in his feelings, and philanthropic in his views, while every word and act contradicts and impugns the whole history of his former life.

'You would as soon think of studying Tom Thumb, as a science, as Masonry.' I am happy to discover any symptoms of sane mind and memory. We all will agree that Tom Thumb is eminently suited to your taste and talents. It is not to be expected that the capacious powers of your mighty mind could be concentrated on so 'trifling and nonsensical' a subject as Masonry. The elevated topics of discussion, and profound theories of Tom Thumb, are much better calculated to engross its wonderful faculties, and call forth its mighty energies. I commend you, Sir, to your favorite; study it with attention, consider it with candor, and applaud it with sincerity, for similarity of minds is a fruitful source of friendship.

Yours, &c.

ROYAL ARCH.

AN ILL-TIMED MEASURE.—The Lockport antimasonic paper publishes a letter from *Edward Giddins*, stating his reason for running away during the session of the court at that place; which reason is, that his opinions on religious matters have undergone no change, and he did not wish to suffer the mortification [!] of being again rejected as a witness unworthy of belief. This is a shallow subterfuge. If he has no other reason, why does he and his antimasonic colleagues conceal the place of his retreat? The court has adjourned—why does he not return? The truth is, the sceptre has been wrested from the Morgan Committee; they have no longer the power to determine who shall and who shall not be tried—favoritism in these matters is at an end, and Edward Giddins fears the consequences.

But the disclosure of the fact that Giddins is yet in being, and that his absence is voluntary, has disconcerted the antics very much. They had just got an excitement under headway, to invigorate the flagging spirits of their dupes, and the wicked Masons were to suffer another scorching for carrying off and murdering Edward Giddins. We learn that quite a flame has been raised in some parts of Michigan. In this quarter there had been some emissions of smoke, and the managers were gathering fuel for a glorious combustion; but the letter of Giddins, like an untimely shower, has extinguished every glimmering spark and smothered the fire in its very embryo. Why does not the Gazette publish Giddins's vindication of himself.

Erie Obser.

MASONRY AND WASHINGTON.

The extraordinary persecution which has for a few years past, been carried on against the peaceable and unoffending Masons of this state, we have always considered of a character so hateful and malicious, so repugnant to the principles of our free institutions, that we have thought it necessary to say but little in relation to it, believing that the good sense of the people would discover that this unholy persecution, from whatever cause commenced, was continued only as a political machine to elevate to power, men, whose character or talents had not been such as to win for them the confidence and affection of the people.

We feel confident that we are not mistaken in our reliance upon the discernment of the people, and feel every assurance, that the day is not far distant, when any man, having pretensions to respectability and information, will regret his connection with this antirepublican attempt to persecute for opinion's sake. But some of our disappointed and desperate politicians, anxious to take advantage of the supposed majority of the antimasonic party in this county, in order to get into office, knowing the desperate situation of their cause, have attempted to bolster it up with the name and the sanction of our beloved and ever to be revered brother, George Washington. They have even gone so far in the very teeth of all history and knowledge, as to claim him as an Antimason !!!

They admit that General Washington was a Mason, but, assert, that long previous to his death, convinced of the pernicious principles of the order, he not only abandoned it; but denounced it to the people of the United States in the following paragraph of his farewell address, of 17th September, 1786.

'All obstruction to the execution of the laws, all combinations and associations, under what plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force—to put in the place of the delegated will of the nation, the will of a party, often small but enterprising minority of the community; and according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans; digested by common councils, and modified by mutual interests.

However combinations or associations of the above description may now and then answer popular ends, they are likely in the course of time and things, to become potent engines, by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government; destroying afterwards the very engines which have lifted them to unjust dominion.'

This shallow artifice can only impose upon the ignorant, for there is no one at all acquainted with the political movements of that day, or who has endeavoured to inform himself of the political history of his country, and must know that the allusion in the above extract from the farewell address, was to certain political societies, then formed and forming in this country, (after the example of some in Europe,) for the dissemination of principles and the support of measures not in unison with those of the then administration of the government.

CONVENTIONAL CORRESPONDENCE.

LETTER V.

TO HON. JACOB HALL.

ONE OF THE SUFFOLK MEMBERS OF THE ANTI-MASONIC STATE CONVENTION OF MASSACHUSETTS.
SIR:

I suppose that an ambitious partizan, like an ambitious author, next to absolute praise, prefers absolute censure. The cold contempt of silence is the lowest grade in his scale of preferences. I shall not fail, therefore, to receive from you the acknowledgment of rescuing you from the mortification of silent contempt, and of advancing you one grade in your degrees. If I fail in setting forth your merits, I beg you to understand, that I have a strong disposition to do you ample justice, and, that a solution of the difficulty may be found in the infrequency of contemplating similar characteristics, and the novelty of using appropriate coloring.

It has been supposed, that your inefficiency, during the sittings of your Convention, was not wholly satisfactory to your associates, and that some demonstration was required from you, to show your attachment to the cause. Sir, you have redeemed your credit; at least, with your associates. Whether you stand better with the community, is quite another affair.

The distinguished part you took in the antimasonic celebration of the 4th of July 1830, in the prominent station of *Chairman of the Committee of Arrangements* and the unusual course adopted, to insure a decent show of attendance on that occasion, would be a sufficient apology, if apology were needed, for the distinction of addressing you on this occasion. You have the merit of harnessing yourself, manfully, to the car of antimasonry: whether you shall be able to draw it from the mire that surrounds it, remains yet to be seen. In what, Sir, do you perceive the fitness of celebrating the orgies of antimasonry on the birthday of American Independence? Did you, in your imagination, deem it necessary to cast a shade on the names of the sainted heroes who nobly contended for your liberties? Or was you so ignorant of the times, and of that glorious contest, as not to know that nearly every General Officer, in the Revolutionary Army, was a member of the Institution you so zealously defame? Surely, your hardihood must have outrun your discretion, or you would never have dared to venture on the experiment, to try how far the sons of those departed worthies would patiently bear the odium attempted, by you and your coadjutors, to be heaped on the memory of their fathers. For such base and unprincipled distinction, you may well claim a large portion of merit, for few, very few, will have the temerity to share it with you. In what, Sir, did you suppose, consisted the appropriate celebration of that august day? Was it by a recurrence to those principles of civil liberty, which we hold as our dearest birthright? Was it in contemplating, in the proud glow of patriotism, the energy, firmness and integrity of those self-devoted men who contended successfully for their rights, and secured yours? And what is civil liberty now, and what the rights of their descendants, that the best men, I say, Sir, the best men, should be publicly reproached with participation in crimes of so foul a nature as to be past endurance? Did you, Sir, verily believe, that the birth-day of our National Independence was to be appropriately celebrated, by indulgence in heated passions and other apposite stimuli? Still, in the contemplation of that gross outrage on the feelings of a respectable portion of the community, there is one gratifying consideration; that although you and your congregated coadjutors celebrated your political, antimasonic festival in Boston, in the *old cradle of Liberty*, you were compelled to import Colonel Pliny Merrick to do the dirty work to which no decent man in Boston would descend.

But, Sir, you have entitled yourself to some degree of notoriety in another affair: I mean the very peculiar circumstances attending the taking the deposition of Mrs. Bell. No one could, for a moment, have supposed, that he, who had held the grave and honorable station of Executive Councillor, would so readily assume the office of Inquisitor, in conducting an investigation founded on gross, detect-

ed falsehood, and attempted to be bolstered into some degree of decency by the extorted and distorted testimony of an agitated, unsuspecting, and almost friendless woman. Under other circumstances, a less disgraceful transaction might have exposed you to a degree of inconvenience sometimes witnessed, as a proper reward to those who promote neighborhood gossip and village scandal. You may deem yourself particularly fortunate, having gone through the experiment, in all its details, and escaped public disgrace, through the lenity of the parties concerned. You may congratulate yourself with having the low and disgraceful merit of intruding on the quiet of private life with impunity. Of the worthless men who assisted you, little else could be expected; and their participation, in an infamous affair, occasioned no surprise, as their agency was in keeping with their characters. Your anxiety to sustain the detected and exposed imposition, commonly called 'the Belfast murder,' will not soon be forgotten; and the names of Samuel G. Anderton and Jacob Hall will be associated, as long as honorable ambition could desire, and longer than your honorable recollections will require.

It is somewhat remarkable, that the fiery zeal you discover, to correct the *moral abuses* of Masons, should be kindled wholly on the evidence of *abandoned seceders*, who, by their own declaration, commenced their *honest work* by a violation of *moral obligation*—by the most degrading treachery. You presume, you take it as conclusively proved, that the whole body of Masons are guilty of crimes, on the declaration of such men as Pliny Merrick and Moses Thacher—men who have violated their faith to their *old friends*, and stipulate for credit with their *new friends*, by the humiliating declaration of their own infamy. Among a band of outlaws, such events might be supposed to occur; for the proof of moral depravity would be a passport to criminal confidence. In the ordinary affairs of life, you might perceive how dangerous it would be to place much reliance on the declaration of those who measure the quality and amount of their testimony, with careful exactness, to the equivalent by which they are to be compensated. Sir, the price of treachery, the reward of perjury, takes all that variety of shape and coloring which can influence passion, pride or ambition. The paltry modicum that pays a worthless, degraded being, by furnishing the temporary means of sensual gratification, has no temptation for those who grasp at distinctive titles and honors. Nor could the glittering bauble of temporary distinction influence him whose highest enjoyment is found in the *quieting preparation* that steeps his senses and his conscience in forgetfulness. Although the particular motive which should operate on Pliny Merrick and Moses Thacher, should fail to influence Samuel G. Anderton, still, each have their price—the equivalent remains. To one, an *honorable name*, without the reality of *honor*: to another, a *stimulating equivalent* truly, but whose *temporary influence* has passed away; while the *honors* of the third are not yet gathered. I say, Sir, the *equivalent remains*. The draught that intoxicates the senses of one, and the prospective honor that intoxicates the imagination of the others, have their equality of influence, and produce their equality of result, in the same measure of self-degradation and violated faith. Moses Thacher has gathered his *honors*, Samuel G. Anderton has received his *reward*, and Pliny Merrick impatiently awaits his moment of *remuneration*.

It was reserved for your anomalous association to show how shameless may be the terms of a combination of men, and yet how far that combination may be tolerated in an orderly and well regulated community. In almost any other country, where public sentiment and popular feeling should be as grossly outraged, as by the unwarrantable measures of your association, public justice would have put in operation an influence which would long since have lowered the tone of your proceedings. We boast of civil liberty. It is indeed carried to the very verge of licentiousness. The political gamblers of the day find security in the forbearance of a free people. The impunity of public disorganizers, is part of the price which the people pay for their rights. It is the shameless license of associations,

such as that to which you have attached yourself, that gives the first intimation of the necessity of distinguishing between liberty and licentiousness. Liberty! What can be his attachment to civil liberty who outrages its very first principles, by an attack on that free charter God has placed in the breast of every man, to exercise the right of private judgment! What can be his abhorrence to licentiousness, who openly forms association with men of equivocal integrity and doubtful morals; men who defame and persecute others as far above them in moral purity, in private worth and public confidence, as in disposition to resort to their disgraceful measures!

I am, Sir a Freeman and a Freemason.
ARCHITECTUS.

THE MEETING.

He that spitteth against the wind spitteth in his own face.—DR. FRANKLIN.

We wonder if this has not recently entered the minds of certain persons who are over anxious to enlighten the good people of Boston on the subject of Masonry; or, in other words antimasonry. After repeated meetings of disorder and confusion, what has been accomplished? What new light has been thrown upon the subject, and how much nearer prostrated are the Masons now than before? What disclosures have been made that could not just as well have appeared in print, and thus saved these riotous proceedings? In fact, I know of nothing, with the exception of Mr. Dexter's letter, that has not already appeared. If those opposed to the institution, have any thing to offer worthy of consideration, every person whose opinion is worth having, will weigh it according to its merits, and it matters not to them by what medium it reaches them, whether by the press or by a public meeting. Is not this all the antimasonry want? I suspect this is rather a hard question. Reasoning, will not take with the mob, and some measures must be taken that will. Hence meetings must be had.—But the difficulty does not end here. It is well known that there is not a man who has espoused the cause here, of decent talents as a speaker; and but little more can be said, as a writer, or a man of talents and influence in any way. It is necessary to resort to neighboring counties and states to supply the deficiency. And after all this 'toil and trouble' what are the advantages derived from it? Are they commensurate, gentlemen, with the trouble, time, expense and vexations it has caused you? Do you believe that the Citizens of Boston, or of Massachusetts will be any wiser or better for what has recently taken place? I would ask the Rev. gentleman who has figured in this business, if he does not some times feel a thrilling sense of degradation at the idea of a professed minister of Christ's so far prostituting his clerical dignity as to take a part in the low and disgusting business of producing a mob? I say producing because there would have been none, had there been no meeting called; and, as was before observed nothing was disclosed, but what might just as well have been done in print. It is well known that in every community there are numbers who delight in such exhibitions, and who are always ready to take a part almost any way, for the sake of what they emphatically term a row; and we are not among the number who think—(it may be singular) that any great advantage is to be derived from them. I would ask Mr. Dexter if he cannot find any better business than to travel from Michigan and assisted in these periodical fermentations; and whether as a lawyer,—a judge and a gentleman, he can find no business more dignified and profitable than apouting to a mob? Has anything been seen on the part of Masons in Massachusetts that make such measures necessary or proper? Are there not intelligent citizens enough in our own State who are not masons, that are capable of watching over their own rights and interests, and of seeing what those rights and interests are, and of sounding the alarm when they are invaded or trampled upon? If we were actually in danger, it would be very kind in foreigners and interlopers to come to our assistance; but when the trumpet has been sounded, and echoed and reechoed, until nearly all respectable people are sickened and disgusted with the sound, it would seem an act of clarity and of honour at least—if not of decency,

to let us remain quiet for a time. We believe it to be a mistake into which some very good people seem to have fallen, in the idea that the good citizens of Boston, renowned for their intelligence and patriotism, are incapable of taking care of themselves, and are obliged therefore to send to Michigan and other places for assistance. To such however as have volunteered their kind assistance, we would return our grateful acknowledgments, and beg them to give themselves no farther trouble until requested by persons of some talents, character and influence. There are in this place no persons who have enlisted in the antimasonic ranks to take an active part, of any just pretensions to either; and those who come among them from a distance must have rather poor optics—a low estimation of themselves, or they would be ashamed to be seen in and more especially to court such company.

But let us turn our attention to the 'considerations' of the meeting. In the first place they were unfortunate in the selection of their chairman. Secondly, in that of the speakers, and, Thirdly, in the cause in which they were engaged. The first had not sense enough: the second, not life enough—pretty important requisites for the successful management of a cause. The chairman was waspish and scolded considerable, and did not appear to possess ease, dignity and grace, and those conciliating manners as well as patience with which we have sometimes seen the chair filled. The latter he will learn no doubt by taking a few more lessons. I said the speaker had not life enough. To this however there was one exception. On Tuesday when the noise and tumult was such that no one could be heard, Mr. Williams (who by the way is an excellent judge of West India Goods) rose, pale as a sheet, his eyes in a 'fine phreny rolling,' his features much distorted, his hair as stiff as porcupines' quills, his gestures and emphasis to correspond when such a volley, nay such a torrent of eloquence never before proceeded from the mouth of man or beast. It was spoken feelingly, and Cassius would say, neither wanted 'action or utterance.' I did not before suppose that the man had so much grammar in his head.—I will not pretend to give the words, for I know no one could do them justice. It was eloquent, differing altogether from that of Cicero, Demosthenes or Webster; but no less original, or difficult to describe. He sat down nearly exhausted, trembling as though he had half recovered from a fit of the ague. Mr. Walker, the everlasting Amasa Walker, who is spoken of as the next best among the speakers, and who delivered a speech on the first evening, I did not hear. It was not however his fault, for on Monday evening after Mr. Ward had attempted unsuccessfully to be heard for half an hour, Amasa jumped from his seat; modestly and politely beckoned to Mr. Ward to give him the floor. He then came forward with a dozen or two of most bewitching bows, a graceful flourish of the hand, and a countenance beaming with intellectual treasures, in which attitude he stood for some minutes; but, to the astonishment of all, the tumult continued as loud as ever. He attempted to proceed, but in vain; and we were left to conjecture, (as in the case of the *Martyr* in the justly celebrated and popular Tragedy of Bombastes Furioso,) what he 'would have said,' provided the villanous Masons had let them proceed.

With regard to Mr. Ward, there can be but little doubt that he might on Tuesday have proceeded without molestation had he been content to confine himself to the question. But the recollections of the evening previous rankled (as Mr Hayne would say) in his bosom, and a few strictures must be thrown out. This, which a very little magnanimity would have overlooked and forgotten, had the effect, as might have been foreseen, to excite a corresponding organ, and in a moment the hall was in an uproar, which continued until the meeting was finally dissolved.—Thus were the citizens of Boston deprived of the light which he would otherwise have communicated—I am no Mason, and attended with an earnest desire to hear what he had to say; but when he left his subject, and descended to let off a little bile, I felt but very little sympathy for his fate. He will return to New York, we presume, satisfied that it is not always expedient, whatever may be the inclination, to attempt to 'spit against the wind'. To-

wards the others, we felt but little more sympathy at their total discomfiture. We believe that the goodly people of this metropolis are quite as well satisfied that honest and intelligent Masons should fill some offices in our government; as that they should be occupied exclusively by those who so disinterestedly wish to take them into their own hands; but we trust that they will not be slow to avail themselves of their kind proffers whenever they shall be satisfied it is for their own advantage so to do.

X.

Mr. Brown in his history of the antimasonic excitement gives us the episode of one Thomas Hamilton, whose history affords an apt illustration of the state of the public feeling. He pretended to be acquainted with the particulars of Morgan's death, and that he was afraid of being assassinated in consequence by the Masons. At first he appeared in the character of a Methodist preacher, and levied some money on the good people of Batavia. When this imposture was worn threadbare, he went about declaiming against Masonry, and soliciting charity at the same time. He was afterwards taken up and imprisoned as a vagrant. He came out of prison, of course, a martyr, and his antimasonic labours prospered exceedingly.—'Deacons and elders of the church,' says Mr. Brown, 'united in prayers for his safety, and the name of Hamilton was echoed and re-echoed throughout the land.'

After one of his lectures at Avon, in the county of Livingston, he unfortunately got so drunk, as was frequently the case, that he was supposed to be at the point of death. It was forthwith given out that he was poisoned, of course by the Masons; the antimasons cried out that he was a martyr; the antimasonic papers echoed the cry, and the whole country rung with this new and bloody tragedy.—Unfortunately for the great cause, Hamilton slept himself sober, and departed the next day for Buffalo. A few days after his arrival, the body of one Norman Fay, who had been drowned in Tonnewanda creek, was found by some of the neighbors, and decently buried. Hamilton had disappeared in Buffalo, some little time before. During this seclusion, the body of a stranger had been discovered, as just related. It was immediately rumored that it was the body of the unfortunate Hamilton, who, having escaped poisoning, was at length drowned by the Freemasons. A concourse of people proceeded to the place where poor Norman Fay had been buried; the body was disinterred, and underwent a close examination. What might have been the decision in this case is doubtful, if Hamilton had not just at the moment crawled forth from a grog shop, where he had remained in riotous privacy, besotting himself all this time.

Hamilton shortly afterwards departed for the county of Ontario, where he was received into the house of a zealous antimason, upon whose daughter, a girl nine years old, he attempted a rape, and closed his career in the cause of morals and religion, in the state prison at Auburn.

The alleged object of Masonry, (although there is no truth in the allegation) constitutes the pretended ground of opposition to it—that is the mark upon his forehead which bids the anties slay it. Suppose for a moment that Masonry be political. What is antimasonry, and if it should prevail what shall it benefit the public? Antimasonry is openly and avowedly political. If, therefore, Masonry be destroyed by antimasonry, you only destroy one political engine, while you raise up in its stead another of ten times the power and danger. To use a trite expression, it would be 'jumping out of the frying-pan into the fire.' Fellow citizens, think of these things ere you cross the Rubicon.

'Employment is the guardian of female innocence; do not allow women to be idle; let them be the first dressed and the last undressed all the year round.'

'The pearls and precious stones, the silk and glory with which a coquette so studiously bedecks herself, are as transparent varnish, which make all her defects the more apparent.'

MASONIC MIRROR.

Letters purporting to have been written in 1798 by General Washington to a certain Reverend Mr. Snyder, of Fredricktown, Maryland are pompously paraded in the antimasonic papers, as though they were to work miracles. Now suppose for a moment that the letter be genuine, (a matter, by the bye, that we have reason to doubt, both on account of the multiplicity of forgeries that are daily issuing from the antimasonic presses, and of the character of the gentleman to whom it is said they were written.) what do they show? Why they show that in '98 Washington did not preside over a Lodge, and that he had not been in a Lodge more than once or twice for thirty years, but that, notwithstanding, he believed that none of the Lodges in this country are contaminated with the principles ascribed Illuminati—that individuals of them might have been.

Now we have merely admitted these letters to be genuine, for the sake of argument, and if they were genuine, they evince on the part of General Washington the opinion, that Masonry had nothing to do with the Illuminati, but that some individual might—and so might professors of religion—ministers of the Cross—for there have been in both, traitors and hypocrites—even among the chosen twelve there was a Judas. But we do not admit that they are genuine—we believe they are forgeries; because, as we said before, forgeries are issuing daily, and almost hourly, from the antimasonic presses—because the declaration ascribed to Washington that he was not in a Lodge more than once or twice in thirty years, is not in accordance with his subsequent declarations, or with known and established facts, and because we believe that Snyder is not a man of such a character as General Washington would correspond with.—As it regards the last point, we shall endeavor to be better informed hereafter; but in the mean time, we beg leave to ask of the Examiner a question or two, which we suppose it may be enabled to answer.

Is, or is not, this Mr. Snyder, the same Reverend Gentleman who formerly lived in Albany, and preached in one of the churches in that city, but in consequence of——was dismissed by his congregation?

Is he, or is he not, the same gentleman who afterwards preached in Fredricktown, and was dismissed by his congregation?

Who succeeded the Rev. Mr. Snyder at Fredricktown?

This last question is asked, not out of any disrespect to the successor of Mr. Snyder, but merely for the purpose of ascertaining whether the Examiner be acquainted with at least some part of the history of the Rev. Mr. Snyder.—Rep.

General Washington's replies to the addresses of Masonic Lodges were dictated rather by politeness towards the addressers, rather than by any sincere regard he felt for Masonry!!

We have not the Examiner at our command, at this moment, but we believe the above is the sentiment, if not the precise language, which it used last week. When we read it we were somewhat surprised; for the Editor of that paper, in his editorial columns at least, has thus far conducted himself with a degree of liberality and gentility, not often found, if ever, with antimasonic Editors, and we were therefore expecting better things

from him. What is the meaning of it, giving it the fairest construction? Why that General Washington was a HYPOCRITE!! that he used language and expressed sentiments that he did not feel!!!

Washington was no such man. He was an honest man. He spoke as he thought, and his thoughts were wise. If we could be brought to believe that he was a hypocrite—that he wrote and spoke sentiments from POLITENESS, that he did not really feel and entertain, instead of revering his memory, we should despise it, for a hypocrite we do most cordially despise. Washington was a Mason—an ardent and zealous Mason, up to the hour of his lamented death. He never filled any office, or joined any institution, the principles of which he did not understand, or the duties of which he did not assiduously perform, it is therefore idle, foolish and slanderous, to say that he did not understand the principles of Masonry, and that he did not perform its sacred offices. Masonry is founded upon just such benevolent and pure principles—inculcates just such doctrines, and leads to just such results, as the mind and heart of that great and good man would be likely to adopt, advocate, approve of, and promote.—Lan. Rep.

FRANKLIN COUNTY.

WHAT HAS BECOME OF ANTIMASONRY? This question has been repeated so often that it has become rather stale. We have lately conversed with several brother Jacks from different towns, who assure us that antimasons have but little to say. Those who belong to that party from principle, are not materially affected by the movements of partizans of any hue; and they remain friendly to all, except a certain species of two-legged wild animals, who endeavor to annoy them, by calling them Jacks. But instead of a reproach, they consider this a title, which only serves to distinguish them from the inferior race by whom it is bestowed, and with whom they would otherwise be chronicled. As for antimasonry, it is where it always has been. It consists of nothing more than an opinion, that all secret societies are liable to become injurious to the well being of social society and republican government, and in a temperate opposition to them, as secret societies. These antimasons, however, have recently been denounced by those who wish to go the 'whole hog.' They wish to raise the sword of persecution; to carry their avowed principles into every election, and rigidly exclude every man from office, who will not zealously advocate their cause, swear to every falsehood they utter, and hunt down and vilify every man who cherishes a doubt as to the piety, purity and perfection of poor Sam Anderson.—These, the real, no mistake, political antimasons, have been so very fortunate as to receive into their ranks, some very pious clergymen. One has been lecturing in many places, whose former villany is yet fresh and green in the recollection of the public;—another has been in a neighboring town, who renounced Masonry to appease his antimasonic society;—and another might perhaps be found, at one time annoying his neighbors by occupying their firesides and reading their newspapers, and at another preaching, for the compensation of a half bushel of potatoes, or riding about the country, with a half-starved horse, creating discord in society, dragging out a miserable existence, heartily despised by all men of high-minded and honorable principles. This is too well known to require further explanation. The names of any of these

reverend worthies, it would not be proper here to mention. They are at present held sacred. They are, and should be, unanswered and unanswerable riddles. But we seriously believe that the infatuation which has been manifested on this subject is rapidly subsiding, and that reason and common sense will once again be restored to its deluded victims.—Freedom's Sentinel

CHARACTER.

CHIEF JUSTICE PARKER.—Many of the Boston Clergymen, Sunday before last, noticed, with suitable reflections, the sudden death of the late Chief Justice Parker. The following paragraphs are from the discourse of Rev. Mr. Young; and were first published in the Christian Register.

A pillar in the temple of Justice has fallen, and the people mourn. They mourn the loss of one who sprung from the midst of them;—a man emphatically the child of the people;—whom the people ever delighted to respect and honor; and who during a long juridical career, devoted to their services, with singular diligence and fidelity, the rich endowments of superior mind, and the extensive acquirements of laborious study. They mourn the sudden prostration of a Magistrate whose integrity was not only without reproach but beyond the reach of suspicion; whose impartiality was neither warped by personal preferences, nor by the artificial distinctions of society where independence never covered before the clamors of a faction or the menaces of a sect; and whose judgment of truth and right was never dazzled by the splendid fascinations of forensic eloquence. Forgetful of himself, the Chief Justice lived only for the Commonwealth, and at last died a victim on the altar of public duty. He has gone bequeathing nothing to his family but his good name and the memory of his virtues. To the people he has left a precious legacy; the sanctity of the ermine unallied by a single stain, and the recorded decisions of his legal wisdom. The people conscious of the loss they have sustained in the removal of such a Magistrate, are emulous to do honor to his memory, and, to a man, rise up, and with one voice pronounce him blessed.

When such a Magistrate falls, the people mourn. For an impartial, incorruptible Judiciary, is the palladium of their liberties; the safeguard of their personal rights and domestic blessings.—What the Bench remains uncorrupt and independent, we can afford to have sometimes an imbecile Executive or an ignorant Legislature. What we have an intelligent, upright, impartial Judiciary, we may smile at the scramble of aspirants for office and scorn the denunciation of blustering demagogues. Having the fruits of their labors guaranteed to them by the sovereignty of the Courts, the mass of the people may sit down under their shadow, in peace and security, having none to molest or make them afraid. But let the breath of suspicion stain the purity of judicial integrity; let partiality and corruption gain admission to our Courts, and the 'pillared firmament' of public security and private happiness totters to its fall. It matters not, whether we live under a republican or a monarchical form of government, if we have not a high-minded, fearless, incorruptible Judiciary, our liberty is but a name and a shadow. When, therefore, one of the learned expositors of the Law, one of the watchful guardians of their rights is taken away, well may the people mourn. The Chief Justice was taken away suddenly,

and, some will say, prematurely. He was cut down before age had wrinkled his brow, or furrowed his cheek, or blanched his hair. Yet it should be remembered that 'honorable age is not that which standeth in length of time, nor that is measured by the number of years. But wisdom is the gray hair unto man, and an unpotted life is old age.' He did not alas, live long enough for the affection of his family, for the satisfaction of his friends, or for the good of the community. But he lived long enough for glory; long enough for the great end of human existence, the trial of principle and the formation of character. His life was filled up with useful and honorable labors. And when death called, he found him at his post. He died, as every wise and good man would wish to die, devoting his unimpaired faculties to the service of his fellow-men.

The awful suddenness of this afflictive event has invested it with peculiar interest. It speaks to us in solemn tones of our insecurity, and bids us be also ready. But yesterday the Judge was seated on the bench, invested with all the majesty of the laws, surrounded by wise counsellors and eloquent advocates, and the accused were arraigned before him in anxiety and awe, to stand trial for their lives. To-day, he is himself gone to appear before a higher tribunal, to answer for himself at the bar of Heaven, to give account of his own life at the judgment seat of God. Brethren, it is a solemn contrast. Language cannot depict it, nor render the simple thought more impressive. May we be incited by it to fill up our lives with usefulness and virtue. Let us remember that a good life is the best preparation for death, and that we can never die too soon, if we are prepared to die. Let us be useful and worthy, and we shall die respected; our memory on earth will be precious, and our reward will be great in heaven.

SCIENCE AND LITERATURE.

From the New York Courier.

STEAM BOAT FUEL.—Since the introduction of Steam Boats, Pine wood has rapidly disappeared from the shores of our navigable streams, and the scarcity of this article, has necessarily enhanced its value. All who have reflected upon the subject, have long since been satisfied that the time is not far distant, when coal must be substituted for wood; and the question has been asked, what coal can be produced which will ignite sufficiently easy, to produce steam as fast as required? Repeated experiments have been made with the Anthracite coal, but without success. Within the last month, the Sydney Coal from Nova Scotia, has attracted the attention of the navigators of our steam boats, and the result of their investigations are such as cannot fail to give satisfaction to all who wish to see navigation by steam prosecuted at the present reasonable rates.

The first experiments were made in the small Steam Boat used by the Dry Dock Company, in towing vessels to their railway. We were of the number who witnessed the result of this experiment, and were astonished to find, that without any alteration in the furnace which is used for wood, a fire was kindled of this coal with a common lamp, which in about a half an hour enabled the boat to get under way, and then supplied as much steam as could be used. It was believed by all, even the most sanguine, that with an ordinary wood furnace, the draught would not be sufficient to generate steam as fast as required, and their as-

tonishment and gratification at the result may be easily imagined.

In consequence of the first attempt, the agent of the Mining Company in this City, proposed to Capt. Bunker, of the Benjamin Franklin, to take in a supply of coal and use it instead of wood on his trip to Providence and back. He did so, and became so satisfied not only of its practical usefulness, but of its superiority over wood, that he endeavored at once to have his furnace altered for the purpose of using it to more advantage. It was found however, that the time required for altering the furnace would compel the boat to lose so many trips that it ceased to become an object to use it during the present season. All furnaces constructed for burning wood, are necessarily larger than would be required for coal, which is so much less bulky, and consequently the blaze is too far distant from the bottom of the boiler. To remedy this evil it is only necessary to raise the lower part of the furnaces now in use.

The facility with which this coal ignites, and its consequent capabilities of producing steam, having been fairly tested, the next question is—What are the advantages to be gained by introducing it into general use? We answer, *first* the great saving in room occupied by the fuel: *second*, by the saving in the cost of fuel: *third*, by the saving in the weight of fuel: *fourth*, by the saving in labor in handling the fuel and feeding the furnace: and *fifth*, by the absence of sparks and cinders, by which the clothes of passengers are destroyed, and the awnings of our boats set on fire.

We give the following as the result of the different experiments which have been made:

One chaldron of Sydney coal measures 44 cubic feet.

One cord of pine wood measures 128 cubic feet.

One chaldron of coal will jet as much water into steam in the same space of time, as *three cords* of pine wood.—Supposing the Benjamin Franklin to require 45 cords of wood per trip, to and from Providence, the space thus occupied by wood is 5,760 cubic feet. Fifteen chaldrons of Sydney coal will produce the same quantity of steam in the same period of time, and occupy but 660 cubic feet, or about *one ninth* of the space required for the wood!

The wholesale price of Sydney Coal,

New York measure, is per chaldron, \$ 9 00

The wholesale price of 3 cords of wood at \$4, is 12 00

This will show a saving in the cost of fuel in favor of Coal, of \$3 1-2 per cent, or of \$55 00 on every trip to Providence!

One chaldron of Sydney coal New *ton wt.* gr.

York measure, weighs 1 2 1

One cord of pine wood weighs 1 2 3

The weight of the Franklin's wood, therefore, is 51 tons 5 cwt. If she used coal, her fuel would weigh 16 tons 13 cwt. and 3 qrs.!

The coal being less bulky, will require a less number of persons to handle it, and the saving in this respect, added to the safety of awnings and the clothes of passengers from sparks, will be far from inconsiderable.

We have neither time nor space to pursue this subject to-day, but consider it of so much importance that we shall refer to it again at our leisure. The only really important question which ever could rise in relation to coal—that is, will it generate steam sufficiently fast? has been satisfactorily tested, and this being the case, the value of it for steam navigation is apparent to the most casual observer.

SAFETY PUMP.

For detecting and removing the noxious gas found in wells. Invented by the Rev. J. F. Schroeder.

Having particularly examined into the advantages that may result from this improved pump, it being given to the world without an application for a patent, or any reward whatever, by its scientific, ingenious and humane inventor; we cheerfully recommend it to the notice of our citizens. It may be useful for ventilating sick rooms, churches, and crowded assemblies, by constantly pouring into them a current of fresh air, and expelling at the same time that which is impure and rendered unhealthy and offensive by being breathed through the lungs of the audience.

A new well, in the rear of Union Church, at the north-east corner of Orange and Spring streets, in this city, was infected with a most deadly gas. On Friday, July 16th, a man attempting to descend into it, was instantaneously deprived of life; and a few moments afterward, another shared the same miserable fate, in an attempt to rescue his unfortunate companion. On the following Tuesday morning, the Rev. Mr. Schroeder, in company with some friends, visited the melancholy scene of the calamity. They found the well, by actual measurement, to be thirty nine feet deep. On lowering a lighted candle into it, the flame, when it was six feet from the surface of the earth, was suddenly extinguished. Impure air, it was inferred, occupied the remaining space of twenty-five feet below.

The safety pump was placed on a bench near the mouth of the well; a conduit, attached to the inhaling pipe, extended to the bottom of the well; and another conduit, ten feet long, attached to the exhaling pipe, extended to an adjoining vacant lot of ground.

The pump was then worked. Some of the vitiated air was obtained in a glass receiver, placed at the end of the exhaling pipe; and by the application of the usual chemical tests, this vitiated air was proved to be carbonic acid gas, or what is commonly termed choke damp.

The safety pump had been in operation for the space of seven minutes, when a lighted candle was again let down; and the flame was not extinguished until it had descended nearly twelve feet further than before. The safety pump was then worked again for ten minutes; and the candle, being then let down to the very bottom of the well, burned with a clear flame. In seventeen minutes, all the deadly gas had been entirely expelled.

This experiment was made before a company of gentlemen, one of whom, Dr. Stephen B. Whiting, after the above operation of the safety pump, went to the bottom of the well, and remained there for a time, without any injury or inconvenience.—*N. Y. Lancet.*

EXTRACT OF PENNYROYAL.—Farmers might easily save the flesh of horses and cows, and confer great kindness on their animals in preventing the usual annoyance of the flies, by simply washing the parts with the extract of pennyroyal. Flies will not light a moment on the spot to which this has been applied. Every man who is compassionate to his beasts, ought to know this simple remedy, and every livery stable and country inn, ought to have a supply at hand for travellers.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, SEPTEMBER 4, 1830.

TRIUMPH OF PUBLIC OPINION.

The peace of the city of Boston has again been disturbed by a brace of *antimasonic missionaries*! The sanctity of the birth-place of American freedom has again been profaned by the presence of a combination of civil and political disorganizers, whose aim is the demolition of the temple of our religious and political rights: by the unhonored panders of a banditti, who, with the spirit of demons, would blot from earth one half the human race, that they might rise to temporary power and infamous notoriety.—Yes! one of the most disgraceful scenes that ever occurred in the city of Boston, was enacted in ‘*Old Faneuil Hall*’ on Monday evening and Tuesday morning last! We there saw the first fruits of the infernal spirit of antimasonry; we there saw the monster in his hideous deformity; and a disgusting, loathsome object he appeared. Our citizens did not like him, and they exercised the right of freemen to express their dislike. If they exceeded the bounds of strict propriety, in the expression of their resentment for the indignity offered to them, they nevertheless exercised greater forbearance than any other equal number of people on earth could have done under similar circumstances. They were publicly insulted; their fathers, their brothers and friends were abused and slandered, and charged with the commission of the most damnable crimes on the catalogue of infamy! The sepulchres of the honored dead were profanely thrown open, and the memories of the illustrious of other days, vilified and traduced! Bostonians could not quietly listen to this. The spirit of indignation was aroused, and it burst forth. For the consequences, those who called it forth are responsible. *The antimasonic cabal of this city were the cause, and they must answer for the effect.* We took no notes of the proceedings; and shall not, therefore, attempt to give a report of them. A concise statement of facts, as they occurred, is all that we shall attempt, and all that is necessary to a proper understanding of the subject.

It appears from the best information we have been able to collect, that a man by the name of *Ward*, the reputed editor of an obscure scurrilous pamphlet printed somewhere in the state of New York, in company with a fellow of the name of *Dexter*, a kind of political antimasonic missionary from Michigan, arrived in this city, the early part of last week. To afford this brace of worthies an opportunity to exhibit their persons and talents before a Boston audience, their antimasonic brethren called a public meeting at Faneuil Hall on Thursday evening following their arrival. At this, *Doctor Abner Phelps* presided, and *Mr. Amasa Walker* played the part of Scribe. The question proposed for discussion was, ‘Can any man under the influence of Masonic oaths, discharge with fidelity the duties of any important office in the gift of the people, according to the true nature of our free institutions?’ Perhaps a more ridiculous question was never proposed for public discussion. It was not entitled to one moment’s consideration; and the proposers of it must have taken the people to be as great blockheads as themselves, or they would not have presumed to have offered it for public consideration. To show its total absurdity, it is only necessary to put it in its proper shape. It should read, ‘Has any man, while under the influence of Masonic oaths, discharged with fidelity,’ &c. In this way the question ought to have been proposed. Any man, not absolutely non compos, can see its absurdity, and the ridiculous fallacy of calling a public meeting to discuss it. It is only necessary to appeal to the history of the past for a satisfactory answer. Did not Washington, and Lafayette, and Warren, and Franklin, discharge their public duties with fidelity? If Masons have discharged the duties of office with fidelity, no man, except he be an antimasonic political office seeker, will be foolhardy enough to contend that they cannot do it again. But, to return to our subject—*JOHN W. WHITMAN*, Esq. opened the discussion, in the affirmative. He stated that he appeared there on his own responsibility,

and contrary to the wishes and desires of his Masonic friends. He contended for the constitutional rights and privileges of all classes of his fellow citizens; objected to foreign interference and foreign dictation, and thought that ‘*Boston Boys*’ could manage their own concerns without the aid of political judges or political jugglers. And be it known that the first indication of disturbance and opposition proceeded from the antimasons themselves. Indeed, if they did not make all the disturbance, they were the original cause, and must answer for the consequences. They have attempted to throw it upon the Masons; but, no Masons were concerned in it. There was no occasion for them to take any steps in the business, if they were so disposed. *The community was for them*; and what had they to fear from the puerile efforts of a band of miscreants, without talent or weight of character to sustain them? We repeat it, *the Masons took no part in the discussion or in the disturbance*, except the part *Mr. Whitman voluntarily and unsolicitedly* took in the debate, nor is it necessary that they should give themselves any uneasiness about the calumny that the miserable clan of anties in this city may attempt to cast upon them. The people have now come forward to protect them in their rights as citizens and as men; and Masons may pursue the even tenor of their way, regardless of the yelpings of antimasonic puppies. *Mr. Whitman* was followed by the *Mr. Dexter* above named, who attempted, for the nine-hundred-and-ninety-ninth time, to read the awful history of the very awful fate of the monstrously awful *Morgan*! But the citizens would not hear him: they could not restrain their feelings of indignation, while such a man was slandering their friends and neighbors. How very uncivil! *Mr. Walker*, the Scribe, next rose to enlighten the unlettered multitude of this our benighted city. He prated a little about *Masonic charities*, and was hissed down! In the midst of noise and tumult, the meeting was adjourned to Monday evening.

On Monday evening the hall was filled at an early hour. The *Reverend Moses Thacher*, rose amid the shouts and hisses of the citizens assembled, and opened the debate. Though he spoke very loud, it was difficult, in consequence of the noise, to hear him. He stated that he had taken several Masonic oaths; but forgot to state that, he took them on the *Holy Evangelists*, and called upon his God to witness the sincerity of his heart and the purity of his purpose. He acknowledged that he had violated those oaths; and he therefore stood before the citizens of Boston, *guilty of moral perjury*! Is it strange then that they would not hear him? that they hissed and hooted at him? His dishonored title of *Reverend* could not shield him from the indignation of honest men. He sat down amid the contemptuous sneers of an insulted people. *Mr. Whitman* followed, and in a strain of cutting satire, occupied the meeting for nearly an hour. He handled the *Reverend seceder* without gloves; without much respect for his surplice or his official dignity. He said that he made no sectarian or party distinctions; that he had respect for men of all parties, even for the antimason, if he were honest. He would trust his life with the Mason, with the orthodox, the unitarian, or the antimason. He would trust his life with any of his fellow citizens, except the seceder! Here some one on the floor rather uncivilly called upon the *Reverend Parson* to hold up his head! This was an unkind cut; for if the *Reverend* gentleman felt ashamed of his face, charity required that he should be permitted to hide his head. After *Mr. Whitman* had concluded his remarks, *Mr. Henry Dana Ward* attempted to address the meeting; but he met with no better success than did his coadjutor, from Michigan. *The people would not hear him*. They would not listen to foreign dictation, nor did they stand in need of foreign counsel.—The hallooing, shouting, stamping and hissing at this time, was tremendous. The citizens had heard enough, and they would hear no more. A dissolution of the meeting was called for, and carried. It was doubted, however, and the chairman declared the meeting adjourned until the next morning at 9 o’clock, remarking that those who were in favor of the object of the meeting could attend, and those

who were opposed to it could stay away! The citizens however, chose to act their own pleasure in this particular. Bostonians will not submit to the dictatorial mandates of *Doctor Abner Phelps*, or any other man of equal eminence and notoriety.

Agreeably to adjournment, a considerable number of citizens assembled at 9 o’clock on Tuesday morning. *H. D. Ward* again took the floor. He had not fairly taken his stand before the noise commenced. The citizens were determined not to hear him, at any events; and the sound of his voice was lost amid the uproar, the hissing and shouting which ensued. *Old Faneuil Hall*, for the first time, and we trust in heaven that it may be the last, was made to vie, in ‘*confusion of tongues*,’ with the *Babel of antiquity*.—Bostonians, who have been stigmatized by antimasonic poltroons, as *Jacks*, saw the consecrated hall where their fathers first raised the voice of American Independence, prostituted to the seditious purposes of a proscriptive faction; and, moved by the proud spirit of freemen, they indignantly resisted this insult. They used no violence; but they boldly told their foreign advisers, that the city of Boston was not the place for them; and they must not come to teach Bostonians their duty; that they were not slaves and did not require task-masters. This language the gentlemen from ‘*parts unknown*,’ would not understand. They obstinately and impudently persisted in their purpose until the citizens were nearly excited to open violence. To avoid the consequences of such an event, they despatched their emissaries to the Mayor of the city, to solicit his aid in suppressing the apprehended riot. The Mayor very properly told them to return and dissolve their meeting, and assured them that the people would then disperse satisfied. They objected to this on the ground that it would give triumph to the other party! The Mayor replied that he knew nothing of any party; that the hall was not granted for party purposes. He then repaired to the hall; on entering which, the Chairman, a *Doctor Abner Phelps*, requested that he would take a seat by his honorable side! The Mayor, with his usual politeness, declined the intended honor, observing that he preferred to stand where he then was, if it were equally agreeable to the gentleman! The Mayor then addressed the meeting; stated the manner and object for which the hall had been procured, and declared that so long as he held a seat at the Board of Aldermen, he would never again consent to its being granted for a similar purpose! This declaration, though a death-blow to antimasonry in this city, was received with great applause. He then advised an indefinite postponement of the subject before the meeting. The Chairman evinced much anxiety to take the vote on the main question, and made an attempt to do so, but could not succeed. The Mayor again interceded and requested, or rather required the Chairman to put the question for a dissolution of the meeting, remarking that there was no chance for him to gain a single proselyte, for public opinion was against him! This had a terrible effect on the little band of patriots shut up in the square box! However, the worthy Chairman thought it better quietly to submit to the necessity of the time; and he accordingly put the question called for, which was carried by a large majority. The vote was doubted, however, and the Chairman gave it as his opinion that it was not a vote; but for the sake of peace he was willing to let it go as a vote! The citizens would not receive it on such terms, and demanded to have it again put, on which it was carried by a majority of twenty to one! The antimasonic disturbers then took themselves out of the hall, amid the hisses and shouts of an indignant and insulted people. Thus ended this infamous attempt to proscribe and disfranchise a large and respectable class of the community.

We are credibly assured that the hall was procured through fraud and deception. We do not speak unadvisedly when we say that several of the individuals who signed the petition to the Mayor and Aldermen, signed it, under false impressions. They had not the most distant idea that they were petitioning for the hall for antimasonic purposes. They would not have done so, had they been correctly informed; and we have very good

reasons, for believing that the word *anti* was intentionally omitted in the petition at the time it was presented to certain gentlemen for their signatures; and that it was subsequently added. We are well assured that one gentleman, at least, signed it under the impression that the meeting was to be a *Masonic* meeting. We do not believe that there are *one hundred* persons, (the requisite number of petitioners to procure the hall,) who would be willing to present their names to the Mayor and Aldermen of the city of Boston, in the character of *antimasons*.—It is a disgraceful faction; and though many political aspirants may be willing to profit by the weakness and folly of the credulous and superannuated, but few are willing to hazard their characters on the success or failure of so infamous a cause. The party never was of any consequence in this city, and it is now morally certain that it never can be. It has sunk into its native slough; and neither Michigan *eloquence*, nor New-York *erudition*, will be able to revive it.

These men profess to be influenced purely by patriotic motives!—Love of country!! *Disinterested patriotism* moves them onward!!! There was nothing *sinister* in the recent disgraceful meeting! There was nothing to be gained by producing an *effect* abroad! True it *might* answer very well to proclaim in the Convention at Philadelphia, that 'the citizens of Boston in public meeting assembled, had declared that *Masons are unfit to hold any public office!*' This would have sounded very well, though there might not have been anything to gain by it! And it might too have *possibly answered* to introduce into the contemplated Philadelphia antimasonic address to the people of the United States! But thanks to the intelligence and integrity of the citizens of Boston, the base designs of these political miscreants have been defeated. Ay, the *people* of Boston have given the death-blow to antimasonry. The fact cannot be concealed.—'The *people* have done the deed:—*not the Masons*. One Mason only appeared to oppose them, and to shield old Faneuil Hall from the disgrace that threatened it: the hall where British tyranny received its first wound; and where the seditious faction of antimasonry has received its *quietus*. We repeat it, *one* Mason only opposed them: he met them, single-handed; and notwithstanding the hisses, noise and abuse of the antimasonic rabble, he sent them home wreathing under the effect of his lash. The most dishonorable means were restored to, to embarrass him and to put him down; and some paltrons, near the throne of anti-ism, went so far in their *show* of desperation, as to call upon their friends in the gallery to throw him over! We have no doubt that had they the power, they would have sacrificed his life! But the citizens, men whom the *anties* designate by the degrading appellation of *Jacks*, were for him and ready to protect him. Mr. Whitman, as before observed, opened the first meeting, and the vials of antimasonic wrath were emptied upon his head: he was abused and insulted. Is it strange then—was it not to be expected—that when his opponents took the floor, that they should meet with some opposition? Or did the political disturbers have the vanity to believe that public opinion was *all on their side*? The truth is, they threw the *first stone*, and they have suffered the consequences of their own folly and indiscretion. We shall not probably ever again witness such another disgraceful scene in this city. Antimasonry has here had its day. Its reign was short and infamous. Its partizans will not dare again to outrage the feelings of the citizens of Boston, by a public declaration of their proscriptive, and anti-republican principles. They have been literally kicked out of Faneuil Hall, covered with dishonor, hooted at by the boys, and barked at by the very dogs!

The Tremont Theatre will be opened on Monday evening next, with the *Soldier's Daughter*: on which occasion Mrs. Russell will make her first appearance in this City, as the Widow cheerly. During the recess, the House has been elegantly fitted up, and the Manager has engaged a very good stock company. It is said that much novelty will be introduced during the campaign.

THE NEW-YORKER.

The late meetings at Faneuil Hall were attended by some circumstances of a character altogether new to Bostonians. Our own good citizens formerly assembled there, in times of high political excitement; but the meetings were not disgraced by disorder; they had no dictator, in the form of a foreign mountebank. Parties have, in former days, gone to the very extreme of their rights, but never eventuated in violence; for no bold intruder thrust himself upon the notice and patience of the people. Discussions, of an exciting character, have been continued with great pertinacity; but never before did a vagrant vender of confusion and disorder, attempt to tell the inhabitants of our city who they should, or who they should not choose, to fill the offices in their gift. Common sense might seem to dictate that *the question itself* was sufficiently inflammatory, without importing an itinerant teacher of antimasonry to carry it down. And the movers and promoters of this affair as much mistook the character of our people as did the British troops at the shutting up of the port of Boston, if they supposed our citizens could submit to be bridled and bitted and saddled, for the triumphal *entree* of a wandering quack-politician. Mr. Henry D. Ward, supposing himself qualified to direct our good people 'in the way they should go,' arose, and in an oratorical attitude put forth his hand, intending to put forth his sentiments. But the voice of 'the sovereign people' was above the voice of Mr. Henry D. Ward. 'What is his name?' cries a Stentor. 'Ward!' replies another. 'Where does he come from?' says a third. 'From New-York!' says another. 'Down with him!' cries an Ajax. 'Hurra!' vociferates the mob.—But there stood Henry D. Ward, calm, collected, and immovable—with the curl of contempt on his lip, and a lurking devil glistening in his eye. 'Mr. Moderator!' says Ward. 'Down with the Yorker!' says the mob. 'I came from New-York!' says Ward. 'Back, back, back,' says the mob.—'Go and hold forth to your own people,' roars out one. 'Go and dragoon the Knickerbockers!' says another. 'Douse his peak!' bellows out a tarpawling. 'Touch up the leader!' thunders out one of the white frock gentry. 'Dust down dat ere genman's coat,' says one of the dingy hue. 'Hurra!' cries the mob. But there stands Ward—his eye in a fine phrenzy rolling.—His was no picture of 'Patience sitting on a monument;' but his eye spoke out as if his lips would say, 'dogs—curs—I will humble you yet.' The uproar increased. Ward seemed determined to proceed. The mob determined that he should not proceed. Groans and hisses came from all quarters. At length Ward's insolence gave way, and he sat down. 'Hurra, nine cheers,' shouted the multitude; and nine cheers shook the Hall to its foundation.

Mr. H.D. Ward will now return to New-York wiser than he came. He has learned a lesson, in Boston, which he will not soon forget. He has seen with his own eyes and heard with his own ears, that the spirit of '75 is not wholly extinguished, and that Bostonians know how to resist an invasion of their rights, whether it comes in the shape of a foreign army—or a foreign mountebank.—ARUNDO.

From an article in the Transcript of Tuesday, we make the following graphic description of the scene in Faneuil Hall, on Monday evening:—'All was in fine pickle, and the people kicked and squirmed like a parcel of vinegar eels in the focus of a microscope. It was all rough and tumble, heads and points, toes and ears—the Yorker wouldn't take—down with these riot-breeding seceders'—'poke them into a hand-cart'—'tip 'em into the dock'—'give 'em a ride on the Roxbury artillery.' There were groans and moans, and sighs and cries, and shrieks and squeaks, and whistles and war-whoops, till the pictures of the fathers turned pale, and the bust of the venerable sage looked over its shoulder to see if there was any way to back out. The moderator, who did any thing but moderate, was in as big a puzzle as a bull in a 'pothecary's shop. He put it to vote whether the Yorker should be heard. He said there was 8 to 1 in his favor—that dose wouldn't go down—the rest of the folks said there were 20 to 1 against him. In fact, there was no physic that

would take—all sorts of sweats had been tried, cold, warm, and washes—the folks were in as high a lather as a sweating doctor could wish—their very whiskers were taken off with the heat, moisture and friction; and still, the disease baffled all medical skill. We have had two doctors hold of the case here, but they can make nothing of it—the disorder runs so many ways, and puts on so many symptoms, that their brains can't keep up, and the books afford them no knowledge.'

FALL OF ALGIERS.

This event is universally regarded as one of the most important in the history of the present century. The piratical band which for ages has been the terror of Christendom, is effectually destroyed. The barriers which have for centuries obstructed all intercourse with the interior of central Africa, are removed. A new field for the cultivation of christianity is opened. Who then is not gratified by the success of the French army?

The Commercial Gazette furnishes a brief synopsis of the contents of the Liverpool papers, received at this port on Sunday last, by which it appears that 'the last intelligence received at Paris from Algiers is dated the 7th. The French government had received positive information that the treasure found at Algiers would pay the expense of the war. It was understood that the regency would be given up to the Porte, on condition that the Sultan engaged for the suppression of piracy, and changed the governor every four years at least. It was not believed in the highest political circles that there was any question of a colony. It had been officially announced that 1500 pieces of artillery in bronze, more than 30 ships—such as frigates, corsairs, &c.—the arsenals of war and the marine, provided with arms and munitions, and 55,000,000 of francs, fell into the hands of the French forces at Algiers. The greatest tranquility reigned in the city of Algiers at the last accounts. and the most cordial friendship existed between the French and the inhabitants: the latter treated their conquerors as liberators, and so considered them. The Algerines had estimated their loss at upwards of 10,000 men, killed and wounded; and that of the French, in killed, wounded, or disabled from various causes, was computed at between 4000 and 5000—of this number the killed and severely wounded amounted to about 1200

FRANCE.—The recent news from France represents that country in a state of great political excitement; the Ministers had sent a representation to the king of the turbulent state of affairs; and a revolution is anticipated. The liberty of the press has been suspended. A Decree has been promulgated, directing the new elections to be made in a manner said to be contrary to the provisions of the Charter, and very much limiting the right of suffrage.—The editors of the newspapers and other periodicals in Paris, had a meeting on the promulgation of the Decree, suspending the freedom of the Press, and with but one exception had agreed to disregard the Decree. This looks rebellion.

THE DEY OF ALGIERS.—A Paris paper says the Dey of Algiers studied the Koran, &c. more than the *art militaire*. When one observed to him that he should not have permitted the French to land quietly, he replied, 'but how would you have had me take them, if I did not allow them to come?' One day seeing through a telescope a battalion firing with the front rank kneeling as usual, he said—'Look at them, they are asking quarter! Courage, children of Mahomet!' At another time, beholding them march in close order, as if bound together, he said—'It is then true that the French are making war against their inclinations, and have been chained together in order to force them to fight!'

MARRIED.

In this city, Monday, Aug 29, by the Rev. C. P. Grosvenor, Mr. Edmund M. Daniels to Miss Mary A. Follinsbee; Mr. Charles Spooner to Miss Almira Tracy.

THE WREATH.

THE CYPRESS WREATH.

(By Sir Walter Scott.)

O lady, twine no wreath for me,
Or twine it of the cypress tree!
Too lively glow the lillies light
The varnish'd holly's all too bright,
The May-flower and the eglantine
May shade a brow less sad than mine:
But, lady, weave no wreath for me,
Or weave it of the cypress tree!

Let dimpled Mirth his temples twine
With tendrils of the laughing vine;
The manly oak, the pensive yew,
To patriot and to sage be due;
The myrtle bough bids lovers live,
But that Matilda will not give;
Then, lady, twine no wreath for me,
Or twine it of the cypress tree!

Let merry England proudly rear
Her blended roses, bought so dear;
Let Albion bind her bonnet blue
With henth and hare bell dipped in dew;
On favoured Erin's crest be seen
The flower she loves of emerald green—
But, lady, twine no wreath for me,
Or twine it of the cypress tree.

Strike the wild harp while maids prepare
The ivy meet for minstrel's hair;
And, while his crown of laurel leaves
With bloody hands the victor weaves,
Let the loud trump his triumph tell;
But when you hear the passing bell,
Then, lady, twine a wreath for me,
And twine it of the cypress tree.

Yes! twine for me the cypress bough;
But, O Matilda, twine not now!
Stay till a few brief months are past,
And I have looked and loved my last!
When villagers my shroud bestrew
With pansies, rosemary, and rue,
Then, lady, weave a wreath for me,
And weave it of the cypress tree.

MISCELLANY.

From 'Anecdotes of Napoleon,' a work recently published.

The seat of the celebrated family of Montmorency was by Napoleon converted into a place for the reception and education of the daughters of the officers killed in the service. Early after his return from Elba, he visited the institution—as soon as the young ladies heard of his arrival, they rushed forward *en masse*, to testify their gratitude to their munificent benefactor. It was in vain that their guardians and instructors entreated, even threats did not restrain this natural flow of affection; they were therefore abandoned to the unrestrained demonstration of their feelings, and the Emperor, oppressed and overwhelmed, burst into tears. Relieved by this gush of feeling, he mingled with the delighted crowd—embracing some, and yielding his hand to the kisses of others. Emboldened by the familiarity, his young proteges began by rifling him of his pocket handkerchief, which was immediately torn into ribbons and then subdivided among the anxious applicants, and while occupied in caressing those in front, a party in the rear literally curtailed, with a pair of shears, several inches from the bottom of his grey surtout, to all which he submitted with heart-felt delight: and on regaining his carriage, his feelings overcame him and he was again in tears—endeavoring to conceal them with his hand, he was overheard to say, 'voici le cembale de bonheur—ceux-ci sent

les plus beaux moments de ma vie!' 'This is the acme of bliss—these are the happiest moments of my life.'

PURE WATER.—The following simple mode of examining a well, to ascertain whether it contains any offensive substances calculated to make the water impure, is recommended by the Hampden Whig; 'Place a common mirror over the well in such a position as to catch and throw the rays of the sun directly to the bottom of the well, which will instantly be illuminated in a manner so brilliant that not only the smallest articles such as pins, needles, spoons, knives, &c. can be distinctly discerned, but also that the smallest pebbles and stones at the bottom can be as effectually examined as if they were held in the hand. The sun is in the best situation to be reflected in the morning or afternoon of the day.'

Lord —, whose wife lay extremely ill, was disturbed in his studies by the entrance of her maid, who informed him her mistress was a dying, and desired to see him. 'Child,' said he, 'tell your mistress that I took formal leave of her yesterday.'

A Genoese lady was questioning one of Tuscany on the number of her lovers. 'Just at present,' replied the Tuscan, 'I have but one.' 'But one,' ejaculated the other—'what solitude! what ennui! why, it is just like a husband.'

A FRENCHMAN PUZZLED.—A Frenchman who had not been long in this country, wanted to purchase a pair of black unmentionables, but could not tell how to designate the material. At length he inquired of his tailor, 'what name do you call de devil besides de devil?' 'Beelzebub.' 'Eh bien, Beelzebub breeches! No,' 'Lucifer.' 'Eh bien, Lucifer small clothes! No,' 'Satan.' 'Ah oui, yes—I want a pair of black satin breeches.'

MASONIC REGISTER.

Fall Moon, this Month, Thursday the 2d.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters last Tuesday; St. John's 1st Monday; St. Andrew's, 2d Thursday; Columbian, 1st Thursday; Massachusetts, last Friday; Mount Lebanon, last Monday; Grand Chapter, 2d Tuesday; Dec June and Sept. St. Andrew's Chapter 1st Wednesday; St. Paul's Chapter, 3d Tuesday; Grand Lodge 2d Wednesday; in Dec March June and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor, Ashfield Morning Sun; Lynn Mt. Carmel; Beverly Liberty; Quincy Rural; Leominster Aurora; Mt. Zion Chapter; Concord Corinthian; Bridgewater Fellowship; New Salem Golden Rule; Belchertown Groton St. Pauls; Newburyport St. Peters; Southwick Friendly Society; Nantucket Union.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union, Ipswich Unity, Brookfield Meridian, West Stockbridge Wisdom, New Marlborough Rising Sun, Fall River Mount Hope, Billerica Clinton, Lancaster Trinity, Weymouth Orphan's Hope.

Wednesday.—Hardwick Mt. Zion, Amherst Pacific, Malden Mount Hermon, Marblehead Philanthropic, Danvers Jordan, Lenox Union Star, West Granville Mt. Pleasant, Wrentham St. Albans, Randolph Norfolk Union, Andover St. Matthew's Hardwick, Mount Zion, Amherst Pacific, Leicester Great-Barrington Cincinnati, Springfield Hampden, Western Carmel, Taunton King David, Concord Chapter, Wed. succeeding.

Thursday.—Marlboro' United Brethren, Cumington Orion Roxbury Washington, Dedham Constellation, Templeton Harris, Stoughton Rising Star, Needham Meridian, South Reading Mount Moriah, Ashby Social, Haverhill Merrimack, Lexington Hiram, Pittsfield Mystic, Uxbridge Solomon's Temple, Woburn Freedom.

Friday.—Hingham, Old Colony, Chelmsford Pentucket, Northborough Fredonia, Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d thurs. Marlboro thurs suc. Groton St.

John's Chapter 1st Tuesday in December Feb April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge Amicable 3d mon. Brighton Bethesda 2d Tues. Medway Montgomery 2d wed. Falmouth Marino 1st wed. Nantucket Union 1st mon.—Urbanity 3d mon.—Union Council S. M. 4th mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last wed. January April August and Oct.—St. John's thurs suc. Duxbury Corner Stone mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d mon. Greenfield Franklin Chapter 1st wed. New Bedford Star in the East 3d mon. Munson Thomas 2d wed every month except July Aug Dec March. Franklin Mount Lebanon, Middleborough Social Harmony Tues succeeding full moon.

GRAND ROYAL ARCH CHAPTER OF MASS.



NOTICE is hereby given that the annual meeting of the M. E. Grand Royal Arch Chapter of this Commonwealth, will be held at Masons' Hall, on Tuesday the 7th of Sept. next, at 6 o'clock, P. M. for the choice of officers, and such other business as may regularly come before them. The officers, members, and all concerned will take notice and govern themselves accordingly.

By direction of M. E. & Rev. Samuel Clark, G. H. P. Attest, Samuel Howe, G. Sec'y. August, 25.

TERMS OF THE MIRROR.

Three Dollars a year, in advance. Agents allowed the 7th copy: are holden for all the subscribers they obtain. Individuals must send \$3 on ordering the paper.

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Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

BOSTON MASONIC MIRROR.

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BOSTON MASONIC MIRROR.

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WILLIAM HENRY CLARK, PRINTER.

From the Hampshire Sentinel.
TO REV. DAVID PEASE,

RENOUNCING MASON, ANTIMASONIC LECTURER, &c.

No. 6.

Your detailed to your hearers certain oaths, and affirmed them to be Masonic oaths, and professed that you had voluntarily assumed their obligations. I had supposed that I knew something of Masonic obligations, possibly as much as your reverence, saving the secrets of the female degree, and I never took, or heard of the obligations you cited, except in Bernard's book. Where, Sir, did you first discover them? When did you take them? Is not the source of your information the same as mine—Bernard's revelations? I do not believe that you ever took them, and I defy you to produce the man that ever did take them. You and I know, that there is no such obligation in Masonry. It is a foul fabrication, invented to subserve your fouler purposes—a vile imposition, intended to mislead the undesigning. It is idle for you to pretend that any such obligation is or was administered in New-England Lodges, Chapters, or Encampments. You dare not face an honest Mason, and assert it, for baskneyed as you are in the ways of your party, 'conscious blood would mantle in your face,' and convict you of falsehood. You thought proper to cast an anchor to the windward. You said Masons would abuse and revile you; ah, that they were bound, without distinction of rank, or degree, to traduce and defame the seceder. Show me your authority. Your assertion does not excite even a doubt. The man, that can deliberately misrepresent, and wilfully misconstrue, is entitled to no credit. Produce, then, your evidence. I take issue with you upon this point, and affirm that your declaration is untrue. I tender you Sir, Bernard's far famed Light on Masonry, this sacred cannon of the Anties, and challenge you to sustain your doctrines even by the aid of that. I will rest the controversy upon the decisions of this book, and what more can you ask? This forestalling the opinion of your hearers was perfectly unnecessary. Why tell them Masons were bound by an oath to do, what every honest man would do? Why make them swear to transfer after him the traitor's character, which every body abhors? Why make them swear to derange the business of the miscreant, in whom there can be no confidence? Why make them swear to refuse their fellowship to the wretch, who proclaims his own infamy and glories in his shame? An oath to do these things can impose no new obligations on fair minded men. They would of course proclaim the traitor, avoid the perjured apostate, and 'deny communion' with the infamous defamer. The best feelings of our nature recoil at the presence of such men. Every honorable sentiment, every kindly affection, every ennobling emotion is shocked by near proximity to such villainy, and shrinks from its touch as from the scorpion's sting, or the aspen's bite. You mistake, Sir, in attributing the abhorrence honorable men manifest at your approach, to the obligations of an oath. It is their habitual love of virtue, and their utter detestation of hypocrisy and Phariseism, that prompts such general contempt and scorn. The pitiful changeling, who to-day extols to the skies, Masonry, and incurs censure and opposition in courtting bet favors, and

to-morrow, slanders and traduces it, and condemns it as infamous and vile, richly merits the contempt and scorn of honest men. And let him disguise his real motives as he may, and conceal the cloven foot by the Pharisee's broadest phylactery, and pocket the 'filthy lucre,' the wages of his corruption, and pray and weep and profess, as much as he please, his high merits will receive their appropriate reward from the unprejudiced and discerning. I rejoice Sir, that you manifest so much sensitiveness; it is evidence that some remains of conscience are left—that the landmarks of truth, and virtue, and justice, are not entirely forgotten. Derive all the consolation you can, from the implicit confidence of my good grandmother, from the yielding audacity of silly matrons and maids, and from the gullibility of an ignorant and bigoted and prejudiced rabble. Rest assured Sir, that no man of sense, of discernment, of common discretion, and ordinary prudence, will accord to you either his respect or confidence. You have woefully mistaken the road to popularity, which you indirectly confessed, was the governing motive of your secession. Your ballast is not heavy enough to outride the storm. Submersion in the waves of public obloquy and oblivion is your inevitable destiny. Gather around you, then, the folds of your garments, and sink quietly to rest, in the broad ocean of everlasting infamy.

And now Sir, let us read for a moment the obligations of Bernard's book, and see the fairness with which you cite authority, and the conclusiveness of your reasoning from that authority. It is immaterial to the issue between us, whether I regard these revelations as true or false. I agree to submit the point in question to the determinations as true or false. I agree to submit the point in question to the determination of that book, and will abide judgment. You say that Masons are under oath to bring to the most condign punishment the revelators of their secrets, and affect to have great fears for your own life. I join issue with you on this point, and say they are not so bound. The only authority you cited in support of your position, was extracted from the obligation belonging to the degree of Thrice Illustrious Order of the Cross, as given by Bernard. Do you know any thing of that degree? I do not, and of course am not bound by its obligations. There is, therefore, one Mason, who is not bound to bring you to punishment, and the part I have taken in exhibiting your character is perfectly voluntary, and for the public good, without any private end in view. Do not, therefore, impute it to the force of obligations. What is the language of the book? 'You further swear, that should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such persons to the strictest and most condign punishment, agreeable to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond, by opposing his interest, by deranging his business, by transferring his character after him, wherever he may go, and by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order, more especially, during his whole natural life.' You quoted the above correctly, but why did you not cite the whole obligation? Why detach a part, and give it a meaning, and an authority, it was never intended to bear? You were aware that if you should cite the whole, he that 'had but half an eye' would see through your shallow pretences. Is it honest Sir, in relating a fact to suppress the most material part? Does it comport with your views of clerical rectitude, to cite half

a text, and convey a meaning directly the reverse of the whole? Let us read something more of this obligation.—'For the future then, you promise to be a good man, and to be governed by the moral laws of God, and the rules of the order, in always dealing openly, honorably, and above deceit, especially with the Knights companions of the order.' 'You promise so to act with all mankind, but especially with the fraternity, as that you shall never be justly called a *bad pay master*, a liar, a rake, or a libertine, a man careless in the business of your vocation, a drunkard or a tyrant.' 'You promise never to engage in mean party strife, nor conspiracies against the government or religion of your country, whereby your reputation may suffer, nor ever to associate with dishonorable men even for a moment, except it be to secure the interest of such person, his family, or friends, to a companion, whose necessities require the degradation at your hands.' 'You promise to act honorably in all matters of office, or vocation.' 'I swear forever to renounce tyranny and oppression in my own person and place, whatever it may be, and to stand forth against it in others, whether public or private; to become the champion of the cross, to observe the common good; be the protector of the poor and unfortunate; and ever to observe the common rights of human nature without encroachment, or permitting encroachment thereon, if in my power to prevent or lessen it; I will, moreover, act in subordination to the laws of my country, and never countenance any change in the government, under which I live, without good and answerable reasons for so doing, that ancient usages and immemorial customs be not overturned.' Why, I again ask you, did you not cite these portions of the obligation? Because they would have negatived conclusively your positions, and drawn down upon your head the contempt of the deluded friends of seceders. You dare not present to them the whole truth, for every honest man then, would forever abandon your interests and party. The moment the whole truth shall beam upon the minds of the excited multitude, Antimasonry will die. Its vital food is misrepresentation and suppression of truth. Let them know Masonry as it is, and the demagogues who have acquired a temporary elevation, will sink into their native slough, and filth and wretchedness shall again embrace them, and the world be at peace.

The mass of men are honest in their motives. They may, indeed act from mistaken views, and often do, but at the time of action, they are sincere. Not so with the seceder, the vile betrayer of his trust, the traitor to his best friends. There can be no mistake in his case—he acts deliberately and from choice, having full knowledge of the grounds of the controversy. The multitude listen to his disclosures; and receive as truth, form their opinions and shape their conduct by them. Did the multitude know, Sir, as well as you do, the whole merits of this controversy, you would be received by them as you are by those who do know them. The finger of scorn would be pointed at you wherever you should go. Contempt would greet you at home and abroad, and your just deserts be liberally recompensed. Your apostacy, methinks, has not been crowned with that splendid eclat which you imagined. Instead of being hailed as a reformer, and kindly greeted as a second Luther, you are compelled to preach your heresies in obscure corners and bye-places—instead of walking in triumphant processions, boldly unfurling the banner of Illumination, you often sneak to the place of your exhibition under cover of darkness, and retreat from

it amid the peltings of the pitiless storm. Instead of receiving an honorable support, you gladly pocket the pence and farthings given you as the wages of corruption, the vile compensation for apostacy. Yours, &c

ROYAL ARCH.

CONVENTIONAL CORRESPONDENCE.

LETTER VI.

TO THE SUBORDINATE MEMBERS, AGENTS AND OPERATORS OF THE SUFFOLK DELEGATION TO THE ANTIMASONIC STATE CONVENTION OF MASSACHUSETTS.

Having noticed some of the individuals associated with you, in your enterprise against an Institution whose purity is as unattainable by you as its principles are incomprehensible to you, I may have raised some expectation of further, particular address. Some of the reasons which have influenced me, in the resolution to desist, would not, if named, be comprehended; or, if comprehended, would not be of a very flattering character. However desirable it might be with you to obtain notoriety, even on these terms, there are considerations of self-respect which sometimes deter men from entering on a task which would otherwise command their hearty good will. It has seemed to me, that it may be unkind and impolitic to proceed. On one hand, it would be as unkind to break in upon the repose of your obscurity, as it would be, on the other, impolitic to give consequence to you by an increase of infamous notoriety. Besides, a further pursuit of this subject would be as disgusting and offensive to me, as it would be undesirable and unwelcome to you. For these, and other good reasons, I shall desist.

It is worthy of remark that, among your members, hardly an individual was found during your Convention, who had capacity to make a decent speech, or even to alter a sentence, without betraying his gross ignorance of ordinary rules, or exhibiting his broad vulgarity. Indeed, without extensive importations of partizan declaimers and mercenary exhibitors, you must have made but a poor show of diversion for your followers. Intellectual entertainment would have been wholly out of place. That would not have been comprehended: it was not, therefore, attempted. To inexperienced children, and an uninformed rabble, you did indeed get up an attractive amusement. It would be hard that, in failing in the quality of your spectators, you should also have failed in their numbers. The loungers, the idlers, the loiterers of our City, owe you some return of gratitude for their entertainment, and, on any such occasion, will again honor you by their presence and punctual attendance.

The imported managers of your State Convention probably found you sufficiently tractable, and submissive to their purposes and dictation. The master-hands, that touched the secret springs of the political machinery, controlled your motives to great admiration. It was a memorable, moral spectacle, to watch the precision of your passive movements. The quiet, unobtrusive, yea-and-nay voters, who raised their hands at the nod of their masters, and patiently listened to the under-managers who retailed the gross abuses set down in their prescribed lessons—they may well claim distinction among you. It was well for you to be silent. You obtained by that silence some credit of worldly wisdom.

‘There are a sort of men, whose visages
Do cream and mantle, like a standing pool;
And do a wilful stillness entertain,
With purpose to be dressed in an opinion
Of wisdom, gravity, profound conceit;
As who should say, *I am Sir Oracle,*
And, when I open my lips, let no dog bark!
I do know of these,
That therefore only are reputed wise,
For saying nothing.’

Persevere in your gravity; maintain your silence—and preserve your credit. Your obscurity may still form your safety. That shadows and darkness are most congenial to

Point, if you can, to one single act of Great Britain that your wishes, and favorable to the success of your operations, is too palpable to require remark—too apparent to elicit your denial. It has even been said—such is your love of darkness—that three of your number, on three successive nights, in the month of June last, assumed the honorable and manly business of *eves-dropping*. Owing to the forbearance of those they so grossly insulted, they escaped the appropriate reward of their honorable employment. They did not receive a *substantial application*, not soon to have been forgotten!

Among the bold charges made against the Masonic Institution, it was not supposed you would hazard a suggestion of its bad influences on morals. I know not whether such an allusion should be most admired for its boldness, or detested for its hypocrisy. It is compassion to admonish you, *in justice to your friends, let your future labor be confined to the care of your own reputations*. It was not imagined that any consideration, touching purity of moral character, would form an item of your deliberations. But prudence is a little regarded as other moral virtues; and falsehood readily aids the work of bold, unblushing impudence. *Moral character!* Swear to it. Become compurgators to each others excellencies. It is better to become

‘A fine, gay, bold-fac’d villain,’

than to sink at once under public scorn. The character of assassin and destroyer becomes you; and it is in keeping with your vocation, to drag others down to the moral level of yourselves. The plotter of treason may, among the band of his fellow conspirators, hope to lose his individuality in the multitude of his coadjutors; but still he is a traitor. And he who invades the sanctity of private opinions—the right of private judgment—whether associated with two men, or two hundred men, must be held equally criminal and equally amenable. But you are known; and therefore, your slanders are harmless, and your efforts to injure others unavailing. Could you hope, that without the merit of private reputation, public influence, or even honest intentions, you could successfully operate on public feelings so as to produce any movement in your favor? Our community is too intelligent, and too strongly wedded to principles of integrity, to become extensively excited by a knot of intriguers as obscure and as little respected as you are. Take advice; if not from me, at least from experience. You have learned that your theatre of action is not among the intelligent and respectable part of the community. There, your operation produce disgust and contempt. Return to your accustomed scenes of action: still be great men in the degraded ranks of low life. When your unnatural hopes lead you from your appropriate spheres of operation, remember that you are highly privileged even in being tolerated among the better classes of society.

I have now done with your Convention; and could I hope that my desire would operate in your favor, I would leave you this, my parting wish: that, for your misdoings, you might become sincerely penitent; and that you might hereafter discharge, with faithfulness, the duties of quiet and peaceable citizens.

I am, truly, an enemy of
proscriptive measures,
and yours.

ARCHITECTUS.

For the Mirror.

FANATICAL WICKEDNESS.

A general notice was given to our citizens that a ‘great meeting’ was to be held, in Faneuil Hall, on the evening of Sept. 2d, for the discussion of the following

QUESTION!

‘Can any man, under the influence of the Masonic oaths, discharge with fidelity the duties of any important office in the gift of the people, according to the true nature of our Free Institutions?’

I know not how others viewed the announcement of this question for public discussion; but for myself I can say that it produced a feeling of indignation which words would be inadequate to express. The call of the meeting excited

no wonder, or surprise, for we have good reasons to expect propositions from the antimasonic party of the most DESPICABLE CHARACTER, for the promotion of their designs. But that our CITY GOVERNMENT would sanction such a meeting by granting them the use of Faneuil Hall, is to me a matter of great surprise! Were they so destitute of reason and reflection as to suppose that a large portion of the most respectable and useful members of this community could be slandered, and their characters stained by the foulest imputations of wickedness with impunity? Did they suppose that the MASONS were so destitute of friends as to be obliged to suffer INSULT of the most aggravating degree, in having a question even announced, which struck at their HONESTY and MOTIVES, and then to have the disgraceful proposition peaceably and quietly discussed; as though there were some doubts as to the RIGHT SIDE of SUCH A QUESTION? Did they suppose that the GOOD SENSE of the PEOPLE would soberly answer a question which was in itself an INSULT, and more filled with the ingredients of PERSECUTION and INJUSTICE than ever were the ACTS of Great Britain over this country before the Revolution? Did they suppose that a proposition to *disorganize society* and disfranchise some of our best and most honorable men, to cast the vilest imputations upon the illustrious dead, would be received by the public as one of an ordinary and unimportant character? Did they suppose that Fathers died without leaving sons to protect and sustain their reputation, or that our GOOD MEN were not regarded of some value to the people? IF THEY DID—may GOD grant them in his abundant MERCY, a speedy restoration to reason! IF THEY DID NOT—why was FANEUIL HALL allowed to be DISGRACED by the opening of such a meeting? If they granted the prayer of the petitioners without asking the purpose for which it was to be used, may they learn hereafter to perform their duty without neglecting to consider the only prominent point of a request.

The Hall was opened, the citizens assembled, the question was stated—RIOT was the discussion! And in this case RIOT was argument and reason, it was common sense, the answer of an insulted and indignant public! The voice of the assembly was taken, time after time, and trampled under foot by the conscientious chairman. He had not only the boldness to open such a meeting, but the audacious wickedness to persist in its diabolical designs. He and his restless GANG, for they deserve no better language, probably thought it very strange that they could not meet in a peaceable manner and quietly abuse their neighbors, and even propose to take away their sacred rights! Who are these men that dared propose such a question for public consideration? Are they American born? Have they been educated in the principles of Liberty and Equal Rights to all men? Have they been taught Religion or Morality? Have they been public subjects of disgrace, and become insensible to the power of shame? Have they no kind regard for kindred or friends, or society? We are told many of them are honest men! They may be honest, but most wofully deluded! Indeed, I pity them from my very heart. The judges that condemned the witches in Salem were honest men, and they were pitied! Heavens! rake the earth and sea, from the centre of matter to the centre of space, and you cannot find an object entitled to one half so much pity, as the man who is driven from the cradle to his grave by the storm of prejudice, and is made the tool of designing demagogues; John D. Williams, Thomas Walley, Benj. V. French, Amasa Walker, Jacob Hall, Henry Gassett, permit me to tell you that it will be for your own peace and credit, health and profit, to renounce all connexion with the antimasonic party and mind YOUR OWN BUSINESS! You have no right, and YOU OUGHT TO BE ASHAMED OF YOURSELVES even to think that you have, to encourage, by your patronage, PROFESSIONAL SLANDERERS, who meet a number of times every week to devise means by which they can circulate falsehoods, disturb private and public peace, abuse their neighbors, and try to rob society of its choicest jewels! Did you ever read the History of the cause of our Revolution?

hears any comparison with your damnable acts, and propositions? Redeem yourselves, for God's sake, before you sink beyond the reach of all creditable assistance. Your party have some honest, well-meaning men, no doubt, but they are to the party what three grains of wheat are to three bushels of chaff, and are as capable of redeeming it from deserved waste and destruction. I AM A FREEMASON, and a citizen enjoying all the privileges and rights our constitution guarantees. Dare any one of you presume to take them from me? Try it one, try it ALL, "and damned be he who first cries hold, enough."

It has been said by some of your body, that 'we do not war against Masons but against Masonry.' Profound deduction! Prodigious discrimination! Is Masonry made of wood, or stone, or brick? Is it a tangible, visible building, made of inanimate materials, and, at the same time, harboring the most active and reprehensible principles?—Tell us, for you all say YOU KNOW, where this monster, MASONRY, is to be found? Has it legs to run away, a mouth and teeth to bite, and feet to kick, or horns to hook? You declare that it is not the Masons, but MASONRY, that you act against. I will consent to have all the scattering sparks of principle and discernment of your party united in one flame to enlighten your understandings, and you cannot show me Masonry but in Masons.

If you war only against Masonry, why do you proscribe the Masons? Are you not publishing a list of their names, with the professed design of destroying Masonic influence, or the influence of MASONRY? All that I can say to you is, if you persist in your course, disgrace will cover your graves; but if you will stop and listen to reason and justice, you may live to repent of your conduct and most egregious folly.

It is circulated far and wide, that the MASONs caused the RIOT! and the antimasonic papers have headed their speculations upon the subject, '*Masonic Riot*.' No greater than the rest of THEIR LIES; but, verily, it is a great lie. We are happy to hear that the Masons took no part in creating the disturbance in the meeting. A Mason spoke, it is true, very well and very plainly, but without the sanction of the Masons. Indeed, he said himself, it was contrary to their wishes.

Bent upon their purpose, they adjourned from night to night, and then from night to day, till they secured to themselves a full defeat and disgrace. The excitement of the people, instead of abating with fatigue, increased from the repeated insults of the chairman and his supporters.—Never was there a man before whose heart was so given to villany, as to give '*the lie direct*' to the face of thousands. The opening of such a meeting was the disgrace, for the ending was honorable to our city! It was interrupted and stopped, and the chairman and his gang, hissed to the very streets.

The Mayor was called, and when he addressed the assembly, a respectful silence was properly observed. He spoke with his usual eloquence and aptness, and, generally to the point. But certainly it was a very odd request to make of an assembly of the people, called together professedly to decide an important question, that those who were unfriendly to the object and design of the meeting, should retire, that those who were in favor might remain and quietly discuss and decide the proposition, or, in other words, you that are in the affirmative of this question will please to retire, that those who are otherwise minded, may decide it in the negative! We thank you Mr. Mayor, for the other part of your speech; but must confess, that this request was a most ridiculous one, as you will readily see yourself, and probably acknowledge.

INFLEXIBLE JUSTICE.

From the Lancaster Pen. Republican.
ANTI-MASONRY!

AN ATTEMPT AT BRIBERY!!! In New York, where political excitements are always more violent and disgraceful than any where else we know of, such tricks as we are about to exhibit below, have been practised, and hence the number of renouncing masons which that heterogeneous population can boast of; but in Pennsylvania, though we have seen many warm contests, and been much

convulsed by political excitements, yet we have not hitherto heard of a single instance, in which open bribery has ever been attempted for the purpose of carrying any political measure. It has been reserved for Anti-masonry, to introduce such means of electioneering into our state, and George B. Markley, of our city, has been the first worthy instrument to carry it, or to attempt to carry it, into successful operation.

Fellow-citizens look at the following affidavit, made voluntarily by a man, who, though poor, is honest, and who has abundant evidence of his integrity and veracity. What does it exhibit? It exhibits an attempt at Bribery! A crime jet-black in the catalogue of vice—one which strikes at the very foundation of society. And for what? Why for the honorable and pious purpose, of injuring an innocent and unoffending set of men—of destroying a charitable institution—or, if you please, for the more noble purpose of advancing the political interests of one man, at the expense of those of another—at the expense of his character, his standing in society, and his business. This is its object—If we could, by the utmost stretch of the imagination, picture to ourselves a single case in which bribery could be even viewed with a complacent eye, it surely would not be this.—What! commit bribery merely to serve a political friend,—to carry a political measure!!! Morality, decency forbid it. What then, fellow-citizens, do you think of the man who would thus attempt it, for such purposes too? What do you think of the principles of a party which encourages, yea, inculcates it? We pause for a reply—Do you not think them dangerous in the extreme? They are so. By a single act of bribery, tomorrow your property, your character, and even your life may be taken away. There is no safety if these things be—and if they now happen in the green tree, what may we not expect in the dry.

We call upon our fellow-citizens, of every party—of all denominations, to come out and put their seal of indignation upon such principles and such acts.
Lancaster City, ss.

Before me an Alderman for the City of Lancaster, personally came AUGUSTUS HARTFIELD, who on his oath, saith, that George B. Markley, has more than once asked deponent to renounce Masonry, for that it was good for nothing; and on the 3d of August, instant, he urged deponent to renounce Masonry, or to come to his house and make him a mason, and he would reward deponent well, he would give him twenty dollars, and deponent further says, that he would have published this matter in the public prints, but that he was poor and scarce of money.

AUGUSTUS HARTFIELD.

Sworn and Subscribed, August 12th, 1830, Before me.

SAMUEL DALE.

Hear the language of Markley.—Do, Mr. Hartfield, renounce masonry—and it will be good for you—come to my house and make me a mason and I will reward you well, I will give you \$20. Now, let it be remembered that Markley contends that Masons "*take horrid and blasphemous oaths*," not to reveal the secrets of masonry. What then did he want poor, but honest Hartfield to do? According to his own account, to commit perjury!!! Verily, this Markley is a pushing politician. At one single swoop he was willing for the little gain he might have expected from it, and it would indeed have been little, to have perjury and bribery laid upon two immortal souls. Markley, though the active agent in this disgraceful and wicked transaction, does not deserve all the blame which attaches to it. He is merely entitled to his share, for there are others, the originators of the plot, now lying concealed behind the scene. We know them, and by and bye we shall drag them from their hiding places, and expose them in their moral and political depravity, to the gaze of an insulted community—a community which hates vice in every form, and which, we trust, will, in language as loud as Jupiter's thunder, denounce its votaries.

The private history of this business is, if possible, more disgraceful than the public. Hartfield is an infirm and poor man. His misfortunes therefore were the chords to be touched. He was told that he was infirm and poor,

that if he remained a mason he would in future get no more work from those who had employed him—that he would therefore be in great distress,—but that if he would renounce masonry, he would be well provided for,—he should have \$20 in hand, which was represented to him as a great sum in these hard times, and indeed so it is to a man in his situation. These things were urged to him in the most persuasive terms and just when Markley imagined he had his prey, the old man turned to him, and in indignant language and in the fearlessness of genuine honesty, said, 'sir, it is true I am poor, very poor, but my poverty is here, (touching his pocket,) not here, (touching his heart,) I will not renounce Masonry for all the money in Lancaster, for I know it is a good institution, and it is a shame for you to attack my poverty.'

QUESTIONS addressed to Rev. Chauncey Whittlesey, a seceding Mason, of Middletown, Conn.

In your examination in regard to *Man and to God*, have you found no secret crimes more necessary to confess to man, than the secrets of Masonry?

Is the mental and bodily decrepitude under which you labor, the effect of your Masonic sins, or sins of a very different cast?

You say you have not entered a lodge for several years. Could you have entered any lodge of Masons for several years past?

Was Masonry, in your opinion, always a '*pernicious Institution*,' or has it become so within a few years?

You say they (namely Lodges) are charitable only in name, and you call for an examination of the Treasurer's accounts to substantiate this charge. Would you be willing to have these accounts examined and known to the public how these charitable funds have been disposed of?

You say, it is an '*anti-christian institution*,' and that 'the name of Christ is never heard in the Lodges.' Have you lost your memory, or is this a known falsehood, declared in the face of the world?

If the Institution is as bad as you represent it to be, why did you wait until your faculties became impaired, before you renounced it?

Finally, Are you capable in body or mind to write or dictate any part of your confession—was even your signature affixed to it: and is it not the production, an electioneering project of a few professing partizans, who wish to disturb the peace and tranquillity of society?

Hear the language of an antimason, Judge Marcy, of N. York. 'The oaths (masonic) repeated by Hopkins, most of them, it will be observed, enjoined acts, in accordance with high moral duties: and all of them, I think, may apply to acts which do not necessarily conflict with the laws of the state, or any duty enjoined by these laws.'—Let it be recollected that these are the sentiments of an antimason, and they are far more liberal and just than any thing which has ever emanated from a similar source in this state, and let it be remembered too, that, they are in direct contradiction of the doctrine which our patriotic and ingenuous antimasons contend for, viz: that the Masonic oaths are impious, irreligious and immoral—that so far from enjoining high moral duties, they enjoin the commission of the worst of crimes—that they do conflict with, and are paramount to the laws of the country. We give Judge Marcy due credit for liberality and honesty, and as far as he went, he is correct, but he did not go far enough. There is nothing in Masonry, we solemnly allege, so far as we are acquainted with it, and we are not quite a tyro in it, that runs in opposition to the laws of God or our country—there is nothing in it that inculcates vice or immorality, or winks at the semblance of it,—there is nothing in it repugnant to the feelings or principles of the purest christian that ever worshipped Almighty God. It is vain, wicked and slanderous, therefore, to say that the obligations of Masonry interfere with religion, politics, or the due administration of the laws of the country.—Lancaster Reporter.

It is generally conceded, we believe, that the late important revolution in France was effected by '*working men*.'—*Traveler*.

MASONIC MIRROR.

For the Mirror.

THE ANTIMASONS.

A SONG:

Written expressly for the is-to-be 'celebrated Antimasonic Convention,' to be holden at Philadelphia, this day, Sept. 11th 1830; there to be sung with unbounded and unprecedented applause, by the 'Moderator.'

TUNE—'Oh, what a row,' &c.

Oh, what a row, what a rumpus and a rioting
The 'Anti' trade has lately made about this town;
Slumbers soft and feather-beds one half the folks lay
quiet in
Without a thought that such a din their sleep should
crown

[Spoken.]—It was at the witching hour of moonlight revelry, when grave-yards yawn, and ghosts sit picking their teeth, upon their tombstones, with their coffin-screws, that this honest group of anties sallied forth for the edification of the swiney multitude;—one bearing a bundle of old Custom-House Masonic Oaths—one, an ink-stand, and a quire of foolscap paper, in which were three pair of antimasonic shoes, ready for delivery—another carried a ballot-box, with no black balls in it—and then came the venerable 'Moderator,' preceded by the Right Reverend Honorable Seceding Mason and 'Reformed' Antimasonic Parson, who was studying, all the while, the 'Murder-and-Treason-not-excepted' Oath—and last, not least, an honest Jack, bending under an enormous weight of pamphlets, entitled, 'The Terrible Death and Wonderful Preservation of William Morgan; written by Himself!' Into Faneuil Hall they wandered, like to a flock of wild-geese whose Colonel is among the missing, one after the other; and as they passed, the people knelt before the saints, and cried—'God bless ye all!'

Oh, what a row, what a rumpus and a rioting
The 'anti' trade has lately made about this town;
Slumbers soft and feather-beds one half the folks lay
+ quiet in
Without a thought that such a din their sleep should
crown.

The Hall was filling;
None were willing
To be crowded monstrously,
Some were swearing,
Others bearing
All this clangour patiently.

Oh, what a row, what a rumpus and a rioting
The 'anti' trade has lately made about this town.

And then to gain himself some fame,
Or to secure a living, O,
A preacher first began to spout
'Bout Masonry;
'This 'liar,' said the Masons played
Upon the drone-like multitude,
And while asleep, 'we harmless sheep'
They gave the rot:
These Masons teach all in their reach
How to perjure juries, O,
And 'murder' too! indeed, 'tis true,
'And treason not excepted,' O—

[Spoken.]—This Right Reverend Honorable Mr. Hatcher, who had formerly been a Mason and had taken the most holy vows that he would remain true to his brethren, now thought differently of the oaths sworn on the Holy Evangelists, before his God; he became a Seceder.

and took another oath, and made another contract with his God, whom he thinks he can deceive, that he would say and write as much against Freemasons as he had hitherto said in their favor, provided, he should, hereafter, be kept from the Devil and the lake of fire and brimstone:—so, like a true disciple of the 'meek and lowly Jesus,' he went about teaching seceding, and sowing the seeds of discord, schism, and rebellion.—Not having been treated as he *deserved* to have been treated, he renounced them, and went about, telling the weak, in everything, of the *mole* in the *Masons'* eyes—but, said nothing about the *beam* he was endeavoring to thrust somewhere else! Some say he was then seeking for future office! but, they are prejudiced! Poor philanthropic candidate for immortality, to which thou hast forever damned thyself, how thy *pure* and *ministerial* heart must have throbb'd when a certain 'diabolical' Mason called thee to thy beard, unrebuked, a 'liar' a *thatcher* of inconsistencies!—I heard a boy singing, whilst you 'wept and groaned in secret'—

Oh, what a row, what a rumpus and a rioting
The 'anti' trade has lately made about this town.

As his lying
Caused some crying,
Sure the thing was *physical*—
He in the Chair
Got up and swore—
The preacher was *too* quizzical!

Oh, what a row, what a rumpus and a rioting
The 'anti' trade has lately made about this town.

Now uprose a candidate for gallows or for pillory,
A Mason he, who changed their tune
From high to low;
This Mason said, the people's peace these 'anties' had
been breaking, Sir,
And if they could they surely would
Now *gull* them, O.

[Spoken.]—There he stood, alongside of the parson, in the gallery, who looked as a turkey-buzzard would look among a multitude of sheep on an April day—rather *sheepish*! The speaker bowed most condescendingly at the shrine of Esculapius, where one of its high priests was officiating; dispensing to the turbulent multitude Balm of Gilead for their wounded hearts, Tincture of Myrrh for their fetid breath, and Opodeldoc for their broken shins—'Mr. Doctor,' I beg pardon, 'Mr. Moderator!' said the speaker—'Proceed!' said Nestor—'I do not pretend to speak the *truth*, it is impossible for me to do so—for I am a Mason! I do not say that the *Reverend* gentleman is a liar and a villain, because no one would believe me; but I will say, and you know it, too, that he is a *Seceder*, an *Honorable Seceder*, a *Reverend Seceder*! I do not wish to injure the *gentleman's* character—I cannot do it—for he is a *Preacher*—a *Senator*! whilst I, alas, am only gifted with the title, the damning title, the infernal appellation of *Mason*! The Man after God's own heart *must* and *shall* be *heard*—ay! and be *believed*! The Devil's own, myself, must be shunned—excommunicated! I come here to seek for office, and to ask you to kick up a row, and vote for the immaculate H—C—! I come here to lie, to steal—to take any oaths against the people's welfare—whilst *we*, the unpretending Minister of the Gospel, comes here to speak the *TRUTH*!—to tell you you are *fools*! why do you not thank him for the information? 'This second Solomon would enlighten you, you 'Jacks'! He says one half the Ministers in the United States,

are *Masons*, and who, being under horrid oaths, are guilty of blasphemy even in the pulpit—they tell you to love God and fear evil, *thus* teaching Deism Fanny Wrightism, Atheism and MASONISM!!! Mr. Moderator,' continued the speaker, 'you are a Doctor—you know how an emetic will sometimes act—contrary to bile and hot water—especially when administered by *quacks*!—so will the 'anties' act! when they cannot get out at the front door—like a two-edged sword, they will cut their way, through thick and thin, in the other direction!' 'Mr. Whitman! Mr. Whitman!' bellowed out the learned chairman, his cheeks at the same time assuming the hue of the blushing cabbage, 'You must not be *PERSONAL*, Sir!' and then, in an under tone, he asked his 'chip of the old block' to hand him a glass of water; for, says he, 'I must wash that down—I always wash down what I can't *swallow*!' 'Mr. Moderator,' replied the speaker, 'I did not intend to be "*PERSONAL*"; but the shoe pinches where it fits too tight! I have said before, Mr. Moderator, that I would trust my life with the Trinitarian, the Orthodox, the Unitarian, the Quaker, the Shaker, the Deist, the Atheist, and even the Devil, Sir! but not with a *SECEDER*! and least of all with *REVEREND* *seceders*! (said he, at the same time turning round to the Reverend Senatorial Seceder on his right, who had previously spoken, he gave him a very cutting look which made the Senator dodge)—I have done.' 'Hold up your head, Thatcher, and lift up the brim of your hat,' shouted one below. 'Put that 'ere man out!' says the 'Moderator.' 'Throw him over—out with him!' shouts the select. 'Hear him—hurra;' roars the mob. 'You are in Faneuil Hall; the Cradle of Liberty—and I *command* silence!' 'Hurra—hurra.' 'You are in Faneuil Hall, I say;' again bawled out the Doctor. 'Dat make twice you hab sed it—he, he, he'—grinned a negro, who roared out with great eclat—

Oh, what a row, what a rumpus and a rioting
The 'anti' trade has lately made about this town.

Some were roaring;
None were snoring—
The devil was within the Hall!
Such a clatter
And a spatter
Ne'er was heard by great or small.

Oh, what a row, what a rumpus and a rioting
The 'anti' trade has lately made about this town.

Then the 'New-Yorker' rose from his seat to spout a bit,
And in his hand he held a book he 'd got by heart;
They thought that he was just the thing to teach the Boston Boys a bit—

And so he rose and blew his nose to act his part:
But the people, la, how simple, did not choose to hear the
loot;

And they bawl'd and loudly call'd,
Turn that d—d New-Yorker out!
Oh, what a row, what a rumpus and a rioting
The 'anti' trade has lately made about this town.

[Spoken.]—'Mr. Speaker.' 'Proceed, my honest friend—and if any person causes a noise to be made his name shall be taken down!' Then came the profound lecturer to the stand—and with a most bewitching smile—and with a flourish of the hand, none but a New-Yorker could have made—he commenced his harangue—but first thrust the aforesaid hand into his breeches pocket from whence he brought to light a huge 'black-book,' with silver clasps, with with Squares and Com-

passes, and covered with the blood of Morgan! He coughed and hawed three times—swallowed something that had evidently been sticking in his throat for several minutes—probably a ‘murder-and-treason-not-excepted’ oath; however coughing ‘s catching; a boy in the select box caught it, he gave it to another on the floor; he to a third on the benches; the doorkeeper caught it, and like electricity, it flew up stairs, and consternation ensued in the gallery; the epidemic spread; the Doctor thought ‘t was all a sham to get Mr. New-York down. The antics, as usual, commenced shouting ‘Hear him.’ The ‘Moderator,’ ‘You air in Faneuil Hall, the Cradle of Liberty; a place that always commands respect!—Let their names be taken DOWN!’ But it would not do, their names were all up; and so was Mr. Secretary Shoedealet, who made two of ‘Froth’s’ best bows; pulled up his dicky, and, Paul Pry-like, darted towards ‘New-York,’ and begged him to desist one moment whilst he, the honorable Scribe, should address the ‘Mob’ alias Citizens of Boston. ‘See what an effect,’ says he, ‘my speaking will have. I’ll teach these fellows how to bear insult with impunity.’ So, he came forward; bow’d to the Moderator, who returned it most majestically, bowed twice to the gentleman from New-York, thrice to the great law-giver from the West, and three times thrice to the ‘rabble’; the latter applauded; he bowed most meekly to the ground, changed the position of the feet; thrust one hand into his hair—then, like his great contemporary from New-York, blew his nose and struck a tragic attitude: the audience shouted; he bowed again; they hissed; yet lower yet he bowed! Suddenly something went whistling through the air like a musket ball—Scribe’s head as suddenly bobbed down, and was seen no more. One who was next me, held his nose, and groaned out ‘Rotten Eggs’—at the same moment I thought I saw the Scribe rush through the crowd in despair—covered with filthy glory—they say he stopped not running until, out of breath, he reached Philadelphia. ‘The Meeting air dissolved,’ said the Moderator ‘You which air against us can stay away from our next meeting—them who s in favor of us can come whether or no—I dissolve you *sin di!*—Do not put out the lights, gentlemen, till we get out!’

Oh, what a row, what a rumpus and a rioting

The ‘anti’ trade has lately made about this town.

The time was set; the people met

Next morning in the Cradle, O,

To hear what next would be the text

For Masonry.

The learned Judge and all the ‘Fudge’

Were ready to acquit themselves,

And act the part they’d got by heart

The night before.

[Spoken.]—Yes, there He stood, like one of the Greek sages, with wisdom painted on his brow—‘Gentlemen,’ said he, ‘I do not attempt to give my opinion on this momentous question, being the ‘Moderator,’ I must act impartially; but I must say that Masonry is a diabolical thing. The Masons are a noisy, office-seeking set of scoundrels. It has been a mystery for ages past what the ‘great fish’ could have been about when he swallowed Jonah—and whether or no he actually did swallow the fish (here a laugh followed)—I meant to say whether or no the fish swallowed Jonah. I have come to the conclusion that if this was not the case, it was all a fish-story; but I can mystery. This fish was a large genus

of the flying fish order, who feeling hungry was thereby now induced to fly over the sea and swallow the first man he met: meeting Jonah he swallowed him, and would have decomposed, acidulated, and have reduced him into a palpable powder had it not been for the horrible fact, the diabolical hint, and damnable inuendo his digestive, organic, and gastric juices threw out, that the precious morsel he had swallowed, was—now comes the dreadful truth—a MASON!’ ‘Throw him over;’ ‘tar and feather him,’ shouted all; and the venerable expounder of the scriptures and pounder of herbs and jalap sat down amid a volley of hisses. One got up, and another got up, but were hissed down. At last, a gentleman from the north end obtained a hearing. ‘Sir,’ said he to the chairman, ‘Are you a DOCTOR! (the chairman smiled assent) so am I, sir. Are you a Father, sir? Would you murder your father and your children because they are MASONS, sir? My father is a Mason, sir! I am the son of a Mason, sir! My father fought for the liberty of his country, sir, and yet he is a Mason, sir! He fought on Bunker Hill, sir, and would fight there again, sir, if his country called him, sir—and HE is a MASON, sir!’—Disorder was now the order of the day—many fought, bled, died and conquered. At last the MAYOR entered, and order was restored for a while. The Chairman spoke, ‘Will the Mayor be honored by taking a seat next to our honorable self?’ The Mayor, standing, replied, with a disdainful curl of the lip—none but a doctor could analyse its meaning. ‘I thank you, sir, I prefer standing—the honor is too great—but I thank you for the condescension!’ The Chairman’s eyes flashed fire; he was, evidently, chagrined; he looked much like to a game-cock that has had his opponent’s spurs driven too deep into a tender spot. The mob shouted. The Mayor then permitted him to retire; and, like a dog that has had a hornet’s nest about his ears, with his tail between his legs, he cut dirt and ran—they do say, he tracked the Secretary—if it be the case, God be with them both in their holy pilgrimage. I was told that a Mr. Dexter, the Michigan Judge, and a Mr. Ward, were then hissed down stairs; and that a Mr. Thacher was escorted from the meeting the night previous by two gentlemen, and that the trio spoke rather *feelingly* about a Mr. Whitman. Be it as it will the Widows who have been defrauded, whose estates have been turned into gold to enrich the coffers of a certain would-be-great man, are in tears—for *the great one has fallen!*—But, widows, dry your tears—*dum spero spiro!*—Hark I hear some one singing—

Oh what a row, what a rumpus and a rioting

The ‘anti’ trade has lately made about this town;

Slumbers soft and feather-beds one half the folks lay quiet in

Without a thought that such a din their sleep should crown.

A SECEDING ANTIMASON!

From the Batavia Press.

THE DOOMED.

A MONASTIC SKETCH.

‘On ruin’d frame and wither’d mind,
The wrecks by passion left behind,
A shrivell’d scroll, a scatter’d leaf,
Sear’d by the autumn blast of grief—
There read of Cain the curse and crime,
In characters unworn by Time.’

Atheism! Mystic essence of mind, that cometh down as a shadow upon the spirit, quenching high hopes and pure aspirations, and dimming the thousand lights of joy which forever burn in the temple of the heart. The mysterious goings-forth of the

great Deep—the throne of Midnight, where the many stars mock the limited faculties of man with a glory unearthly and eternal—are mute heralds of Omnipotence: And ‘I AM’ is graven upon every object in the Universe.

They call me mad. Aha! how I cursed them in the bitterness of scorn, even though every impression died away amid the dampness and the mildew of a dungeon. I had committed a fearful, a terrible crime; it recks not *how* or *what*. Ask the scathed oak, baring a branchless and a barkless trunk to heaven, the cause of its desolation: Ask the wave that wanders from a far sea, and is dashed upon the shore, why it rushes to destruction:—But ask not memory to retrace the pathway of existence: Ask not the agonised soul to unroll the scroll of the past, and scan the burning lineaments which mar its pages. Men look with an awful dread upon the rayless cell and the rusted chain; but there are beings to whom inhumation is a relief from the living death which weighs upon them like a curse. I was one of these creatures of guilt; and I sought to draw the shroud of Atheism over the lazar-house of my heart, echoing the voice that rang out from the whirlwind of the French Revolution—‘*There is no God.*’ In the silent recess of a prison, with no companions save the noxious reptiles which crawled around and beneath me, how often have I reasoned until darkness enveloped my mental powers, attempting to convince myself that death is an eternal sleep. Vain task. Pride goaded me on—conscience urged one way and despair another; there was still something fearful in the idea of utter annihilation. And then the thought, if there is a higher and a holier state, that I might there meet *one*—but I am opening a sealed fountain. Days and months and years glided away: I took no note of time; all was the chaos of doubt and unbelief: even my very feelings partook of the nature of the adamant rock that had incarcerated me long and withering years. A change at length came over my spirit; I longed once more to gaze on the age-worn and hoary mountains, the pleasant vallies, and the streams of old Creation. I was a ‘thing from life apart.’ Yet I could not but admit my doom just. Conscience whispered that if mankind were all like myself, the world would be an aceldama of guilt and death.

I was considered a harmless and a broken-hearted being, and the door of my cell thrown open. Oh! with what glowing feelings did I gaze on the heavens and the earth: it seemed as if they were dressed in a lovelier and a more glorious hue than of old. I could no longer sin against knowledge, and pronounce the natural and the moral creation the effect of *chance*, nor believe that man is a mere weed heaved up from the fathomless and shoreless Ocean of Eternity destined to float a moment on its misty surface, and then sink into annihilation and forgetfulness: else why should the soul desire release from human ties, and long to drink deep of the glory and the mystery of immortality; and why should the spirit loathe the thought of sleeping in silence and forever with worms of the dust?

I am now a lone wreck on the brink of being—my existence has been mercifully extended beyond the brief boon of years allotted to man. Many weary nights, while my cloistered brethren were lost in sleep, have I wept and prayed that I might be forgiven for a dark crime and a darker unbelief. It is done—the thrall which led me down to the charnel-house of infidelity, no longer exercises a bewildering power. I go to the spirit-land, where the cloud and the tempest never come; where the rainbow is eternal and unchanging; and where the blessed ones of Paradise are unblenched by the overshadowing and

BOSTON MASONIC MIRROR.

SATURDAY MORNING, SEPTEMBER 11, 1830.

REVOLUTION IN FRANCE.

The important intelligence given in a portion of our last paper of the revolution in France, proves to be true.—The brave people of France have gloriously triumphed over a despotic and oppressive government. The great, the good, the patriotic LAFAYETTE is at the head of the *Notional Army of France!* The veteran of 73 winters has again entered the field in defence of *Liberty* and the rights of his fellow-men! The Bourbons are again fugitives! Their power is irretrievably lost. France will not again receive them. She will not again submit to the yoke of Bourbon despotism. Whom she will choose to rule over her may be difficult at this time to predict; but certainly not Charles X. We give to the exclusion of other matters such details as our limits will permit. It appears that the Parisians were seconded in their measures, in every section of France heard from. The carnage in Paris is stated to have been horrible. The moderation of the new government is spoken very highly of. The London papers state that the British Cabinet, on hearing of the measures resorted to by the people of France, immediately assured the French government that they should not interfere in behalf of either party.

INSURRECTION AT PARIS.

On the 26th instant the Bank refused to discount bills, upon which all the manufacturers discharged their workmen, and the streets of Paris were filled with groups discussing aloud the extraordinary state of things.

The seizure of the press of the liberal journals appeared to be the signal for the manifestation of the public opinion. The populace was no longer to be intimidated by the troops, and bloodshed ensued to a frightful extent on Tuesday and Wednesday. Many of the National Guards now spontaneously took up arms in defence of the public liberties, but the Government neglected to profit by this open demonstration of feeling, and persevered in the course which must terminate in its ruin! This state of things continued until Thursday, when the populace and the National Guards attacked and carried the Hotel de Ville, and several small posts. The King's troops then charged in turn, and, after an obstinate resistance, in which much blood was spilled, succeeded in retaking them. The possession, however, was of short duration, as the students of the Ecole de Droit, and of the Ecole Polytechnique, fell vigorously on the military, and drove them from their posts.

The National Guards being then organized to a considerable extent, and having at their head General Gerard, undertook the duty of protecting the city, and gained over to the cause of the people, the 5th and 53d regiment of the line.

During these proceedings the populace, being formed into bands, armed in every way, and organized to a great extent, gained considerable ground, and pushed their advantages to the extremities of the city. The Royal guards, who had been ordered to evacuate Paris, were directed to proceed to St. Cloud. The third regiment of Guards and the Swiss Guards, who had not quitted their posts at the Tuilleries, were attacked there at 12 o'clock in the day, and the posts being forced, the troops retreated to the Louvre.—Here they were again attacked at 3 o'clock, and after a heavy firing, they were dispossessed, and finding further resistance hopeless, retired from Paris. These accounts reach up to 4 o'clock on Thursday.

A meeting of the Peers had taken place but no material result.

The Deputies met in Paris, and agreed to a protest, which was sent to the King, at St. Cloud, but it did not appear that the King would make any concession. The Deputies on ascertaining the obstinacy of the King, reassembled to deliberate, and to take measures for the safety of the country.

The tri-colored flag was floating on the Tuilleries, and, according to some accounts on Notre Dame also.

Proclamation of the French Deputies.

'Frenchmen! France is free! Absolute power has raised its standard; the heroic population of Paris has overthrown it. Paris, attacked has made the sacred cause triumph by arms which had triumphed in vain by the elections. A power which usurped our rights and disturbed our repose threatened at once liberty and order. We return to the possessions of order and liberty. There is no more fear for acquired rights, no more barrier between us and the rights that we still want. A government which may without dismay secure to us these advantages is now the first want of our country.

'Frenchmen! Those of your deputies who are already at Paris have assembled; and till the Chambers can regularly intervene, they have invited a Frenchman who has never fought but for France, the Duke of Orleans, to exercise the functions of lieutenant-general of the kingdom. This is, in their opinion, the surest means promptly to accomplish by peace the ends of the most legitimate defence. The Duke of Orleans is devoted to the national and constitutional cause. He has always defended its interests and professed its principles. He will respect our rights, for he will derive his own from us. We shall secure to ourselves by laws all the guarantees necessary to liberty strong and durable. The re-establishment of the National Guards, with the intervention of the National Guards in the choice of the officers. The intervention of the citizens in the formation of the departmental and municipal administrations. The jury for the transgression of the press; the legally organized responsibility of the ministers, and the secondary agents of the administration. The situation of the military legally secured. The re-election of deputies appointed to public offices we shall give at length to our institutions in concert with the head of the state, the developments which they have used. Frenchmen! the Duke of Orleans himself has already spoken, and his language is that which is suitable to a free country. 'The Chambers,' says he, 'are going to assemble! they will consider of means to insure the reign of the laws, and the maintenance of the rights of the nation. The charter will henceforward be a truth.'

[From the Journal du Commerce of July.]

'Inhabitants of Paris! the deputies of France, at this moment assembled in Paris, have expressed to me the desire that I should repair to this capital, to exercise the functions of lieutenant-general of the kingdom. I have not hesitated to come and share your dangers, to place myself in the midst of your heroic population, and to exert all my efforts to prevent you from the calamities of civil war and anarchy. On returning to the city of Paris I wore with pride those glorious colours which you have resumed, and which I myself long wore. The Chambers are a going to assemble, they will consider of the means of securing the reign of the laws and the maintenance of the rights of the nation. The charter will henceforward be a truth.

LOUIS PHILIPPE D'ORLEANS.'

On Wednesday about one o'clock the tumultuous assemblage had greatly increased, when there was repeated discharges of musketry. The populace were every where collected in dense masses but more especially at Rue St. Honor and the market places. The palace Louis Quinze was crowded with persons, in the strongest state of excitement, calling out, with deafening shouts—'A bas les Bourbons!'—'A bas les Despotes!' &c.—By the various discharges, it was said that five or six hundred individuals had been killed. At the Boulevards the people cut down the trees and tore up the chaussees. One unfortunate Englishman, looking out of the window of Lawson's hotel, was shot. Every shop with the insignia of the royal family was attacked—the affiches were torn down, and the shops were literally battered to pieces. The Tuilleries were quite closed. The current report, when our informant left Paris, was, that L. Cassimir Perrier had issued a proclamation, stating, that obedience was no longer due to Government, which was to be considered at an end. The national guard had assembled in great forces, and it was understood that M. Lafitte, or General Lamarque, was to be at the head of it. The great massacre of the people happen-

ed when they were breaking into every place where there were arms, to seize them. None of the mails were allowed to quit Paris, and it took about 400 men to succeed in getting the mail to this country out of the capital. This could not have been effected but for a regiment, which had gone over to the people having taken charge of it. All the Bureaux had closed, and it was impossible to procure passports. The English, who were all eager to quit Paris, were taking their departure without passports. All the English were stopped by the populace and made to call out—'Vive la Charte.' The people tore off the fleurs-de-lis from the dresses of the postillions. What added considerably to the consternation of the English, was the circumstance of Lady Stuart de Rothsay having left Paris. It was confidently reported and believed that the Prefect of Rouen had been hanged. Indeed, in every quarter the indignation was strong against the government, and what added to the excitement was the complete destruction of all men in office who had not, during the recent election, exerted themselves in procuring votes. As much depends upon the feeling of the army, our informant says that the Gardes du Corps and the Swiss are supposed to be staunch to the government; but the regiments of the line were on the side of the people to a man. He assures us that on this most important point there is not the least doubt entertained that all the regiments of the line are with the people. The defection is complete. An officer on duty was desired to fire by one of the Gardes du Corps. The answer was 'No, I will never fire on my countrymen.' It was reported in Paris, that individuals of the Gardes du Corps, fought separate from the body, had been dragged from their horses and massacred. The report was, that great damage had been done to the Louvre. It was said that cannon were posted on both sides of the Seine, and strong detachments of cavalry were marching from all the neighboring country on Paris. Hand-bills were distributed every ten minutes or so among the crowds, containing the most vehement philippics against the king and ministers, summoning every man to arm for his country, and to aid in ejecting the Bourbon. The Palais Royal was the scene of all sorts of devastation. The Duke of Orleans, from his having the misfortune to be a Bourbon, is a great sufferer for the sins of his relations. Our informant assures us that no exception is made—that the race is devoted.—Paris, he says, exhibits a most extraordinary appearance at this time. The state of excitement cannot be described. Great indignation was felt at the meanness of the King, in skulking at such a time. Some said he was concealed in Paris, others that he had gone to Compeigne. It was considered by the Parisians that the government had intended the destruction of the capital. The Gardes du Corps, our informant said, did not by any means appear elated; they seemed to be filled with any thing rather than anticipations of a successful issue. No Frenchman had the least doubt of the issue. The people were pouring into Paris from all the places in the neighborhood, with such arms as they could find, breathing vengeance against the Bourbons.—[Morning Chronicle.]

PARIS, July 31.—It has been necessary to designate for each branch of the public administration, commissioners to replace provisionally, the administration which has just fallen with the power of Charles X. The following are appointed provisional commissioners; for the department of justice, M. Dupont d'Eure; finance, Baron Louis; war, Gen. Gerard; marine, M. de Rigny; foreign affairs, M. Bignon; public instruction, M. Guizot; interior and public works, M. Casimir Perrier.

(Signed)

LOBAU, A. DE PUYRAVEAU.
MAUGUIN, DE SCHONEN.

The municipal commission has found itself called upon to assure itself of the preservation of the crown diamonds. The usual depository of that precious public property has declared that the diamonds have been withdrawn by M. de la Bouillerie. His receipt is deposited in the Municipality. The Court has quitted at St. Cloud in haste.—It is hoped the crown diamonds will be restored to the depot. This is a question of probity wholly independent of politics, and from which Princes can no more free themselves than private individuals. Besides, M. de la Bouillerie, who

signed the receipt, is personally responsible, and the 'rigor' of the laws relative to public officers, would be applied to him.

PARIS.—Two rich manufacturers, deputed by the city of Rouen, came this morning to M. Lafitte. The authorities of Rouen have submitted to the name of the population. The ordinances there were considered as null and void. The population of Versailles have taken up arms.—Troops are shut up in their barracks, and they announce pacific intentions.

Paris was on Wednesday, in possession of the insurgents. The citizens were well armed with picks, pistols, fire arms, bludgeons. The soldiers had, for the most part, either joined with, or refused to act against, the people. Much blood, however has been shed. In the Faubourg of St. Dennis it was reported from one to two thousand persons had been sacrificed, when the guards and the artillery, shocked at so much carnage, and seeing the determination of the people, had refused fire. The accounts add that the Chamber of Peers were sitting, and that they called out the proscribed national guard, and that the Chambers of Deputies had met in Rue Forbin, where they were debating upon the means of providing for the safety of the capital and the preservation of the charter. Thus it would appear that Charles has set his crown upon a cast—had stood the hazard of the die—and lost it! It is said that this bigoted and misguided monarch had fled to Fontainebleau, and that his ministers were no where to be found. [Morning Herald.

[From the *Messenger des Chambres*, Aug. 1.

PARIS, July 31.—Charles X. is at Chartres. The court intends to go to the Loire, to organize the scourge of civil war in the ancient Vendee. They are accompanied only by the Swiss. The Royal Guard, in a state of complete discouragement, disorganization, and desertion, has remained at St. Cloud and Versailles, with the artillery. The Duchesse of Berri made the most energetic remonstrances to Charles X. telling him that she was a mother, and that the brilliant destiny of her son was for ever endangered by his obstinate perseverance in an oppressive system. Charles X. it is said, received the princess very ill, and forbade her his presence. The despatches seized at the post office, and intended for the ambassadors, have been delivered to them unopened. They were sensible to these attentions, and have complimented the citizens on their bravery and moderation in victory. The sight of public order and respect for property, after three days battle, and in the absence of all authority, has inspired all foreigners at Paris with the most lively admiration. The English in particular, are transported at what they have seen. "Oh! great nation!" cried they.

PARIS SATURDAY EVENING.—All is tranquil here. The gates of the city are open, and the streets, which had been torn up by the populace, with the intention of throwing the stones from the tops of the houses upon the military, are repairing. The King of France, has fled to Nantes, accompanied by the Duke of Bordeaux and other members of the Royal family. They have carried off with them the crown and all the jewels. They will there wait for the ex-ministers, when it will be decided whether they will proceed to Germany or to England. Such of the Swiss Guard who had survived the carnage have forsaken the King.

The following Proclamation was issued by GEN. LAFAYETTE, who has been appointed Commander in Chief of the army. It is as follows:

FELLOW CITIZENS.—You have by an unanimous acclamation elected me your General. I shall prove myself worthy of the choice of the Parisian Grand National. We fight for our laws and our liberties.

Fellow Citizens.—Our triumph is certain. I beseech you to obey the orders of the Chiefs that will be given you and that cordially. The troops of the line have already given way. The guards are ready to do the same. The traitors who have excited the civil war; and who thought to massacre the people with impunity, will soon be forced to account before the tribunals for their violation of laws and their sanguinary plans. Signed at General Quarters.

LE GEN. DU BOURG LA FAYETTE.
Paris, 29th July.

London, Aug. 3.—It may truly be said, that no event was ever received on 'Change, with more gratification than that announcement yesterday morning by the express from Paris; putting an end, it did, to a state of suspense and anxiety of the most painful nature, and recording the consummation of a triumph honorable in the highest degree to France and to human nature itself. At an early hour groups were to be seen collected on the Royal Exchange, offering mutual congratulations on the issue of this great trial, and discussing all its probable consequences. The circumstances connected with it have passed with such unexampled rapidity, that men could hardly bring themselves at first to believe in the reality of them, notwithstanding the authentic shape in which they presented themselves, but compared the whole to the effect of a dream. The money market, at the commencement of the business, was placed in a very peculiar and singular state. The disposition of the London Capitalists was evidently to think favorably of that measure which has placed the Duke of Orleans at the head of affairs in France, and consequently to become purchasers of stock; but as the country, acting under the impression produced by the London letters of Friday and Saturday, sent up extensive orders to sell, the effect of the news was counteracted, and the market, after a sudden rise, fell back instantaneously.—Consols closed at 91-2. French Five per Cents 38.

TREMONT THEATRE.

The season at the Tremont Theatre commenced on Monday evening last, with the sterling comedy of the Soldier's Daughter, which was well received. Mrs. Russell (the Widow Cheerly of the evening) has a fine face and figure for the stage, and is a spirited actress. Mr. Johnson, who is said to be a Bostonian, received considerable applause as Governor Heartall. On Tuesday evening Mr. Pearson made his first appearance before a Boston audience, in the character of Rolla. Although this young gentleman is said to have had but three years practice upon the stage, he evinced talents of the first order for his profession, which, if cultivated, will enable him soon to stand among the first in the line he has chosen. If Rolla be a fair specimen of Mr. P's acting, he is very unlike most of the young aspirants for tragic fame, whose chief delight is to become servile copyists of the leading actors of the day.

In regard to the aggregate capacity of the stock company, it may be unfair at the present time, to form a definite opinion, as some of the new recruits cannot feel at home upon a stage which is new to them. Many of the old performers have been long before the public, and it would be in vain to attempt to supply their places to better advantage on this side of the Atlantic; for they are not only great favorites wherever they appear, but in their various departments in the drama are esteemed to be at least equal to the best in America.

The conveniences and appearance of the Theatre are much improved since the last season, and some new and important regulations have been made in its police. As there is a host of stars in the United States, and much foreign talent is expected to arrive, we trust that the manager will be enabled to offer a course of theatrical banquets during the season which will prove acceptable to the public and profitable to himself.—[Communicated.]

Antimasons have been as scarce in our streets for the week past, as cocked-up hats. Since their recent disgraceful transactions in Faneuil Hall, they have been ashamed to show their heads in public. It is said that they feel somewhat chagrined that our worthy Mayor should have dared to question their 'respectability.' 'Let the galled jade wince, our withers are unstrung.' As Pat said, 'if a man gets into bad company he can't keep out of a scrape.' So if there be any among them who feel aggrieved at the cut of the Mayor, let them quit the bad company into which they have fallen, and try, at least, to become respectable men. Back out, gentlemen! skunk away into obscurity, and do penance; for your iniquities are great!

CENTENNIAL CELEBRATION.—Arrangements of the most extensive and liberal character have been adopted by the city government for the approaching celebration. The procession will be formed at 9 o'clock, at the new State House, and commence moving at half past 9. It will pass down Beacon-street to the first great gate, and thence through lines formed by the children, under the care of the school-masters, over the Common to Tremont-street, down Court-street and State-street, and countermarch in State-street, through Washington-street, to the Old South Church. Hon. Josiah Quincy will deliver the Oration, and Charles Sprague, Esq. the Poem. After the services at the Church, there will be a dinner in Faneuil Hall, for all who see fit to subscribe. A band of music will be stationed on the Common, to perform during the afternoon, and until after sunset. There will also be fireworks in the evening. It will probably be one of the most splendid and extensive celebrations ever witnessed in Boston.

The News of the French Revolution has been received, in this country, with universal acclamations. It bursts upon us like the commencement of a new age—the opening of a new era—the unfolding of another roll in the history of future ages. That the result will be favorable to the United States, is generally admitted. A more liberal policy will be adopted. The interests of free trade will find new and powerful advocates. It may be asked, will not the Holy Alliance be compelled to intercede for the restoration of Charles X? Their interference once deluged Europe with blood. The blood of royalty is now ebbing. We have no fear on that score. There is more to be apprehended from intestine differences. There are two powerful parties in France—the one in favor of the young Napoleon; and the Orleans party, of which LAFAYETTE is at the head. If these differences are amicably adjusted, we have nothing to apprehend from foreign interference. All Europe is ripe for liberty—despots have enough to do at home.

We view the leaders of antimasonry, says a contemporary, with horror and detestation. We view them as the most profligate and the most abandoned wretches that ever wore the form of humanity. When the march of these demagogues will be stayed, he only knows that permits the pestilence to ravage the earth at noon day—sparing neither age, nor sect, nor condition. Yet we have a consolation—and that is, that whatsoever plagues the Deity may visit upon us, he never failed to follow the pestilence with the richest and the healthiest atmosphere; and we therefore look forward with buoyant hope, to the time when our sky shall lighten up with the bright and golden clouds of peace and happiness—when the spoiler shall be cut off in his ravages—and the destroyer arrested in his career of desolation. We already hear the heavy steps of the avenger, and we see in the distance, the flashing of his angry blade.

MASONIC TEMPLE.—It gives us much satisfaction that we are enabled to inform our friends at a distance, that the workmen commenced on this undertaking yesterday morning. The edifice, when finished, will be creditable to the city, and honorable to the Masonic fraternity. It is probable the corner-stone will be laid early in the ensuing month. Seasonable notice will be given.

METHODIST ALMANAC.—Putnam & Hunt have in preparation, and in a few weeks will publish 'The New-England Almanac and Methodist Register, for 1831.' It will contain the usual Astronomical Calculations, Tables, Lists of Stages, Courts, Roads, Agricultural and Horticultural Hints, Arithmetical Problems, an abridgment of the three Eastern Conferences of the Methodist Episcopal Church, Biographical Notices of Eminent Methodists, and Historical Sketches of Methodism. Robert T. Paine, Esq. furnishes the Astronomical Calculations.

The leading antimasonic political jugglers—fools, knaves, and renegade priests—assemble at Philadelphia, this day, for the purpose of discussing the merits of their own infamy, and of scandalizing their neighbors.

THE WREATH.

For the Mirror.

INTEMPERANCE.

Fell monster, source of grief and woe,
Thou fiend with siren face;
What floods of tears you cause to flow
Among the human race.

When shall mankind forever cease
Thy Lethan draught to crave—
To wear thy galling chains in peace,
Or bow thy willing slave.

When shall thy stream, so much the theme
Of Bards in times of yore,
Cease to inspire the Poet's lyre
And hail our ears no more.

O thou fair virtue, maid divine,
With thine attendant band,
And friendship sweet thy charms combine
To bless our favour'd land.

And reason, mild celestial guide,
Resume thy wonted way,
And wild delirium's frightful face
Be banish'd far away.

And ere another Jubilee
The minstrel shall have sung,
The last farewell, the funeral knell
Of Bacchus shall be rung.

PEASANT BARD.

THE PRINTER'S LOVE.

We love to see the blooming rose,
In all its beauty drest;
We love to hear our friends disclose
The motion of the breast.

We love to see a ship arrive,
Well laden to our shore;
We love to see our neighbors thrive,
And love to bless the poor.

We love to see domestic life
With uninterrupted joys;
We love to see a youthful wife
Not pleased with trifling toys.

We love all these—yet far above,
All that we ever said,
We love what every PRINTER LOVES,
To have subscriptions paid.

MISCELLANY.

GIGANTIC EEL.

If the Americans excel in sea serpents, the inhabitants of New South Wales carry all before them in the magnitude of their eels. The following paragraph is in a recent Hobart Town paper.—'It may not be generally known that there is a gigantic species of eel peculiar to this island, found in most of our rivers, particularly where they form ponds of still water. A gentleman who was lately bathing in the South Esk, in one of those beautiful ponds formed by that river, after swimming about some time, sat down to rest himself, as he thought, on the round trunk of a tree, lying about a foot under water. Presently the log seemed to glide from beneath him, and he saw it turn its head and eyes towards him, and swim round him several times, moving its body in a zigzag serpentine direction. It was about a foot or fifteen inches in diameter, and about twelve or fifteen feet long, of a dark greenish color.'

A Coffin has been appropriately defined 'the Cradle in which our second childhood is laid asleep.'

The more honesty a man has, the less he affects the air of a saint; the affectation of sanctity is a blotch on the face of piety.—*Lavater.*

LYNN MINERAL SPRING HOTEL.

THE Subscriber respectfully acquaints the public, that the Establishment at LYNN MINERAL SPRING, that delightful summer retreat, has been recently repaired and improved, and is in the best order for the reception of Boarders, Parties of Pleasure, transient visitors, &c.

The salubrious qualities of the waters of this celebrated Spring—the beautiful Pond adjoining the House, abounding with fish of various descriptions, and surrounded by the most romantic scenery—a fine Sail Boat, and every convenience for fishing—a Bathing establishment on the margin of the Pond,—where the cold or warm bath may at any time be taken—the pleasant situation of the House, with its comfortable and furnished apartments—are attractions for those in pursuit of health or recreation, which are rarely exceeded, if equalled in any part of the country.

As the subscriber has had much experience, and is well known as the keeper of a Public House, it is unnecessary for him to promise any thing more than that his utmost exertions will be used to give satisfaction to all who may favour him with their patronage.

JABEZ W. BARTON.

MASONIC REGISTER.

Full Moon, this Month, Thursday the 2d.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's. 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter.—Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton St. Pauls. Newburyport St. Peters. Southwick Friendly Society. Nantucket Union.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphan's Hope.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cumington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Needham Meridian. South Reading Mount Moriah. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom.

Friday.—Hingham Old Colony. Chelmsford Pentucket. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tues. Ware Chapter 3d Thurs. Marlboro Thurs suc. Groton

St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge Amicable 3d Mon. Brighton Bethsada 2d Tues.—Medway Montgomery 2d Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d Mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. Johns Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

TERMS OF THE MIRROR

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Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

BOSTON MASONIC MIRROR.

MOORE & SEVEY, 46, WASHINGTON ST.

WILLIAM HENRY CLARK, PRINTER.

From the Hampshire Sentinel.

MR. COLTON'S ADDRESS.

We commence to day, with much pleasure, the publication of the Rev. Simeon Colton's Address, delivered at Dudley, Mass. at the Festival of St. John the Baptist, in June last. We commend it to the especial notice of our readers as being, in every respect, worthy of their particular attention. It is manifestly written with much care and deliberation, and clearly and forcibly exhibits the views of its author. It is a fearless exhibition of the truth, and is fraught throughout with just sentiments, and most judicious counsel. It is precisely adapted to the state of feeling in this community, and is well calculated to open the eyes of the blind, reconfirm the wavering in their attachment to principle, and establish immovably the feet of the 'true disciple' on the rock of safety. It shows, clearly, the unreasonableness of antimasonic demands, and the ruinous consequences that would result from complying with them. It exhorts the fraternity to untiring perseverance in well-doing, and bids defiance to the accumulated wrath of faction. It furnishes an unanswerable refutation of the numerous calumnies of seceders, and shows it to be their interest to misrepresent and distort the principles of Masonry. They have no other refuge. Though the party may love well the treason, it despises the traitor. In short, the address speaks of Masonry as it should. It treats of antimasonry too, as it is, as a fell conspiracy against the dearest private rights, and an unholy crusade against the fairest public blessings—as a monster of wickedness, seeking contention and strife, and begetting wretchedness and ruin—as an unhallowed combination of the profligate, and abandoned—and ambitious against the rights of conscience, and the privileges of freemen. The well known character of Mr. Colton, as an able, consistent, and persevering champion of christianity, as well as of Masonry, we think will give authority to his opinions, and weight to his arguments.—His high Masonic attainments enable him to judge correctly of the institution; and when we hear him give the most unqualified denial to the charges of blasphemy, profaneness, and immorality, who will doubt his word? When we hear him affirm its innocency and benevolence of design, and beneficence in execution, who will disbelieve his report? Is his testimony to be overborne by the studied malediction of such men as Pease, and Thacher, and Bernard, whose mutability of opinion, is, only equalled by their instability of purpose? Is testimony, having probability, and circumstances in its favor, to be discredited by counter testimony, given under a strong bias of interest, and personal popularity? We cannot doubt, that the enlightened and liberal, will justly estimate the testimony of those several witnesses, and concur in rendering a verdict in favor of steady habits and honest purposes. We have no fears for the result—scrutiny and examination we solicit.—

'I venerate the man

Whose heart is warm, whose hands are pure,
Whose language, and whose life, coincident,
Exhibit lucid proof, that he is honest
In the sacred cause.'

ADDRESS.

You have heard of the Gordian knot. Historians inform us that Alexander, in a fit of vexation, because he could not discover the secret of untying it, raised his sword, and determined with a single blow to end a difficulty, which he had not the sagacity to comprehend, nor the magnanimity to let alone.

Much like this is the feeling that has of late prevailed, in relation to the Masonic Institution. While some affect to consider it too contemptible to deserve attention; while some decry it as dangerous, and while others have tortured their invention in trying to find out its secrets, not a few in a fit of vexation have resolved, with one blow to end the inquiry by cutting the knot, which they have not the skill to untie.

Under this paroxysm of feeling, a war of extermination has been proclaimed. No truce is to be allowed—no quarter is to be given. Absolute, unqualified submission, is the only condition of peace. Such are the feelings, which have of late been excited in relation to the Masonic Institution, and which, it has been the endeavor of individuals, to urge forward into an irreconcilable hatred and an unrelenting persecution.

Called to address you under such circumstances, it is no easy matter to select, from the variety of subjects that present themselves, a topic to which, for a few moments, your attention may most properly be directed. The history of the Institution; the principles on which it is founded, the salutary influence it has had on society, and its ability to become more extensively useful, are themes, which have often, on such occasions, been discussed.—Passing these, therefore, some may expect, that, in opposition to the attack recently commenced against the Institution, I should undertake its defence. This might be done, and this defence would furnish a subject, to which our attention might be profitably directed. I will not, however, spend the time allotted to me in undertaking to defend that, which, for the sake of Masons, needs no defence, and to defend which, in the view of enemies, would be worse than useless.

There are other topics that press upon our attention.—Under the ostensible plea of opposing Masonry, an attack has been made upon rights and privileges that lie at the foundation of all good society. Masons, it is true, are the immediate object of the attack, but should the demand made upon them be admitted, there is not a man in the community, who would be secure in his right for a moment. Masons, therefore, are not the only persons concerned, in the cause now pending before the public. Others are alike concerned, and the question at issue is one, in which the dearest interest of individuals and of society are at stake.

Allow me, then, to ask your attention, to a brief examination of some of the claims of this antimasonic opposition—and to some remarks on the utter incompatibility of these claims with the rights of individuals, and on the duty of Masons, in view of the existing circumstances of their Institution.

The principle, which, if I understand it, is assumed as the basis of the prevailing excitement, is, that the Institution is dangerous to the community, and hazardous to personal safety. And in accordance with this principle, no pains have been spared, to create and strengthen the impression, that Masons are unworthy of confidence, and unfit for stations of public trust. Attempts have been made, to exclude them from offices, which they have long sus-

tained, and in instances not a few, attempts have been made, to exclude them from Christian privileges, as members of churches. These measures have all been attempted, and the work of proscription has not only been commenced, but, in many places, has been carried to the greatest extent that public sentiment would allow. Nor has this proscription been confined to Masons. Individuals, not Masons, who have dared to question the propriety of the course adopted, have been loaded with opprobrious names, with a view to bring them into public contempt.

A more particular detail of the assumed principles, and of the practices of this antimasonic excitement, is not necessary at this time, for the history of the excitement, is too well known to need a recapitulation. Suffice it to observe, in relation to some of them, that they are utterly incompatible with the rights of individuals, and subversive of the fundamental principles of liberty.

A demand is made upon Masons, that Masonry shall be renounced, at the expense of forfeiting the confidence and favor of all, who are not members of the Institution. This is the spirit that is breathed forth, in the numerous publications, which have been enlisted on that side of the question; in the addresses, and what are called lectures, that have been delivered in various parts of the country, and particularly in the resolutions, that have been passed in antimasonic conventions. That I have no objection to this demand in too strong terms, may be deduced by numerous facts to which I refer you. What less than this, can we infer from votes that have been passed in antimasonic meetings, and even in Ecclesiastical bodies, where the subject has been taken up, discussed, and consequent measures pursued? What less can we infer from the votes that have been passed in some churches, concerning the fellowship of members? What less than this can be inferred from the votes of some of our towns, in the selection of names for jurors? What less from the votes of many political meetings, and other assemblies that have been called for the purpose of expressing the feelings of the members?

Again then I ask, what is the Mason required to yield? The same that every man may be called to yield, should he happen to be so unfortunate, as to be obnoxious to a party—viz. the right of private opinion. And suppose the Mason should yield, what will be the result? He has consented to be controlled by others in his opinions. He has given a pledge that whenever a demand is made upon him, he will consent to submit to dictation. This would be the first, and a rapid step, towards establishing a tyrannical government. And I hesitate not to say, that the moment an individual yields to such a demand, he forges a chain for himself, that he can never break.

This demand, therefore, involves the general interest of society, as well as those of the Mason. Nay, should Masons consent to yield to the demand, every discerning man would object; for in that act he would see but too plainly, a signal for a demand to be made upon himself.—This demand is, therefore, so incompatible with the principles of liberty, that antimasons do themselves compel Masons to say they cannot comply; for they demand a surrender, not of what belongs to them as Masons merely, but a right enjoyed in common with other citizens; a right, which they cannot surrender, without surrendering all that is dear to them as men. Had the demand been limited within the bounds of sober conviction; had it proceeded no further than reason would justify; had it been based upon evidence of wrong, Masons might have yielded to the weight of argument. But to ask men to yield to such a

demand as that which is now made, is but to require them to make a yoke for their own necks, or submit to be trampled on at pleasure.

Rather than submit to such a demand as this, give me my dwelling in the lonely forest; let my covering be the broad canopy of Heaven, and my food the spontaneous productions of the earth.

But this incompatibility is not the only objection to the claims of antimasonry. *They are unreasonable.*

That individuals have a right to associate themselves together for the purposes of business, for mutual improvement, or for social enjoyment, provided the principles of association involve nothing contrary to the public good, will not I suppose, be called in question. Nor will any one doubt, whether such an association may not prescribe its own rules for the management of its concerns, and its own terms, on which new members shall be received. So far then, the Masonic Institution stands on the same footing with every association. The object is, mutual improvement, mutual and peculiar assistance in the duties and trials of life. But it is said the association is peculiar, for it has some things, intended to be secret, and thus it becomes a dangerous Institution. That there are things connected with the Institution, which are intended to be known only to the members, I do not deny. These however, have no connection with the principles of the Institution, which are open to the world, nor have they any possible connection with the public good, so that they can either benefit or injure. The forms and ceremonies of initiation, and the tokens whereby the members know each other, are all that can be considered secret. And if to keep these secrets be a crime, where is there an association, to which the same objection may not be urged? For where is there an association, formed for business or pleasure, or improvement, that does not assume the right of prescribing the terms of initiation, and of directing the mode and manner of operations, and all this, without publishing to the world

[To be continued.]

For the Mirror.

DR. ABNER PHELPS.

The consummate impudence of the man whose name stands at the head of this article, has rarely been equalled, never surpassed. On Thursday, Aug. 26, 1830, a meeting was held at Faneuil Hall, to determine on the question, 'Can any man, under the influence of Masonic oaths, discharge with fidelity the duties of any important office in the gift of the people, according to the true nature of our Free Institutions?' Dr. Abner Phelps, who, it is believed, was father of this infamous question, was called to the chair. And, *mirabile dictu!* Doctor Abner Phelps, a man of obscure life, who escaped from his *Theologia Baccalaureus* into *Medicina Doctor* by a nimble process sometimes termed *per saltu*, or, as the casuists would have it, *via flagrante*—this man, without qualification to become a leader in the medium ranks of society, did unblushingly—no, it is said he did blushingly—take the chair on that occasion. If Doctor Abner Phelps did, indeed, blush, there is a space for charity to entertain one poor hope, that the current, which rushed upon his cheek, will return to the cold and frozen recesses of his heart, and warm them into the indulgence of some of the ordinary affections of human life. We hail it, if not as an omen of returning good sense, at least as a mark of repentance for past folly. Let Doctor Abner Phelps go on—for there is a long catalogue of follies and peccadilloes that need repentance.

The belief is charitably entertained that even he, although 'under the influence of' antimasonry, may 'discharge with fidelity the duties' incumbent on an honest man; provided he enters on the work sincerely and steadily. This, surely, is yielding to him the ability to perform what is made questionable by the consideration of the 'Great Meeting at Faneuil Hall,' as applied to 'any man under the influence of Masonic oaths.' He seems to transfer the application of his belief in *human depravity* wholly to the devoted heads of those 'under the influence of Mason-

ic oaths; and would as willingly transfer to himself and his associates 'any important office in the gift of the people—according to the true nature of our Free Institutions!' Well may he exclaim, *excudi monumentum perenne aeris*; for he has, indeed, erected to himself a monument of brass, that shall endure as long as the name of Doctor Abner Phelps.

If the people of Boston could be made to believe, that *Masons are worthy of public confidence*, for that is the plain, undisguised meaning of the question, Doctor Abner Phelps, and his associates, would greatly increase their chances to obtain 'any important office in the gift of the people—according to the true nature of our Free Institutions.' By enlarging the question, or rather, by inducing the people to circumscribe their good sense, their chances of success might be very materially enlarged.—We may soon expect to hear, that the people are gravely called upon to determine, 'Can any man, under the influence of MORAL OBLIGATIONS, discharge with fidelity the duties of any important office in the gift of the people, according to the true nature of our Free Institutions?' The boldness of the question is no argument against the project; and as Doctor Abner Phelps and his associates have nothing to lose, but something to gain, the policy of trying the question will be taken into their wise consideration. If they can exclude all men under the influence of *moral obligations*, their chances of success would truly be increased.

During the evenings of Aug. 26th and 30th, and the morning of the 31st, the *Moderator* exhibited great firmness of purpose, and a determination to conquer the rebellious elements there congregated. More than once, even Henry D. Ward half shrank from the mighty torrent of popular indignation with which he contended; and more than once did Doctor Abner Phelps revive the drooping spirits of the declaimer, by the voice of encouragement.—'Go on!' said the Doctor.—'They will not hear me,' said Ward.—'Humble the mob!' cried the Doctor.—'They will not be humbled,' replied Ward. And this was uttered by Ward in the bitterness and disappointment of his heart. His eye fell upon the Doctor; and then, even the cheek of Doctor Abner Phelps was blanched with that mixed, indefinable expression, which indicated the downfall of his antimasonic honors—and some fears for his personal safety.

This man must have perceived, for every one else had seen, from the beginning, that public sentiment was opposed to the adoption of the disgraceful question there offered for discussion. The opposition of the people had been clearly indicated. They had voted it out of the Hall. The obstinacy of the *Moderator* can only be explained by the supposition, that he thought a thorough excitement and disturbance to be the certain road to antimasonic success. There was more of craft than folly in the conclusion; and wiser heads have adopted the same means of success.

But Doctor Abner Phelps was compelled to yield to the force of circumstances. And when he declared the business of the meeting to be *indefinitely postponed*, his bitterest enemy, had he looked upon him at that moment, would have felt compassion for that disgraced and disappointed man.

ARUNDO.

Officers of the Grand Chapter of Massachusetts, elected on Tuesday, the 7th inst.

Rev. Samuel Olark, G. H. Priest; Rev. Charles Train, G. King; Hon. Charles Wells, G. Scribe; A. A. Dame, Eq., G. Treasurer; Samuel Howe, G. Secretary; Robert Lash, Deputy G. H. Priest; Rev. Sebastian Streeter, of Boston—Rev. Samuel Barrett, of Boston—Rev. Seth Alden, of Marlborough—Rev. William Morse, of Nantucket, G. Chaplains; John R. Bradford, G. M.; Elijah Atherton, Edward A. Raymond, G. Lecturers; John R. Bradford, Elias Haskell, Gilbert Nurse, Committee of Finance; Michael Roulstone, Samuel Howe, Simon W. Robinson, Committee on Charity; Simon W. Robinson, Francis R. Bigelow, G. Stewards; Josiah Baldwin, G. Tyler.

MESSRS. MOORE AND SEVEY:

I shall send you, for publication in your *Masonic paper*, some antimasonic articles. I should not have offered them to you, had I not seen, in your last, the song of 'A Sceding Antimason.' If you have the impartiality to accept them, you may expect to receive the commendation of

ANOTHER ANTI.

ANTIMASONIC SYMPHONIES.

NO I.

A LAMENT.

All that have hearts to pity, pray draw near;
I'll tell a tale will start a burning tear.
When first we enter'd on the Anti plan,
Courage was high; we then stood man to man:
The brightest visions floated on our eyes;
Our glorious hopes reached to the very skies!
Boundless as space, our high ambition rose,
Nor did one doubt its shadow interpose.
'Twas plain, that Masons, by their secret art,
Ruled all our Country—e'en each distant part:
From blooming Florida to hardy Maine,
Places and honors followed in their train.
Its powerful Genius, like some heathen god,
Conferred its favors by the merest nod.
Some Gordian knot intwined the secret clan
In an unnatural compact, man with man.
Who could not loose, might boldly cut that knot;
And be an Alexander on the spot!
Fair reputations stood not in our way:
Their fame we blighted, e'en though fair as day.
It was a noble thought, to break them down:
But nobler, should success our efforts crown.
Could we but catch them in our wily toils,
'Twould be our right to share Masonic spoils!
But—when our hopes soared highest—when our arts
Were just prepared to catch the people's hearts—
Then, like a belting courser, off they sprang,
And left their masters into madness stung.
Oh! who will trust the vile *canaille* again!
There's nought so flexible as the mob, 'tis plain!
Over past greatness it is ours to mourn:
'Tis past dispute, our 'occupation's gone.'

THE ANTIMASONIC COMMITTEE, vs THE FANEUIL HALL RIOTERS.—The question has been frequently asked why have not the disturbers of the late meeting at Faneuil Hall been arrested? Having the following facts in our possession, we make them public for the benefit of all concerned, as an answer to this query. *If it be true* that a public disturbance was made—and *if it be true* that some of the names are known—and *if it be true* that 'the Antimasonic County Committee for the County of Suffolk,' desire to stir in this matter—why, it is asked, has not something been done? It is *whispered*, mark, it is *whispered*—for these are grave affairs and not to be talked of loudly—that 'the Antimasonic County Committee for the County of Suffolk' did, after their discomfiture at Faneuil Hall, forthwith proceed to their 'private retreats'—and there held solemn (and secret!) deliberations on the ways and means to be used in defence of an affair where so much of tender conscience and excellent reputation was concerned.

It was then and there determined to send for the civil officer (who was also, a very civil man) that attended them, and to require of him to prosecute, with all speed and diligence, each and every offender. 'We command you so to do,' says the Committee. 'Who are the offenders?' says the officer. 'The wicked Masons!' exclaim 'the Antimasonic County Committee for the County of Suffolk.' After much insisting on the one side, and demurring on the other, a number of names were given to the officer. 'Now, sir, do your duty,' cries one of the Committee, nearly choked with a very unpleasant sensation, spreading all over his features. 'Do your duty' sir, or you shall never again be employed by 'the Antimasonic County Committee for the County of Suffolk.' 'As to the employment, says the offi-

cer, 'that is a thing for which I have no desire whatever; but that I may discharge my duty, I will make a representation before the police magistrate. It is said he did make a representation, and that the magistrate informed him, it would be proper for some member of the Committee to take the responsibility of the prosecution. Afterwards, 'the Antimasonic County Committee for the County of Suffolk' proceeded to the police office, to wipe away, by assistance of law, the unseemly stains on the bright escutcheon of their fair fame; or, perhaps, to vindicate the majesty of the laws. 'Who will prosecute?' asked the magistrate. 'The Antimasonic County Committee for the County of Suffolk,' said they. 'But some one must make oath to a statement of facts,' said the magistrate. 'We'll do it in company,' said they. 'It cannot be made a company concern,' said the magistrate. 'Oho! we are all aground then,' said one of 'the Antimasonic County Committee for the County of Suffolk,' and he immediately cleared out. One by one they silently slunk away. But one was left. He rose, struck the point of his cane on the floor, and in great apparent agony cried out, 'It's of no use, no use whatever to prosecute; they never would be convicted!' He also cleared out, and that was the last that has been seen of 'the Antimasonic County Committee for the County of Suffolk.'—*Commentator*.

* The names of the gentlemen comprising this committee, as given in the Massachusetts Journal are, Thomas Barnes, Thomas Wally, Henry Gassett, George Odiorne, and two others—names unknown.

That most loathsome of all diseases, *political antimasonry*, has broken out in the once peaceful and happy borough of Mercer, Penn. Though the number infected by it is said to be comparatively small, yet its baneful influence has been already felt in the family circle, and in the church of God! Well may the people of that lovely village pray that its progress may be arrested. It is a fell pestilence, and carries desolation in its course. It blights the best affections of the heart, it destroys vital piety—and wo to that church which opens its portals to give it entrance!—The heart sickens at the contemplation of the moral waste which everywhere marks its progress. Let those who have never witnessed any of its fruits look to western New York; let them view the churches there laid waste—let them listen to the heart-rending recitals of families, and kindred, and friends divided and stirred up to implacable hatred against each other, by it, and they will regard with horror those who have been instrumental in introducing it among them. Was not party spirit sufficiently deleterious before? and must its bitterness be now increased ten thousand fold by blending it with our religious prejudices? For antimasonry does not halt at the ordinary bounds of piety; it visits the domestic fire side, and tells the wife that her husband, and the children that their father is a murderer and a blasphemer; it enters the church, and expels from the communion table the devout worshipper of the God of Peace and Justice; charity forsakes the heart of the christian and gives place to political and religious frenzy. These things are so, we have witnessed them. Let those who would preserve peace on earth and good will towards all men, unite voice and hand to expel the evil spirit of political antimasonry from among us.

ANTIMASONRY.—A very general inquiry begins to be made, 'What is Antimasonry?'—'what is its character?'—'what are its principles?'—'what are its objects?'—Meetings have been held—candidates presented—and every preparation made to organize an Antimasonic party.

The principles of Antimasonry are now on record, and if there be any thing detestable and wicked, as well as ridiculous and foolish, it is to be found in these principles. They openly avow that a large class of native born American citizens, of the purest and best of characters, are not to be believed on oath—that they are to be disfranchised, that they are unfit for jurors—and that they ought to be hunted down like wild beasts in an African desert.—These avowals are horrible—yet they are openly made in the west, and a party founded on such views, through their

convention at Utica, call upon the intelligent people of New York to give currency to them, by supporting Francis Granger and Samuel Stevens. The attempt to propagate and organize Antimasonry in this city begins to deserve the serious examination of every man. Is it to succeed? or is it not? Are we to countenance such doctrines? or are we not?

N. Y. Enq.

For the Mirror.

MR. EDITOR:—Hearing that the antimasonic paper in Boston had gratuitously published a list of the Masons in the towns of Dorchester and Milton, some of my antimasonic neighbors have expressed a wish to see their names in print. I therefore send you a list of them, requesting that they may be gratified.

Asaph Churchill,
Nathaniel Gulliver,
Joseph Morton,
Joseph Ellis,
Moses Whitney,
Edward Curtis,
David Young,
Seth D. Whitney,
John Gay,
Wm. Neal,
Joseph Porter,
Wm. Belcher,
N. C. Martin,
Philip Holmes,
Joshua Pierce,
John Preston,
Mynott Thayer,
Lewis Gay,
Jesse Tolman,
Wm. B. Bronson,
Nathaniel Ford,
Azael Thayer,
Moses Whitney, Jr.
Charles Spurr,
Enos Tolman,

Lewis Pierce,
Lemuel Withington, Jr.
Ed. Forster,
Wm. Babcock,
Charles Page,
Maj. Parks,
Amos Wentworth,
Nathan Metcalf,
N. R. Leman,
S. W. Kimball,
Eliphalet Thayer,
Daniel Hunt,
H. G. Durell,
Isaac Gulliver,
Isaac Crane,
Isaac Cox,
Lemuel Tolman,
John W. Munroe,
Otis Shepard,
Joshua Johnson,
J. Howard,
John Beal,
Wm. V. Crane,
Saml. Randall.

This little band comprises much talent, wealth, and patriotism! Some of them now hold responsible offices; some of them have fought in their country's defence; some of them are faithfully serving the Towns (as paupers); some of them are well known at the Bar, and many of them conspicuously known at the various bars in this county.

NORFOLK.

From the published address of the republican party of the County of Lebanon, Pa. we make the following extract. Speaking of the sentiments of their Candidates they remark:—They are opposed to the disfranchisement or persecution of any sect or fraternity of men on account of their religious or moral principles or doctrines. They maintain, that, in a free country, the citizens should be permitted to associate together, for moral or for religious purposes, without being molested by those of their fellow citizens who may differ with them in opinion. So long as such an association does not interfere with the government of the country, or the national liberties, it is not only harmless, but may be deemed beneficial. The spirit of Antimasonry, if it should prove successful, will change its name, and become Anti-Methodist, Anti-Catholic, Anti-Presbyterian, Anti-Menonist, Anti-Moravian, or Anti-Lutheran. It is the spirit of persecution—of proscription. It denies to men an equality of rights and power. It says, 'you must believe what I believe—no more and no less—or you shall have no share of the sovereign power of the commonwealth.' It says, 'you are a Mason, a Catholic, a Lutheran, a Methodist, a Presbyterian,—you must renounce your faith; you must vilify those with whom you have entered into brotherhood; you must sacrifice your friends, and become hostile to them, or you must forfeit your privileges as an American citizen.

It is with pain and mortification that we have felt ourselves compelled to allude to this subject. An open and fair contest for political principles is salutary to the republic. But if one portion of the community can ride into

power, upon the avowed purpose of depriving another portion of their rights because of their moral or religious opinions, then, indeed shall we suffer under a tyranny as odious as any that tramples on the monarchies of Europe.

From the Union-Village Courant

THE ANTI'S LAMENT.

Farewell to the sweets of anticipation,
That nourish'd the hopes of our dissolute band!
Farewell to those prospects of grim desolation,
That threatened our favored and flourishing land:

The old thread-bare hobby, and gossiping story,
Is stale and obnoxious to plain common sense;
The 'workingmen' shares us of half of our glory,
That ever we hoped from the meanest pretence.

Then mourn! for our leaders have fled for protection,
From the sneers and contempt of an unfeeling world,
To the altar, forsooth, and bow'd in subjection
To truths that so often around them were hurl'd.

Our Hiram has left us—no more to condole us—
Since Solomon's shorn of his diadem's wreath,
And Henry, the GIANT, disdains to console us,
And friend 'honest John' seems gasping for breath.

But yet we have Frank, for Thurlow has said it,
To couple with Stevens, our hopes with despair,
Hermaphrodite system—the devil may wed it,
And those who have left us, attend—the infair.

Ye traitors who now in our troubles have left us,
To wander like Ishmalites covered with shame,
We sigh for long purses, of which you have reft us;
Or what was as well, to our paper, your name.

Be clothed, then, in sackcloth, ye desolate mourners—
Bedew your hard fate with penitent tears;
For here in this cold world, we're nought but sojourners—
Farewell, O, ye Champions, and bold Pioneers!

AJAX.

GENUINE PIETY.—A Conference of the antimasonic Baptists of this county was held last week in the town of Stockton, at which, in their great zeal to promote the missionary cause, the sum of sixty dollars, we are informed, was raised to send Elder Bernard, at his own urgent solicitation, to the great political Convention to be held at Philadelphia on the 11th inst. This we understand was the only sum contributed by them for either Bible, missionary or benevolent societies of any kind. And what a commentary does such a transaction afford upon the professors of that party. Here was a collection of professors of religion, who affected such a horror of every thing worldly as to refuse worshipping at the same altar with some of their brethren, because they are Masons, met together for the avowed purpose of transacting church affairs and promoting the interests of benevolent societies, and the only prominent act in which we find them engaged, is to adopt means to despatch their leading minister to a political convention formed of political gamblers, whose sole object is to obtain office. Does this 'look' right? Is it right? Let these who are not too prejudiced to do it, if any such there are, answer these questions.—*Fredonia N. Y. Censor*.

At the annual meeting of Mount Zion Lodge, held at their Hall in Hardwick, Sept. 1st, A. L. 5880, the following officers were elected for the ensuing year:—R. W. Denison A. Robinson, of Barre, Master; W. Joseph Whipple, of Hardwick, S. W.; W. & Rev. Joshua Flagg, of Dana, J. W.; Br. Crighton Ruggles, of Hardwick, Treas.; Br. Willard Allen, of Hardwick, Secretary; Br. Daniel Wheeler, S. D.; Br. Sardin Sibley, J. D.; Br. J. Wadsworth, Jr. S. S.; Rev. John M. Merrick, Chaplain; Br. Franklin Ruggles, Marshal; Silas Newton, Tyler.

BOSTON MASONIC MIRROR.

THE EDITOR.

The following is given to the Philadelphia Gazette as an enumeration of the duties and rewards of an editor. We copy the article with some remarks suggested by our own experience.

Duty of a Newspaper Editor.—To peruse daily from forty to eighty American newspapers, with such attention as may be necessary from cul-ling from them such articles, great and small, as may suit the diversified tastes of a number of readers.

To peruse, with the same object, at least one regular file of a London daily newspaper—each paper containing as much matter as a volume of the Waverly novels.

To read from time to time, when the ships arrive from foreign ports, great bundles of papers in the French, Spanish, and Portuguese language; and, if the editor happens to understand those languages, occasional bundles in German and Italian.

To examine the English magazines, in search of anecdotes, tales and poetry, for ladies.

To examine the state documents which are issued by the Federal and State authorities—each of them as long as a speech in Congress, and as dry as a table of logarithms.

We say nothing of the *duty* of puffing new novels, recording daily occurrences and fitting the communications of correspondents for the press—(the last mentioned duty we more frequently neglect than perform.) Neither do we say any thing of attention to the mechanical affairs of the office, and to pecuniary concerns. We have said enough to show that every active editor of a paper, has a title to be ranked with the 'Working men' if he chooses.

Rewards of a Newspaper Editor. These generally consist more in kicks and cuffs, than in cop-pers. They are

To be reviled by the malignant, and misunderstood by the stupid.

To have your sentiments misconstrued, and your motives misrepresented.

To labor for years together, making great personal sacrifices, for the advancement, as you fancy, of important principles: and, after your labor is completed, to find that you were laboring only for the advancement of men in whom you never had any confidence.

To be courted by politicians on the eve of an election, and by men who are not politicians, on all occasions, when you can render them a service through your paper: and after these services are rendered, to be forgotten.

To hear each of your patrons declare himself friendly to the liberty of the press: and find that by liberty of the press, the great majority mean liberty to express sentiments exactly similar to their own, and none other.

To find even those whose general principles accord exactly with your own, depart from you, if you will not support some favorite project, which is perhaps incompatible with both your and their general principles, though they may not clearly see that incompatibility.

We would mention other rewards of a like nature, but these are sufficient.

We, in the interior, are for the most part, exempt from the labor of reading foreign newspapers, as we usually receive our intelligence from abroad, second-hand, digested and arranged by our brethren in the eastern cities.

We have no hesitation in saying that it is utterly impossible for any one man, however industrious, expert, and intelligent, properly to discharge all the duties appertaining to the superintendence of the editorial, pecuniary, and mechanical departments of an extensive newspaper establishment. The three departments are distinct, and require at least three separate heads. Throwing out of view therefore the management of the fiscal concerns and of the mechanical operations of an office in their respective details, the duties of an editor, strictly appertaining to his own department, are burdensome and laborious enough to occupy all his time, most faithfully devoted to them. The above enumeration is far from being complete. It is not only necessary carefully to examine an immense pile of newspapers, to read with attention magazines and reviews and new books as they appear, and to peruse public documents and speeches, but it is essential that an editor should think and study. He should be familiar with the progress of literature and science, should be capable of forming an opinion for himself, and of assigning his reasons for it, on all the prominent subjects that may agitate and divide the counsels of the nation or the thoughts of the people. He should read substantial books and standard works of authority, as well as newspapers and ephemeral publications. He should know something of political economy, of the great and intricate science of government, of natural philosophy; of the principles of morals, of modern discoveries and improvements in the mechanic arts, and in fine of all the various branches of intelligence which he is required occasionally to notice and allude to for the information of his readers. It is impossible for him to get along at all, even with tolerable success, without a familiarity with geography and history, and some considerable acquaintance with the internal condition and relative standing of the several nations of the world. While his mind should be occupied with the profoundest investigations and the most extensive range of practical studies, he is required to attend to petty details of every day occurrences. If a death happen, he is expected to know it instantly and to ascertain with accuracy the age of the deceased. If a marriage take place, he is expected to announce the fact, and to give the names of the parties, and of the officiating clergyman or magistrate with the utmost precision. He must be at the landing to notice the arrival of every boat, in the streets to witness every accident and affray, in the court house to report every interesting trial, at the taverns to learn ever 'distinguished' arrival, in the country to observe the state of the crops, &c., and yet his whole time he is required to spend in his office and study, poring over his books and papers, and preparing his editorial articles. Many things that are expected of him must of course be done by the agency and assistance of others, and yet those who alone can give the requisite aid are often surprised that facts pass unnoticed, or are incorrectly stated, of which they have taken no pains themselves to furnish accurate information.

The time of an editor might be fully occupied with the examination and perusal of newspapers alone. Yet we consider that task as a very inconsiderable portion of his duties and labors. The selection of topics for discussion in his editorial columns, the study of the subjects selected, the composition of essays, and the deliberate formation and support of his opinions, require much more time and a far greater amount of mental ex-

ertion, while attention to little matters of domestic occurrence, required by the just expectations of the community, is calculated to distract his mind and to unfit him for close, retired, and patient investigation.

In the discharge of editorial duty, the utmost constancy and punctuality must be observed. The paper must appear at the appointed time, and the editor must of course furnish appropriate matter for its columns. While others are amusing themselves, he must be at labor. The hour of midnight finds him almost invariably poring over the contents of the last mail, or making up for the interruptions of the day in the preparation of editorial articles. The earliest dawn frequently witnesses him in his office, revising proof-sheets and superintending the corrections of the paper of the day.

As to *rewards* for this incessant toil, the writer above quoted furnishes, indeed, but a sorry catalogue. They are undoubtedly truly stated, as far as the enumeration goes, but we have the satisfaction of knowing, that there are others more substantial and valuable. The consciousness of a faithful and successful discharge of duty, and of a happy influence in the community, is one which ought not to be lost sight of. It is of itself sufficient to cheer and sustain amidst the thousand pressing and discouraging circumstances which attend the best efforts of the honest and indefatigable editor.—*Nashville Banner*.

MANUFACTURE OF KNIVES.

The number of hands through which a common table knife passes in its formation is worthy of being known to all who use them. The bar steel is heated in the forge by the *maker*, and he and the *striker* reduce it in a few minutes into the shape of a knife. He then heats a bar of iron and welds it into the steel so as to form the tang of the blade which goes into the handle. All this is done with the simplest tools and contrivances. A few strokes of the hammer, in connection with some trifling moulds and measures, attached to the anvil, perfect in two or three minutes the blade and its tang or shank: Two men, the maker and the striker, produce about 9 blades in an hour, or 7 1-2 dozen per day. The rough blade thus produced then passes through the hands of the *filer*, who files the blade into form by means of a pattern in hard steel. It then goes to the *hafters* to be hafted in ivory, horn, &c. as may be required: it next proceeds to the *finisher*, and is then packed for sale or exportation. In this progression every table-knife or pen-knife, passes step by step through no less than sixteen hands, involving at least 144 separate stages of workmanship in the production of a single pen-knife. The prices vary from 2s. 6d. per dozen knives and forks to 10l.—In the manufacture of a razor, it proceeds through a dozen hands; but it is afterwards submitted to a process of grinding, by which the concavity is perfected, and the fine edge produced. They are made from 1s. per dozen to 20s. per razor, in which last the handle is valued at 16s. 6d. Scissors, in like manner, are made by hand, and every pair passes through sixteen or seventeen hands, including fifty or sixty operations, before they are ready for sale. Common scissors are cast, and when rivetted, are sold as low as 4s. 6d. per gross! Small pocket knives, too, are cast, both in blades and handles, and sold at 6s. per gross, or a half penny each! These low articles are exported in vast quantities in casks in all parts of the world. Snuffers and trays are also articles of ex-

tensive production, and the latter are ornamented with landscapes, etched by a Sheffield artist, on a resinous varnish, and finished by being dipped in diluted nitric acid for a few seconds or minutes.

EFFECTS OF REFRACTION.

Captain Scoresby, on his return from the first landing on the coast of Greenland, at Cape Lister, in lat. 70 degrees 30 minutes North, gave the following interesting account in his journal, of an extraordinary instance of the optical phenomena produced by refraction. 'It was about 11 P. M. the night was beautifully fine, and the air quite mild. The atmosphere, in consequence of the warmth, being in a highly refractive state, a great many curious appearances were presented by the land and ice bergs. The most extraordinary effects of this state of the atmosphere, however, was the inverted image of a ship in the clear sky, over the middle of the large bay or inlet before mentioned—the ship itself being entirely beyond the horizon. Appearances of this kind I have before noticed, but the peculiarities of this were, the perfection of the image, and the great distance of the vessel that it represented. It was so extremely well defined that, when examined with a telescope, made by Dolland, I could distinguish every sail, the general rig of the ship, and its particular character: insomuch that I confidently pronounced it to be my father's ship, the *Fame*, which it afterwards proved to be—though on comparing notes with my father, I found that our relative position at the time gave the distance from one another nearly 30 miles, being about seventeen miles beyond the horizon, and some leagues beyond the limits of direct vision. I was so struck by the peculiarity of the circumstance, that I mentioned it to the officer of the watch, stating my full conviction that the *Fame* was then cruising in the neighboring inlet.

Mec. Mag.

AFFECTATIONS IN COMPOSITION.—The secret of good composition is to explain clearly, in the fewest possible, and most appropriate words, the thing to be expressed. The inflated style went out with Johnson, and his imitators—the antithetical died with Junius. The first-rate writers of our day think more of the matter than the manner: they occupy their minds with what they have to say, instead of fretting themselves about the mode of saying it. This was all that was wanting to produce perfection in English composition. Style has given way to perspicuity, which makes the best style. Diction, or elaborated or polished periods, is no longer the end instead of the means. Formerly people wrote to display their fine language, now they make language display their thoughts. That which is subservient in nature, they made artificially supreme; and when you expected to imbibe ideas, you were only involved in a labyrinth of phrases. If every man were to demonstrate first to himself what he desires to demonstrate to others, and then to transfer to paper the precise chain of reasoning by which he made the matter clear in his own mind, all writings would be intelligible. It is the laboring after modes of expression that produces obscurity. The less labor, the more simplicity, and simplicity is a quality of clearness.—The worst of all literary vices is that rhetorical flourish, which invests poverty of thought in a profusion of ornament and unnecessary verbiage.

MISCELLANY.

GEORGE BARNWELL.

Lillo's tragedy of 'George Barnwell,' which is a very great favorite in the country theatres, and which is usually performed once during the holidays every season, at Covent Garden and Drury Lane, was so popular when first produced at the latter theatre, that it was performed twenty nights in one season, to crowded houses; and Caroline, queen to George II, sent to the theatre for the manuscript, in order that she might peruse it.

This tragedy has generally been considered as an useful admonition to youth, and on one occasion at least, was the means of rescuing a young man from perdition. This was during the Christmas holidays, in 1752, when Mr. Ross played George Barnwell, and Mrs. Prichard, Millwood. A few nights afterwards, Dr. Harrowby, the physician to St. Bartholomew's Hospital, was sent for by a young gentleman in Great St. Helen's, who was apprenticed to a very eminent merchant. He found him very ill, and, as he suspected, of a complaint beyond the reach of medicine. The nurse told him, that she sighed at times so very heavily, that she was sure something lay heavy on his mind. The doctor requested to be alone with the patient, when, after much solicitation, he prevailed on the youth to unbosom himself. He said he was the second son of a gentleman in Hertfordshire; that he had formed an improper acquaintance with a female which had caused him to embezzle and expend money belonging to his employer, to the amount of £200. Two nights before the doctor saw him, he had seen Mr. Ross play George Barnwell, and was so forcibly struck with the coincidences between his own case and that of Barnwell, that he had not enjoyed a moment's peace since, and wished to die, that he might avoid the shame which he saw hanging over him. The doctor offered to intercede with the father of the young man for the money, and assured him that if he failed in getting it by that means, that he would furnish it himself. The father, who had been sent for, soon arrived. The doctor took him into a private room, and after explaining the whole cause of his son's illness, entreated him to save the honor of his family and the life of his son. The father instantly went to his banker for the money, while the doctor returned to his patient and informed him that everything would be arranged to his satisfaction, as his father would soon return with peace and forgiveness, and never mention, or even think of the subject again. The youth relieved from the load with which his mind was oppressed, soon recovered, and afterwards became a very eminent merchant. Mr. Ross, the performer, who had been so instrumental in saving the young man, and who relates the circumstance, said, he never knew either the gentleman or his name, but that for nine or ten years afterwards, he always received on his benefit a sealed note enclosing ten guineas, with these words:—'A tribute of gratitude from one who was highly obliged, and saved from ruin, by seeing Mr. Ross's performance of George Barnwell.'

The Newport, N. H. Spectator states, on the authority of a gentleman who keeps a record of the weather, that it had rained for fifteen successive Sabbaths previous to the 29th ult. This must have been a severe disappointment to dairy maids, who contrive to make a 'pretty considerable' display on the Sabbath, in their go-to-meeting clothes.

[In honor of the glorious Revolution in France, the abdication of Charles X. and the assembling of the Chambers of Deputies at Paris, the *Marseilles Hymn of Liberty*, was sung at the Tremont Theatre on Monday evening, last by Mr. Howard, and a full chorus, embracing the entire strength of the company. The tri-colored flag was flying through the day in front of the Theatre.

MARSEILLES HYMN.

Ye sons of freedom, wake to glory!
Hark! Hark! what myriads bid you rise;
Your children, wives, and grandaies hoary!
Behold their tears, and hear their cries!
Behold their tears, &c.
Shall hateful tyrants, mischief breeding,
With hireling host, a ruffian band,
Affright and desolate the land,
While peace and liberty lie bleeding.
To arms, to arms, ye brave!
Th' avenging sword unsheath!
March on, march on, all hearts resolv'd
On Victory or death.
March on, &c.

Oh Liberty! can man resign thee,
Once having felt thy gen'rous flame?
Can tyrants, bolts, and bars, confine thee,
Or whips, thy noble spirit tame?
Or whips, &c.
Too long our Country wept, bewailing
Blood-stained swords our conquerors wield,
But freedom is our sword and shield
And all their arts are unavailing.
To arms, to arms, ye brave!
Th' avenging sword unsheath!
March on, march on, all hearts resolv'd
On Victory or death.
March on, &c.

From the Commentator.

THE CONSTITUTION FRIGATE.

Proud ship! that earned our naval fame—
Highest on ocean's billow,—
Art thou to lose thy glory—name—
And wear the weeping willow?

Thy trophies, gained by daring—blood—
Must they at last be sold?
A nation's fame—a nation's good—
Bartered for paltry gold!

No, never! ship of peerless prow!
No, never, hope of seamen!
Hallowed of old!—yes, hallowed now,
Thou art the pride of freemen!

Unconquered still, by foreign foe,
Rest in thy quiet haven;
Let him who would desert thee, know
The lashes due a craven.

The noble blood spilt on thy deck
Makes holy all about thee!
Be, if thou pleasest, but a wreck,
We cannot do without thee!

Sail with but one timber, firm and sound;
One rag of canvass o'er thee;—
A thousand sailors can be found
On board who would adore thee!

E.

Sweetness of temper is not an acquired, but a natural excellence; and, therefore, to recommend it to those who have it not, may be deemed rather an insult than advice.—*Advertiser.*

BOSTON MASONIC MIRROR.

SATURDAY MORNING SEPTEMBER 18, 1830.

HON. THOMAS KENDALL.

Our friends will read the subjoined communication from Mr. KENDALL, with much satisfaction. Not particularly that it exposes the reprehensible measures adopted by our opponents, for the accomplishment of their unhallowed purposes; but because it exonerates the respectable author from the disputable imputation which his supposed and apparent connexion with a faction, alike destitute of honor and of principle, necessarily attached to his reputation. And we would say to Mr. Kendall, in behalf of ARCHITECTUS and for ourselves, (and we will assume the responsibility in this case to speak in behalf of the members of the Masonic Institution,) that the fair and candid manner in which he has thrown off the stain that a few designing demagogues would, for their own personal aggrandizement, fasten upon his character, is honorable to himself and satisfactory to his vilified and persecuted Masonic friends. Mr. Kendall admits that 'Architectus had some reason to conclude that he approved' of the antimasonic address to the people of this State; and we are sure that he will admit also that Architectus treated him with all the delicacy and gentlemanly decorum that, under the admitted circumstance, he could expect. The public could not know, nor had Architectus any right to know, under what circumstances Mr. Kendall's name was attached to that address. To render Mr. K. responsible for the statements and arguments therein contained, it was sufficient that his name, without note or comment, was thereunto appended. Architectus did not consider either one of the other gentlemen of the committee *worthy of public notice*. He very properly selected Mr. Kendall as the only member of that committee whose weight of character was calculated to attach an importance to that document. He therefore held Mr. Kendall personally and singly responsible for whatever effect it might produce.—Mr. Kendall frankly and openly disclaims all agency in the production of that address. It therefore assumes the character of an anonymous slander, or a libel sent forth to the world by irresponsible individuals; and is no longer a matter of importance or of public interest.

We would not, by any means, question the purity of the motives which induced Mr. Kendall to lend his name, at all, to the antimasonic faction of this city. We have no doubt that his motives were pure and his intentions honorable; but at the same time we must express our deep regret that he permitted himself to be so egregiously deceived. It would be charging him with a want of knowledge of the common occurrences of the day, to suppose that he was ignorant of the principles and of the design of the antimasonic party, in other sections of the country. Indeed, he informed the gentlemen who solicited the use of his name, that he understood the nature of the excitement in the State of New-York; that it was *proscriptive*, and that if attempted to be introduced here, he 'should most decidedly oppose' it. The gentlemen assured him that 'no such measures were contemplated.' On this assurance he rather imprudently, (we must use the term,) loaned them his name and the weight of his character. They deceived him—they spoke after the manner of the *father of lies*; and Mr. Kendall was incautiously taken in the snare. Perhaps we ought not to blame him for this: other men, as wise and as good, have been deluded in like manner. We must say however, and we do it in perfect good nature, that he was *imprudent* in connecting himself with men whom he did not know, and in lending his influence for the promotion of an object, the character of which he did not understand, and the effect of which he could not foresee. Nor can we stop here. If we do not censure him for the act, we must regret its occurrence. We most sincerely regret (and we doubt not that Mr. K. will join us in the expression,) that he has permitted the unlawful use of his name for so long a time; that he has quietly permitted his signature, illegally attached to a document which he now acknowledges to be obnoxious, to

be circulated throughout the country; to pass through several editions; to go forth before an intelligent and discerning public, sanctioning sentiments which are not his own and for which he is unwilling to be held responsible. We do not attach censure to Mr. K on this ground. We attribute this omission of what may be considered a duty he owed to himself, to his extreme reluctance to appear before the public in the character of a newspaper controversialist. We only regret that his diffidence in this case should have gained the ascendancy over his judgment. The moment the address of the 'Antimasonic State Convention of Massachusetts' went forth, that moment went forth the alleged sentiments of the Hon. Thomas Kendall. They instantly become a species of public property; and it was not only their right, but a duty belonging to the people, individually and collectively, to inquire into their validity; and to estimate the talents and to infer the motives of the writer, *from the result of their inquiries*. If the statements were found to be false in point of fact, the argument predicated on false promises and the reasoning illogical, (which is strictly true in regard to the address,) it is fair to call in question the motives or to implicate the intellectual powers of its authors. That the motives of the Committee have been seriously considered, and that they have been adjudged by an impartial public, to be *sinister and reprehensible*, is sufficiently indicated by the present state of public opinion. If the people believed the authors of that address, the Masonic Institution would have, ere now, been immolated on the altar of public vengeance. *But they do not believe them*. The authors themselves *do not believe* what they have written. The public have adjudged them and their motives. They had a right to do so. No matter what extent of modesty and self-distrust may have marked his former life; no matter with what retiring delicacy, he may have shrunk from the glare of public observation, the moment an individual throws his sentiments and his weight of character into the scale of party contention, that moment he *puts himself on the public*, and he trusts to that public for the issue, whether of weal or woe. Though it cannot be said that Mr. Kendall placed himself before the public in this position, yet he has so stood. He was unwittingly placed there by men, alike reckless of their own and of the characters of others. That he has suffered, in consequence, in the estimation of many of his friends, is a truth within our knowledge; but that the honorable course he has now pursued, will redeem him in the estimation of those friends, is morally certain. Indeed, he may not be held responsible for the use made of his name; though it is to be regretted that he has so long deferred the explanation. The use of his name was a down right *forgery*. The Convention had no more right to attach his name to their address and pass it upon the public, than they had to fix it to a note of hand and discount it at one of our Banks. It is as much *forgery* in the first case, as it is in the latter. It is a false use of his name, and the Convention, or whoever committed or authorized the *forgery*, should be held responsible to the violated laws of the country. It is true there was no pecuniary value attached to it; but there was a value of more consequence: his character and influence were put at stake; the weight of which was of as much consequence to the Convention, as would be the weight of his purse. No Bank was to be defrauded of its funds; yet the public were to be cheated and deceived, or there would have been no occasion for the *forgery*. If nothing were to be gained by the use of Mr. Kendall's name, why was it attached to the address, when he had no agency *whatever* in preparing that production? Why was he not consulted in relation to the matter? Did the managers of the concern know Mr. Kendall's views? Did they know that he would not sanction the sentiments contained in that document? and did they fear that he would forbid them the use of his name if applied to? Such seem to be the facts.—We leave the public to estimate the character of this transaction; to say to what respect such men are entitled; and what degree of credence should attach to their slanderous productions.

To the Editor of the Boston Masonic Mirror.

In your paper of the 21st ult. I have read a letter addressed to me by Architectus, who seems to hold me responsible for all the sentiments and doctrines contained in a report, prepared and published by the Antimasonic State Convention of Massachusetts, addressed to the people. I am sensible, Architectus had some reason to conclude that I approved of that Address, inasmuch as my name was appended to the printed copy; but I would inform him that whatever praise or censure attaches to the authors of that production, I disclaim having any share therein, as I had no agency in it *whatever*; unless it be that I offered the motion to raise a committee to report *an address*. A simple statement of facts will, I presume, convince Architectus, and every candid mind, that I am not answerable for *any* sentiment or principle contained in that report. I went into this hall about an hour after the time appointed for the meeting of the Convention. I was soon placed on a Committee for the purpose of reporting an address to the people of this State. After remaining about two hours at the meeting, I returned home and wrote a note to the Moderator, informing him that an afflictive occurrence in my family would prevent my serving on that committee, and another gentleman was immediately appointed in my place; *here ended all my connexion* with that Convention. I never saw, or heard that report, or any part thereof, until after it appeared in print: of course I could not have signed it, neither did I give my consent to have my name appended to it, nor was I consulted upon the subject in any way whatever. I do not consider myself called upon at this time, to make known my views relative to Masonry or Antimasonry; but Justice to myself requires me to state some of my remarks to the Gentlemen who solicited me to accept the appointment of delegate to the Convention. I observed to them: 'I expect the gentlemen have mistaken their man; it is true I am not a Mason, and that is all the *anti* there is about me, and if the object is to get up an excitement, similar to that which exists in the State of New-York, I shall oppose it with all my might, and should there be any thing like proscription attempted, *that also* I should most decidedly oppose.' After these remarks, and others of similar import, I was assured that no such measures were contemplated. One more remark and I will quit this subject, I hope forever. Should any of my friends wish further to ascertain my sentiments on the the Masonic Question, I respectfully refer them to a pamphlet written by one of the best of men, (although a Mason) Rev. JOSEPH EMERSON, of Wethersfield, Conn. and published in the year 1829, being a letter addressed to the members of the Genesee Consoociation of N. Y.

THOMAS KENDALL.

Boston, Sept. 9, 1830.

THEATRICAL.—We have not room to speak of the performances of the past week as they merit. The attractions have been unusually numerous and varied. Mrs. Sharpe, from N.Y. appeared on Monday evening, as the representative of Belvidera, in Otway's popular tragedy of Venice Preserved: Pierre, by Mr. Pearson. Both parts were creditably sustained. When Mr. P. shall have become better acquainted with our stage, and with those by whom he is to be sustained, we have no doubt that he will prove himself to be the best stock performer in his line, that we have had in this city for many years past. Mr. Russell made his first appearance on Wednesday evening, and fully satisfied the high expectations of his friends. M. Barbere and Madame Labasse have added much to the richness of the entertainments of the week, by their 'pirouettes and pigeon-wings.' Miss George and Mr. Howard are engaged, and will appear in the early part of next week.

A Liverpool paper of the 9th ult. (Monday) has been received at New-York. The Archbishop of Rheims, who was confessor to Charles Tenth, landed at Dover, August 6th. Several vessels, American and English, were said to be proceeding from Liverpool to French ports for the purpose of conveying persons who may wish to emigrate to the western world in consequence of recent events.

ANOTHER ANTIMASONIC RIOT.

From the Springfield Journal we learn that a scene not very dissimilar to that which was recently enacted here, to the ruin of ant Masonry and to the disgrace of ant Masons, was exhibited on the 31st ult. to the quiet citizens of Springfield. There are a few restless political demagogues in the western part of this state, who have been unusually active for a year past in their efforts to create an excitement among the people: to introduce into our most peaceable and flourishing villages, the antimasonic curse. But the incorruptible integrity and sterling intelligence of the yeomanry of Massachusetts, have rendered those efforts, if not wholly, in a great degree, unavailing. The little contemptible clan of anties, at the head of whom is *Gen. Elihu Hoyt*, 'Sheriff of Franklin County,' have been taught a lesson by the people of Springfield, that they will not soon forget; one which, if properly regarded, may be of incalculable benefit to them. It tells them, in unequivocal language, that the constitutional rights of any portion of their fellow-citizens are not to be trampled under foot with impunity; and if they so view it, they may save themselves from further disgrace. The people of this city and of Springfield have publicly and unequivocally declared, that they hold Masons to be as good citizens as others:—they care not a rush, if a man be an honest and useful member of society, whether he be a Mason or not.—They will not, therefore, permit the persecuting and proscription spirit of ant Masonry to reign among them. They will not stand quietly by and see their friends and neighbors robbed of their birthright; they will not see them hunted down like convicts fleeing from justice, and branded as outlaws, by an unholy combination of men, for whose characters or talents honest people can have no respect. Whatever influence ant Masons may heretofore have had—whatever claim their motives and opinions may have had to the respect and consideration of the reflecting part of the people of the commonwealth, has been sacrificed to their own unheated ambition and uncontrollable passions. They have voluntarily, by their own rashness, by a premature development of their own corruption, brought ruin upon their party, and covered themselves with disgrace. They are fallen beneath all redemption. They are become as harmless, as their motives are contemptible.

On the evening previous to the day appointed for the meeting of the antimasonic convention, the citizens of Springfield assembled and elected *forty delegates*. 'And be it understood, that not an individual acting in that meeting was a Mason.' On the succeeding morning, Tuesday, the 31st ult. the delegates convened in the Town Hall, for the purpose "of choosing a County Antimasonic Committee, as recommended by the State Convention; and also, one or more delegates to represent said County in the National Antimasonic Convention, at Philadelphia, on the 11th of September next; and also to take into consideration the expediency of establishing a Free Press in the County, and for such other purposes as may then and there come before them," and so far organized the meeting as to make choice of Col. JAMES BARLOW, of Granville, for President of the Convention; Mr. Calvin Stebbins, of Wilbraham, Vice President, and Doct. Samuel B. Barlow, of Granville, Secretary.

'The next thing in order,' says the Journal, 'was to ascertain who were delegates, and a motion was made that the credentials should be read. The secretary then read the returns of the delegates from Granville, Wilbraham and Springfield—delegates attended from Monson, but produced no credentials. The returns from Granville were signed by the President and countersigned by the Secretary—the returns from Wilbraham wanted the signature of the Secretary of their meeting—the returns from Springfield wanted the signature of the President of their meeting. The last was explained by the Secretary of the Springfield meeting, as also subsequently by the President of said meeting, who put his signature to the proceedings.

A motion was then offered that all who were certified should be considered as legally returned—this motion was declared by the chair to be carried but was doubted. The question then recurred, Who are legally returned delegates

to the Convention? and this was the bone of contention!—A portion of the Granville delegates contended that their delegation only were legally returned—that they were the only the 'Simon Pures'—that they should organize themselves into a Convention and subsequently act upon the claims of other delegates. This modest proposition was refused. A motion was then offered, that all the delegates returned from the several towns, should be considered as entitled to a seat. This motion the president did not offer to the meeting. The debate then commenced in earnest, and consumed the time of the convention until the hour of one P. M.—the convention then adjourned for one hour.

At about 2, P. M. the Convention again met, and the previous question, if there was one, was again debated in a stormy and almost riotous manner for two hours. A motion was then offered, by one of the Granville delegation, that the convention adjourn without day. This motion was debated for some time, when another of the Granville delegation moved that the convention adjourn for one hour—the previous question [there being some twenty previous questions open] was then called for, and the chairman said, as he could no tell who was entitled to vote, he should declare, of his own power, the meeting adjourned. The chairman's power to declare the convention adjourned was questioned and denied, and the chairman, feeling his incompetency to control so stormy a debate, left the chair, and the delegates of Granville, Wilbraham and Monson left their seats, and a portion of them were any thing but orderly. The meeting now began to be even more tumultuous than hitherto, and some hissing was heard in the galleries. The seceders then retired to the Eagle Tavern and listened to an address from Gen. HOYT, High Sheriff of Franklin County. Of its merits we know nothing, but we have been informed that it was of the 'death's head and bloody-bone' character, usual in Antimasonic addresses.

Upon the former chairman's leaving the chair, the remaining members of the convention called ELIAZER WILLIAMS, Esq. to the chair and appointed Mr. Charles A. Mann, Secretary. A resolution was then offered by George Ashmun, Esq., 'that whereas no proceedings have been at any time had, by any secret societies within the county of Hampden, which have been productive of mischief or disturbance in the community, and whereas we look upon the individuals composing the several Masonic bodies as quiet, peaceable, orderly citizens and neighbors; and whereas there are no less than four free presses within said county—therefore, it is at this time inexpedient to choose an antimasonic county committee as recommended by the state convention—or a delegate to the National Antimasonic Convention in Philadelphia, or to establish another free press in this county.'

The convention then adjourned without day.

And thus ended the Convention, and though amusing, yet take it all in all, we hope 'never to look upon its like again.' It was the most farcical farce that we ever witnessed, and sincerely hope that it may prove the means of preventing the antimasonic excitement from ever coming within our borders. It has at least proved to some of our would be reformers, that the good citizens of this town will oppose the intrusion, of any subject, calculated to disturb the peace, order and good fellowship that now characterize this town.

THE GRAND CONVENTION!

By the New-York papers we learn that the antimasonic political missionaries, now assembled at Philadelphia, had the bare-faced impudence to petition the authorities for the use of 'Independence Hall!' That Hall, sacred to liberty, they would profane by their unhallowed presence! Of course, their petition was promptly rejected. Had the authorities been imprudent enough to have granted their request; had this gang of political demagogues been permitted to pollute the place where the banner of Independence was first raised, the freemen of Philadelphia would have rattled the walls about their ears.—They would not have quietly submitted to such a base and villanous outrage. The petitioners ought to have been

tarted and feathered, and rid out of the city on a rail, for their insolence in making such a request. Were the antimasonic party composed of honest men, we should have some pity for them; on account of the defeat and disgrace which attend all their recent movements. But they are a combination of political knaves, and merit only the scorn and contempt of an insulted and indignant public.

The Philadelphia Gazette of Saturday says, the Convention commenced its session, on the District Court Room, that morning. A Mr. Ritner was appointed Chairman *pro tem.* and a Mr. Clarke, Secretary. Then Amasa's 'occupation 's gone!' Poor fellow! like Sawney, he 'd better be *ganging back agen!* The delegates present, ninety-nine in number, then elected Frank Granger, the would-be governor of New York, President. Four Vice Presidents were then chosen, viz. Mr. Ritner, of Pennsylvania, *Doctor Abner Phelps*, of Boston! and a gentleman from Ohio, (probably the *lost delegate*, spoken of in the article below,) and another from Michigan territory (the *Judge Dexter* who recently *figured* in this city?) A committee was appointed to consider the subjects which should be discussed! Fudge! They have but two objects in view—to slander the Masons, and to devise means for their own elevation to office. They must be stupid blockheads, indeed, if they have not learned to do this *secundum artem*, after three year's practice! Here endeth the work of the first day.

POST OFFICE.—The Post Office was removed on Saturday evening last, to the elegant and commodious apartments, fitted up under the direction of Mr. GREENE, in the 'CITY HALL.' Our Post Office is now, where it ought to have been years ago. It is one of the most commodious and elegant in the country, and our citizens are deeply indebted to Mr. Greene for his enterprise and liberality. To him, more than to any other individual, we are indebted for all the improvements which have been made on the building where the office is now located. We believe that it is generally admitted, on all hands, that the office was never under better regulations; nor have we ever had a Post Master who has more zealously aimed to give general satisfaction.

JUVENILE MISCELLANY.—The first number of the fifth volume of this highly interesting and valuable little work, is just published. We have often spoken of its merits, and need, therefore, at this time, only say, that the present number sustains the high character of its predecessors. It is published by Putnam & Hunt, Cornhill, at \$2 a year. Let every parent put it into the hands of his children.

FRANCE.—The latest accounts from France, state that the King had abdicated the throne, given up the crown jewels, and determined to embark, with his family, for the United States. The Duke of Orleans will probably fill the vacated throne.

DELEGATE LOST.—The Erie, Penn. Observer says—'One of the intelligences, representing "nine counties" in Ohio, arrived one day last week, inquiring the way to Philadelphia. The good natured gentleman of "our town," whose business it is to forward men and baggage, we learn was so kind as to label him properly, "this side up," and forward him "with care and speed" "to the care of Grand Master Thurlow Whisker Clipper, Albany." There is no doubt he will reach the consignee in safety.'

MARRIED.

In this City, on Thursday Evening, Sept. 9th, by the Rev. Mr. Malcolm, Mr. Trueman Ripley Hawley to Miss Harriet Augusta Tobey.

In Ellsworth, Me. on the 17th ult. by the Rev. P. Nourse, Col Joseph A. Dean to Miss Eliza Fales, both of Ellsworth.

In Eden, Me. on 3d ult. Mr. William Somerby, of Ellsworth, to Miss Maria Thomas, of Eden.

In Mendon, Mr. Josiah Gummings, to Miss Celia Capron.

THE WREATH.

THE WHITE LADY.

Translated from the German by Lord F. Levesan Gower.

Our troops went forth on Sarfeldt's morn,
Beneath their monarch's eye,
And merrily peal'd the yager's horn,
As the guard was marching by.

At first and last the howitzers past,
And the battery's iron train,
And all to throw the desperate cast
Upon Jena's fated plain.

The march they play'd was sweet to hear,
The sight was fair to see;
It smoo'd our Frederic's brow austere,
And Blucher smil'd with glee.

That sight was fair to all but those
Who own'd prophetic fears;
And sweet that martial strain arose
To all but gifted ears.

And was there none in dream or trance
Could follow the column's way,
And with the vulture's prescient glance
The death-doom'd troops survey?

Yes, close at hand she had taken her stand,
I saw and I mark'd her well;
'T was she who wanders through the land,
Whose name I fear to tell.

They saw not her form, nor her visage of grief—
It was not that their sight was dim;
But fixed on his troops were the eyes of their chief,
And their glances were fixed on him.

But I knew her at once by her long lank hair,
And the garments as white as snow;
And she linger'd there in her still despair
And scowl'd on the troops below.

I knew her at once for a lady who wends,
Impell'd by the curse divine,
And who wanders abroad when woe impends
Upon Prussia's regal line.

I have kept the night-watch, where she chiefly issaid
To roam by the ruinous stair;
I should not have trembled, I should not have fled—
For I could have faced her there.

For I feared not the sight of the lady in white
By the moonlight's spectral ray,
In the hall of our kings, at the hour of night;
But I shrunk from the vision by day.

Yet I thought that the fortunes of Prussia decreed
By questioning her to know;
So right to that lady I spur'd my steed,
Till no nearer he would go.

For he rear'd at the sight of the lady in white,
And he stopp'd in his full career,
She spoke, and her words, when I heard them aright,
They curdled my blood for fear.

'Now trouble me not—I list to the shot—
On Sarfeldt I see the dead;
Disturb me no more—I weep for your lot'
Was all that the lady said.

She strided away, and I could not tell where,
For a shuddering seized my frame;

And whither she vanish'd I cannot declare,
And as little know whence she came.

But as Sarfeldt's fight, since the morning light,
The Frenchman had fired well,
And the lady had spoken that moment aright
When Louis of Prussia fell.

LYNN MINERAL SPRING HOTEL.

THE Subscriber respectfully acquaints the public, that the Establishment at LYNN MINERAL SPRING, that delightful summer retreat, has been recently repaired and improved, and is in the best order for the reception of Boarders, Parties of Pleasure, transient visitors, &c.

The salubrious qualities of the waters of this celebrated Spring—the beautiful Pond adjoining the House, abounding with fish of various descriptions, and surrounded by the most romantic scenery—a fine Sail Boat, and every convenience for fishing—a Bathing establishment on the margin of the Pond,—where the cold or warm bath may at any time be taken—the pleasant situation of the House, with its comfortable and furnished apartments—are attractions for those in pursuit of health or recreation, which are rarely exceeded, if equalled in any part of the country.

As the subscriber has had much experience, and is well known as the keeper of a Public House, it is unnecessary for him to promise any thing more than that his utmost exertions will be used to give satisfaction to all who may favour him with their patronage.

JABEZ W. BARTON.

MASONIC REGISTER.

Full Moon, next Month, Friday the 2d.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter.—Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton St. Pauls. Newburyport St. Peters. Southwick Friendly Society. Nantucket Union.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphan's Hope.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cumington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Needham Meridian. South Reading Mount Moriah. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Wooburn Freedom.

Friday.—Hingham Old Colony. Chelmsford Pen-

tucket. Northborough Fredonia. Methuen Grecian. *Miscellany.*—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month Charlestown King Solomon 2d Tues. Cambridge Amieable 3d Mon. Brighton Bethesda 2d Tues.—Medway Montgomery 2d Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. Johns Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

TERMS OF THE MIRROR

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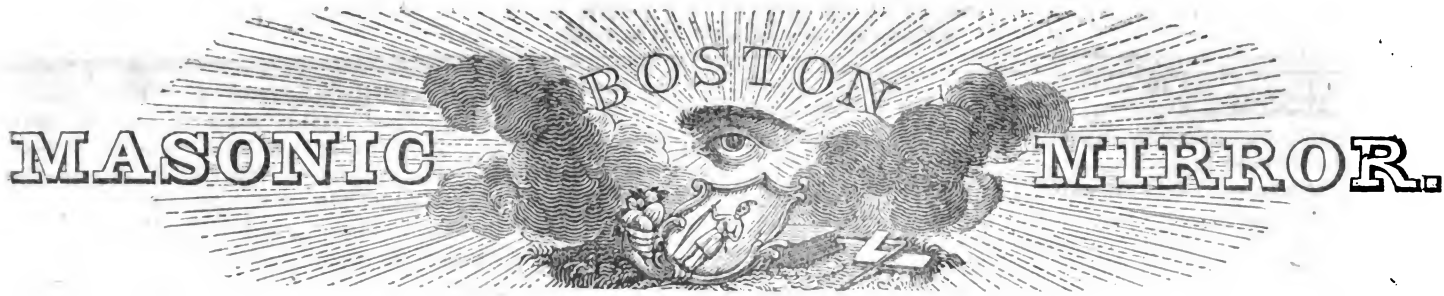
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NEW SERIES. VOL. 2. NO. 13.

SATURDAY, SEPTEMBER 25, 1830.

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BOSTON MASONIC MIRROR.

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WILLIAM HENRY CLARK, PRINTER.

From the Hampshire Sentinel.

MR. COLTON'S ADDRESS.

[Continued.]

But it is said the Masonic Institution requires a special obligation. And where is there an association that does not, either formally, or by implication require the same? But it is said, this obligation binds the members to the performance of duties inconsistent with the public good.—This insinuation is flatly denied. Nor will any Mason, who understands himself, ever assert it. Seceding Masons, I know, the better to justify themselves before the public in denouncing the Institution, have asserted this. I would charitably hope they can plead ignorance of the obligation, in excuse for their assertion; for it is certainly without foundation. Let the obligation be what it may, every candidate for initiation, is expressly informed, previous to taking it upon himself, that it requires nothing of him inconsistent with his duty to his Country, or to God. He has, therefore, no right to interpret the obligation, as implying a liberty to violate the peace of society in any case whatever. And it is a gross slander to insinuate such a thing concerning the Institution.

What then is there in the Masonic Institution that can form a just cause of alarm? Based on the purest principles of morality, designed as the means of promoting social intercourse; having nothing secret that can in the least degree affect the condition of any without, what is there in it that need excite the public odium? But it is said that it has been made a political engine. And suppose this were true, is the Institution to be condemned because it has been perverted? Why not then condemn the Church; why not condemn every literary association, and every benevolent Institution?

Again, it is said that Masonry has been the means of impeding the course of justice, of condemning the innocent and clearing the guilty. I grant that this has been said, but I deny that it is with any just foundation, so far as the principles of Masonry, or its obligations are concerned.—It is said, also, that Masonry sanctions the violations of private rights. This is downright falsehood, and no man would ever think of asserting it unless to support a bad cause, and the better to vindicate himself in defaming the character of the Institution. But it is still further said, that Masonry encourages partiality in society, by binding its members to particular duties among themselves. I admit that the members are under peculiar obligation to each other, but not to the detriment of society, nor when their duty as good citizens require them to take an opposite course. And what association is there, where a similar feeling is not expected? Does not every member of a Mechanic, an Agricultural, or Literary Association cherish the same feeling? But Masonic charity, it is said, is a system of selfishness, being wholly confined to the members of the Association. This is not true. All men are to be objects of his concern, but if a Masonic brother is to be the first object of attention, what is there in this, inconsistent with reason, or the practice of the best of men? Would any one expect a brother to leave a brother to perish, that he might help a stranger? Where then is the crime, that

a Mason should first exercise his charity upon his suffering brother?

But it is said that the Masonic Institution, operating in secret, is liable to be perverted. This objection is not without foundation. Bad men, obtaining the control of such an association, may sometimes make use of the secrecy, as the means of carrying on their selfish schemes. Against this evil a remedy is provided, in the union of virtuous men; for as all the transactions of a Lodge are open to each individual member, any improper proceeding is liable to be exposed, if good men are found in the body sufficient to do it. In reply to this, it is said they would not dare to expose a fault. Such an assertion is too idle to be admitted by any one, who knows anything of the Institution. No member is bound to keep as a secret, an act done in a Lodge, to the injury of the community. Nay, more, he is bound to proclaim every such act, and so far from having anything to fear, there is not a Lodge in the land, that would dare to censure him for his boldness. Is it reasonable then to decry an Institution as base and destructive, against which, no other objection can be urged? Is it reasonable to denounce an Institution, which, if not possessing all the positive excellencies it might, is yet harmless in its character?

But, beside this unreasonableness in opposing the Institution, there is a like unreasonableness, as well as much inconsistency in the manner of conducting the opposition.—At one time, we are told, it is contemptible, and then all the arts of ridicule are mustered to make it appear odious. At another time, it is clothed in all the array and terror of the Inquisition, and then men are called upon to watch its movements with a jealous eye. At one time we are told, that its members are not worthy of confidence—at another, the same bold calumniator honestly confesses that the members with whom he is acquainted, are as upright and honorable men as any that Society numbers. At one time, we hear an individual denouncing Masonry in every stage, and in every feature of the Institution—at another, this same individual, pressed for proof of his assertion, confesses that the wickedness consists, not in anything he has seen, but in higher departments, to which he has not been admitted. Against individual members of the Association, a like unreasonableness and inconsistency has been manifested. Some are told that if they do not renounce, patronage in business shall be withdrawn from them. Some, who cannot be persuaded to renounce, are told that if they will abstain from all actual connection with Masons as such, this shall be satisfactory as the means of securing a continuance of confidence. And when for the sake of peace the proposal has been met by a pledge, the whole transaction on the part of the persons demanding, has proved like an Indian Treaty, the obligation of which, the country feels no disposition to perform, because the opposite contracting party has no power to compel the performance. The more peaceable, the more unoffending, the more defenceless the victim, the greater has been the violence shewn in attacking him. And to such an extent has this violence in some instances been carried, that nothing has seemed capable of satisfying the cravings of the appetite for persecution. Detraction and slander are but common weapons that have been used, and there seems to be a determination, that right or wrong, the whole fabric shall be hurled to ruin. Such is the manner in which this war upon Masonry has been conducted;—with a persecuting spirit, resolving to pursue its victim to death.

Hitherto I have considered the opposition of antimasonry chiefly as connected with Masons. We will now notice some of its effects upon society. And alas! how sad have its ravages been! What divisions, what animosity of feeling, what separation among friends, what alienation among members of the same community! Private character has been traduced; stories a thousand times refuted, have been unblushingly repeated; tales the most ridiculous and absurd have been soberly published. The fountains of public morals have been polluted; the passions of men have been inflamed; the press, already heated, has burst into a flame, and is throwing out torrents from its overcharged furnaces. Add to this, a spirit of jealousy and distrust has been awakened; suspicion has been engendered and encouraged to such an extent, that the most tender ties of friendship are in danger of being torn asunder, and man set at variance with his fellow man. Political demagogues have seized the occasion as favorable to their ambitious views, not hesitating to use their utmost exertion to widen the breach that has been so inauspiciously created. Professing christians, forgetting the dictates of that religion, which forbids all angry feelings, have in many instances stigmatized their brethren as vile, and treated them as enemies to the Church, and to Christ. And some, even among Ministers of the gospel, descending from the dignity of their station, have condescended to lend their aid to strengthen the exertions of those, who are striving to kindle into a flame the worst passions that rankle in the human breast. While professing to wish for the prosperity of the Redeemer's kingdom, they have literally joined hands with those, who would rejoice at nothing more than the destruction of those benevolent Institutions, which constitute so bright a gem in the crown of him, whose cause they are bound to protect. Such have been the devastating effects of the wide-spreading pestilence that there is scarcely a nook or corner of the land that has been wholly exempt. The poisonous effluvia sent forth from the caverns of corruption, have spread far and wide, already producing a sickly state of public feeling; and in instances not a few, the blain has become so deeply fixed, that a sure and speedy death must be the result.

To all this, I am aware it will be said that Masonry is the cause, and therefore must be chargeable with the evil. But, as well might Gibbon and his infidel compeers charge all the wars that have existed since the Christian era upon the religion of Christ. As well might the Jews charge all the calamities that happened to them in the destruction of their city upon Christ and the Prophets.

Masonry, it is true, has been the occasion, but not the cause of the excitement. Where is the man to be found, who really believes that the death of the man (if he be dead) about whom, so much has been said and written, was the authorised act of the Masonic association? There is not a seceding Mason in the country, who in the sober moments of reflection will dare to utter such an assertion. Suppose, then, he was murdered, as has been alledged:—shall the unauthorised act of a few individuals be a sufficient reason for denouncing an Institution, and proscribing its members? Associations of men are not to be judged by the evil, which may accidentally spring from them: for if this be considered a correct rule of judging, we shall at once be thrown into this strange paradox, 'The better the Institution, the worse its character.' Allow that Masonry has been the occasion of evil; but was it necessary that men should run mad, in order to show their disapprobation of the cause of this evil? Must the worst passions be kindled into a flame; was it necessary to resort to all the acts

of intrigue, detraction, falsehood, and the concomitant train of mischief to destroy the Masonic Institution? If, as some pretend, the Institution is contemptible, why throw society into confusion to destroy it? If dangerous, as some assert, why not bring it before the bar of public opinion, order a regular impeachment, and support the cause by fair argument? Why not appeal to real fact, rather than hunt the world over for stories of murder and abuse that never had an existence, except in an old woman's fancy, and which admit of no better defence than the slanders of a drunkard's shop. Why not come out in an open and dignified manner; why not march boldly to the combat, enter the open field, rather than undertake to support the cause with volleys of terrific sounds, which serve only to frighten the timid, and render the actor contemptible in the eyes of the undaunted.

The manner in which this excitement has been produced and conducted savors too much of passion, prejudice, and party zeal. To denounce, to proscribe, to crush without investigation, has been too much the mode of procedure. Some have indulged themselves in throwing out insinuations, tending to lead people to suspect more evil than exists. Some have resorted to ridicule, as if to bring into contempt, were to convict of wrong. Others have imputed to Masons the worst of crimes, and have not hesitated to impeach character without a shadow of proof.

[To be continued.]

From the Courier and Enquirer.

PHILADELPHIA ANTIMASONIC MEETING.

A few days ago a collection of individuals from four or five states, held a public meeting in a musical saloon in Philadelphia. They called to the chair Francis Granger, of Ontario, N. Y. and a candidate for Governor in this state, and, under the name of Antimasonry, commenced a series of singular inquiries into the various classes of society. About fourteen or fifteen committees were appointed, to investigate as many of the public concerns of life. Freemasonry appears to be not the only prominent topic. The following are a few of the resolutions:—

Resolved, That a committee be appointed to make inquiry as to the influence of freemasonry on the public press, and whether it be expedient to adopt any measures in relation thereto.

Resolved, That a Committee of five be appointed to consider the nature, principles and tendency of freemasonry, as regards its effects on the Christian religion.

Resolved, That a Committee of five be appointed to inquire and report concerning the effect of the ties and obligations of freemasonry upon the commerce and revenue of the United States.

Resolved, That a Committee be raised to inquire into the pecuniary circumstances and situation of the family of Captain William Morgan, and to report what measures, if any, should be adopted for their support.

Resolved, That a committee be appointed to consider and report the most expedient time, place and manner, for making nominations of candidates for the offices of President and Vice President of the United States.

By these resolutions it would appear, that Francis Granger and his associates intend to form this meeting at Philadelphia into a Grand Inquest, not only in relation to Morgan and Masonry, but into every thing public and private, sacred or secular, that society contains. We have often heard that antimasonry in the west had been perverted into an engine of division and dissension in churches, families, and the most sacred relations of life. It has not been hitherto believed—it has not been hitherto credited. We must now give up our doubts. In the face of day—in a populous and intelligent city—before the whole world, we see an individual—a respectable individual, standing in the delicate relation of a candidate for Governor of New York, occupying the president's chair of a meeting who avow themselves in favour of mingling up, in one dangerous, fanatical and horrible compound, religion, relationship, the presidency, the public revenue of the country, and the

freedom of the press. The following are extracts from the debates held a few days ago:—

‘Mr. Irwin, in submitting this resolution, said that if the information which he had received on the subject were correct, *smuggling and piracy were favoured by the tendency of the Masonic obligations, and partiality often shown to masters and commanders of vessels who were members of the Fraternity*. The subjects of commerce and revenue, and of smuggling, had occupied the attention of all our statesmen; and this inquiry might result in facts which would call for the consideration of the National Legislature.

‘Several members considered the subject of Freemasonry as important in its effects on the Christian religion as upon morals or government. It was improper to draw a distinction between them. *The love of country and of God was the same*. The interests of religion and of the State were the same.’

In these avowals there can be no mistake. Their course is marked out: it is simple and precise. For the first time since our glorious independence was declared, do we see a party, marshalled under the presidency of Francis Granger, of Ontario, making a solemn and deliberate effort to renew the age in which men were burnt at the stake for religious belief—in which the spirit is invoked that condemned to the faggot the poor old women for witches, and banished the peaceable Friends out of the community into the wilderness. Under the flag of Antimasonry, and the pretence of avenging the abduction of an individual, which all reprobated, an attempt is now made to organize a party to put down and trample upon the liberties of the press; to disfranchise a portion of American freemen—to declare them unqualified for office or honor—to throw new impediments upon commerce and navigation, by unsettling law and practice—to inquire into every man's religious opinions, and to reduce all to a particular creed,—and ‘though last, not least,’ take the power from the people of the Union, and give Presidents for the whole country.

To do all this is the evident tendency of all these resolutions and speeches. Who gave a few transient individuals the power to revolutionize this country back to the fanaticism, barbarism, intolerance, and gross ignorance of the middle ages? Mr. Granger is their head, and their leader—the persumpit of all these mighty projects. And who is he? A young gentleman of very ordinary mind, superficial attainments, some convivial powers, light and frivolous in his character—who has been distinguished only for his anxiety to reach the office of Governor in this State. We have hitherto believed Mr. Granger to be a harmless man, though vain and ambitious. He now puts himself forward to the people of New York, not only as a candidate for Governor, but as the open and avowed leader of a small knot of men whose object is to throw down the barriers of good sense, freedom, order, religion and law. Where is the man of intelligence in this community, whose heart has not throbbed at the glorious dawn of liberty and light in France?—And while the people of France are throwing off the shackles of bigotry, slavery and superstition, shall we allow a small knot of men to forge chains for us? to put us under the foot of a most unholy and fanatical faction? to carry us back two centuries into the depths of gross delusion, religious wars, and almost bloodthirsty proscription? When the faction of the Agrarians hoisted their standard in this city, the people came out in their majesty, and put down their principles, as pernicious as they were dangerous to the well being of society. The avowals of that or any other faction that ever appeared among us were not half so contemptible—so pernicious—so utterly reckless and unprincipled as that which Mr. Granger is now heading in Philadelphia. The Agrarians wanted only to take our property—to divide the hard earnings of the poor and industrious; Mr. Granger's antimasonry declares it to be their purpose to take away the mind—to divide the ‘immaterial being’—to reduce all to fanatics and fools—and that all liberty, light, knowledge and religion, must bow to its daring mandate; it is worse than a Robespierian decree.

The people of this city and state will see with astonishment, the first deliberate attempt made, in the person of

Francis Granger, to debase and degrade their self-respect and intelligence, by supposing them capable of supporting such principles, or men who take the lead in propagating such principles. The meeting in Philadelphia is still in session, and we shall advise them of the results.

THE ANTIMASONIC CONVENTION adjourned yesterday, *sine die*, after delivering many harangues, and adopting an Address and various reports and resolves, but without nominating a President. If any part of the proceedings of the last day can be deemed important, it may be the following.—

‘Resolved, That it is recommended to the people of the U. States, opposed to secret societies, to meet in the convention on Monday the twenty-sixth day of September, 1831, at the city of Baltimore, by delegates equal in number to their representatives in both houses of Congress, to make nominations of suitable candidates for the office of President and Vice President, to be supported at the next election; and for the transaction of such other business as the cause of antimasonry may require.

Prior to the adoption of this resolution, Mr Todd of Pennsylvania, moved so to amend it as simply to recommend a call of another national convention at the time and place mentioned, for the transaction of such business as the cause of antimasonry may require; excluding the nomination of President and Vice President.

The amendment was supported by Mr. Todd and Mr. Irwin of Pennsylvania; and Mr. Terry of Connecticut, Mr. Stevens of Pennsylvania, and Mr. Ruggles of Massachusetts, opposed it; and it was lost. In the course of his remarks, Mr. Irwin remarked that he had been surprised the other day to hear a gentleman express his surprise that the convention had assembled for political purposes. *Mr. Irwin declared that they had met for no other than political purposes.*—National Gazette.

It seems somewhat strange, that the greater the degree of Liberty men are blessed with, the more prone are they to abuse it. We cannot blame the subjects of despotism for cherishing what tyranny would call a factious spirit; but the children of freedom are without excuse. Of all forms of government, none gives more ample opportunity for the exercise of this spirit than the republican; and in none is the opportunity better improved. The factious, by which is meant the ambitious, the designing, and the unprincipled of all parties, in the enumeration of their guaranteed rights, include that of persecuting, even to disfranchisement, all who differ from them in opinion, and who refuse to do homage to the idol, which it may please them at any time to set up. Disguised by the mask of pretended patriotism, and loudest in their professions of anxiety, for the public welfare, they prosecute their designs with an untiring zeal; and by threats, persuasions, appeals to the worst passions of human nature, and the dissemination of specious falsehoods, many are drawn into their ranks.—The consolidated power of monarchical governments has, in most cases, been found equal to the task of suppressing this spirit—or, at least of keeping it under salutary control; but in a popular government, it is to be laid at rest only by the force of public opinion—frowned out of existence by the steady, undeviating, and truly patriotic part of community; who never suffer themselves to be blown about by every novel wind of political doctrine, to which demagogues may see fit to trim their sails. So long as factionaries act constitutionally, they must be met on constitutional ground; but if, in the madness of their fiery zeal, they overstep the prescribed limits, suitable provision is made for arresting their progress.

All countries have in their turn, and at various times, been cursed by the visitations of the spirit of faction; but it remained for this republic—these United States—to exhibit to the world a specimen of its operation unparalleled in the annals of nations. A party has been suffered to arise in this country, which, by the apathy of some, and the unsuspecting honesty of others, has increased in numbers, and become deserving of notice—worthy of opposition. And what is it? It is an antimasonic party—a scourge to the republicans who permitted it to grow

amongst them. Antimasonry itself, if analyzed, would be found to be a heterogeneous mass of avarice, ambition, vanity, envy and malice, and 'all uncharitableness.' Among its supporters are to be found some, the sole object of whose desire is political distinction; some, whose avarice sighs after the emoluments of office; and some, whose vanity is highly and fully gratified, with the publicity given to their obscure names, as committee-men, secretaries, &c, who do the drudgery of public meetings, and who would sacrifice the best interests of their country, for the vain gratification of seeing their names in a newspaper in large capitals. The great body of the party is composed of disappointed federalists, apostate republicans, men of all religious creeds and denominations, however discordant, and men who believe in the creeds of none of them—in short it is composed of the mere recreation of the body politic. There may be a few, who are antimasons from an honest conviction; but their honesty cannot avail them much;—when they come to act, they are carried along with the rest, by the impetuous current of antimasonry. This anomalous faction is at this moment disgracing the country with its 'fantastic tricks,' wherever tricks will serve its ends. It is flying abroad through the nation, discord in its van, and devastation in its rear, dealing 'damnation round the land' on all who will not join in its war of extermination—devastating the fair fields of private character—polluting the purity of religion—attempting to corrupt our judicial tribunals—destroying the confidence of man in his fellow—shaking the foundation of social order—and affording matter for rejoicing to those croaking birds of ill omen, who have prophesied, and continue to hope for, the downfall of our republic.

Suppose the objects of the party gained—Masonry, which they falsely suppose so formidable, prostrate—and antimasons in possession of all power and emolument—what would be the consequence? The party, composed as it is of jarring materials—the *discordia rerum*, united as they now are for a common object, would then find itself to be a mere '*rudius indigestaque moles*,' a chaotic mass, without a single bond of union; and having gained the victory, the conflicting claims of the different sections for pre-eminence, would soon produce quarrels about the distribution of the spoil. Who is prepared for such a state of things? Who wishes to see the country weakened by domestic discord, and made a fit and easy prey to a foreign invader? If there is one such in the country, that one is a traitor! United as we now are, and firmly fixed in republican principles, we can defy all foreign aggression: nothing but domestic strife, dissension or internal divisions, can destroy the edifice raised by the blood, and treasure, and wisdom of our fathers. It then becomes the duty of every honest man and true patriot, not to talk, but to act—to interpose his influence, be it ever so small, and assist in turning aside the torrent of evil, which an active, vigilant and persevering enemy, is pouring in upon our land. It were waste of time and pains to call upon the antimasons themselves to stop in their mad career; their political insanity has made them deaf to the voice of reason. They are sowing the wind; and it is easy to foresee that they will reap the whirlwind.

COLTON'S ADDRESS. We would invite the attention of our readers to this excellent discourse. It will repay an attentive perusal. We have seldom met with a more appropriate or abler production. We would also direct the attention of the reader to '*Antimasonic Symphonies*.' He cannot be otherwise than highly gratified.

3-MASONIC TEMPLE.

LAYING OF THE CORNER STONE.

It is with much pleasure that we are enabled to inform our readers, that the *Corner Stone of the Masonic Temple* to be erected in this city, will be laid, in due form, on **THURSDAY, the FOURTEENTH of October next.**—Our brethren, throughout the state, and such from adjacent states as can make it convenient, it is presumed will attend and assist in the performance of this peculiarly gratifying ceremony.

ANTIMASONIC SYMPHONIES.

NO. II.

A NEW REVOLUTIONARY SONG.

Set to an old Revolutionary Tune.

Attention give while I relate
How Anties did assemble
At Faneuil Hall, to make a row
And make the Masons tremble:

Yankee doodle, bow wow wow,
Yankee doodle dandy;
When Anties wish to make a row
They find materials handy.

How Abner took the highest seat
To moderate the meeting,
And how the people hissed and groaned
In giving him a greeting:
Yankee doodle, &c.

And there they had a famous scribe,
A very famous walker;
They say he lathered all the folks,
He was so great a talker:
Yankee doodle, &c.

Likewise there was a Norfolk man,
A noted man for *thatching*;
He had a brood of goslings, too,
That he had just been hatching;
Yankee doodle, &c.

And there was seen a man in green,
Who made a caterwauling,
Because that in Batavia town
He had a good churchmauling:
Yankee doodle, &c.

Then rose a man from Michigan
Who made some *dexterous* motions,
He found he wouldn't suit our folks,
They were so full of notions:
Yankee doodle, &c.

The man from York began to talk,
But found he made a blunder;
For all the people shouted out
As loud as any thunder:
Yankee doodle, &c.

Says he 'I'll speak, though Turk and Greek
Should here oppose their forces:'
He little knew of Boston Boys,
Nor understood their courses:
Yankee doodle, &c.

They made, you see, a cup of tea
For other folks in 'fore-time,
And vow'd they'd make another dish
If they had little more time:
Yankee doodle, &c.

When Yorker saw, upon the floor,
Some *preparation* making,
He thought it would be quite too strong,
And couldn't think of taking:
Yankee doodle, &c.

Then 'way went York and Michigan,
And Norfolk and Batavia;
And Abner ran, and lathering-man,
Nor stopped to cry *peccavi*:
Yankee doodle, &c.

So every man away they ran
To Philadelphia city;

And there's an end to Faneuil row.

And *finis* to my ditty:

Yankee doodle, bow wow wow,
Yankee doodle dandy;
When Anties wish to make a row
They find materials handy.

For the Mirror.

THE POST-OFFICE.

MR. EDITOR:—I know not what others may think respecting the late removal of the Post-office, nor do I care; but, sir, I have my own thoughts on that subject—thoughts, so heated, that if it were possible to make them more so, my intellectual faculties, as well as my corporeal system, would instantly be made fit objects for the attention of the Insurance companies; fortunately for me my life is *insured*; therefore, there is no danger. You know, sir, that I have left the antimasonic ranks; you know my hatred of the *principles* which govern that faction; but you have yet to learn, sir, that I have many *dear* and valued friends in that now degraded class; it is on their account I now write, to ascertain why the said removal was made. My best friend is connected with the antimasonic paper printed in the same building with the old Post-office, and he, with the rest of the party, must be a sufferer by the late change. I hate *party* spirit, sir; I left the anties for that reason, and was ready to join *your* friends to put it down; but what could equal my astonishment when, at the very threshold of your temple I learned—*dreadful truth!*—that '*Masonic influence*' was the cause of the change referred to; at first I did not believe it—I could not believe it; but when I opened your last number, and read the flattering paragraph about the Post-master, my eyes were at once unclosed, and the hydra, *Party Spirit*, flit before me as if it were in a vision. I am no longer to be deceived, sir; it is evident that you and your friends have *bribed*, yes, sir, *bribed* and *frightened* the Post-master to consent to such an unworthy action. Need I use a speaking trumpet, sir, to tell you that the change was made to benefit *your* establishment? No, sir! a two-penny whistle would answer every purpose—and from the sound of that little instrument, breathing forth its shrill melody, yourself would shrink as though imperial Jove had hurled a thunderbolt at your devoted head.

To be plain, Mr Editor, you should have been ashamed of yourself to use such a paltry artifice to injure the antimasonic cause. That by this removal you have broken up the secret room of the indefatigable 'Committee for the County of Suffolk'—that you have trampled on the cause of this deserving, though deluded people, is beyond a doubt. There is a rod in pickle for you, sir; a certain '*doctor*' has returned to this city from a weary and heart-worn pilgrimage to the land of Friends, who will tell you '*whether or no*' you are to do these things with impunity.

To the writer of the '*Antimasonic Symphonies*' I now appeal; he certainly, if he has a heart, must feel that this grievance is too severe to be borne with patience: tell me, my friend, do you not think, after our Post-master's late conduct, (he must be a *Mason*, for otherwise, he never would thus have acted) that the *Masons* are unworthy to hold *any* 'office in the gift of the people according to the true nature of our free institutions?' Answer me, I pray you!

As for you, Mr. Editor, you are too much of a *Mason* for me—I thought you were an *honest* man; but I have been most grossly deceived—I have discovered that *you* are a *MASON*! fatal discovery!—finding this to be the fact, all confidence in you is at an end! Go away *Mason*! Let the earth hide you and your iniquities!!

A SECEDING ANTIMASON.

One of the correspondents of the *Erie Gazette* says:—'I am called a *liar* and a *perjured wretch* even by those who profess the religion of *JESUS*.' We have no doubt they correctly understand his character, and it detracts nothing from their piety that they have the plain, blunt honesty to tell him their real opinion of him. There are many such men in the party. The cause owes its origin to perjury and is sustained by lying.—*Erie Observer*.

SCIENCE AND LITERATURE.

CLIMATE, GEOLOGY, &c. OF OHIO: BY CALEB ATWATER, OF CIRCLEVILLE.

ATMOSPHERIC PHENOMENON.—Before a storm here, I have noticed in an evening of the latter part of autumn, and sometimes in the winter, a phenomenon not recollected by me to have been seen on the east side of the Alleghenies. Some one spot or spots near the horizon in a cloudy night appeared so lighted up that the common people believed there was some great fire in the direction from which the light came. I have seen at once two or three of these luminous spots not far from each other; generally there is but one, and a storm, invariably proceeding from the same point near the horizon, succeeds in a few hours.

Diluvial Remains. In the vicinity of the Ohio river, in the counties of Washington, Meigs, Gallia, and Lawrence, and on the waters of the Muskingum and Perry counties, I have carefully examined not a few of the small fossil trees, existing. Among them the following, viz:—Black oak, black walnut, sycamore or button wood, white birch, sugar maple, (*acer saccharinum*), the date tree or bread fruit tree, cocoanut bearing palm, the bamboo, the dog wood, and I have in my possession, the perfect impression of the cassia and the tea leaf! Of ferns I have beautiful impressions of the leaves; and of the bread fruit trees, flowers fully expanded fresh and entire, I have specimens so perfect, and so faithful to nature, as to dispel all doubts as to what they once were. The larger trees are found mostly in sandstone, although the bark of the date tree, much flattened, I ought to say perfectly so, is found in shale covering coal. The date is a large tree, not very tall, but having numerous and wide spreading branches. Nine miles west of Zanesville, lying on the brink of Jonathan's creek, and near the road leading to Somersets, Lancaster, and Circleville, the body of a bread fruit tree, now turned to sandstone, may be seen. It is exactly such sandstone as that in which M. Brogniart found the tropical plants imbedded, in France, mentioned in a former number of this journal. It contains a considerable quantity of mica in its composition. The cassia was found in such sandstone, in the Zanesville canal. The bamboo is mostly impressed upon iron stone, at Zanesville; especially in the roots, and the trunk and leaves in micaceous sandstone. The iron stone is sometimes, apparently, made of bamboo leaves, the leaves of fern, and bamboo roots. It happens frequently, that the trunks of small trees and plants are flattened by pressure, and the bark of them partially turned into fossil coal. Thus the shale often contains a *bark*, now become fossil coal, and a stratum of shale in succession, alternately for several inches in thickness.

The date of the bamboo, the cocoanut bearing palm, the cassia, the tea plant, &c. are found at this day only in tropical regions, or in a climate where there is very little frost. At Zanesville, so severe is the winter at present, that the mercury sinks several degrees below zero.

The supposition that these tropical plants were transported northward by the ocean, unfortunately for such an opinion, is disproved by the fact, that some of these trees, or rather roots and a part of their trunks, stand upright, evidently on the spot where they grew, and others with every root entire, lie to appearance exactly where they fell,

when, turned up by the roots. Again it floated from tropical regions, how happens it that their flowers were uninjured? These show all their original beauty of form; they are fully expanded, and could not have been transported from any considerable distance. Scarcely a day could have intervened between the period when they were in full bloom, and that in which, by that catastrophe which long since overwhelmed our globe, they were 'embalmed,' in the spot where they are now found.

SCENERY AND CLIMATE OF INDIA.

'The natural features of India are by turns the most sublime, and the most beautiful. Our loftiest mountains are but as mole hills to its stupendous ridges, the summits of which are as lofty as Ben Nevis would be, if piled on the top of Chimborazo. Our noblest rivers are but rills compared to its mighty streams, upon which navies can ride in the extremest drought, and which in the rainy season, are seas, hundreds of miles in extent.

'The scenery is the most varied. In one place there are dry and thirsty deserts stretching beyond the limits of vision; in others, fat meadows, where reeds and grass are so luxuriant, that the rhinoceros and the elephant gambol unseen. Here and there are bold naked rocks, crumbling into dust by the action of the atmosphere, dells and groves of the greatest beauty, and the richest foliage and perfume, interspersed with glowing lakes and spotted with buildings of the most light and fantastic shapes. In one place there are the richest fields, repaying the husbandman with several crops in the course of a year; and in another, there are thick jungles of forest, which no man can penetrate, and yet which he dare not clear away, or the soil on which they grow would be washed into the ocean, and the lands behind, to which they are at once a pestilence and defence, would share the same fate.

'The climate too, presents the greatest variations. The summits of the mountains rise far above the limits of animal life and vegetation, into the regions of perennial snow; and the great rivers have their remote sources hung with icicles in the most ardent seasons, even when they issue from the earth in a state of ebullition. In other places the heat is excessive, even in situations far without the tropics so that vegetation languishes and disappears, and Europeans are confined to their apartments, in which they are compelled to have recourse to artificial currents of air for refrigeration. In places, however, which lie much nearer to the equator, the rain is for six months of the year so violent, that all out-door operations are nearly suspended, and the people are obliged to victual their house in a manner almost similar to that in which a ship is victualled for a voyage of the same duration; and at the very season when this happens, (about fifteen degrees north near the west coast) the heat is so intense at Calcutta, six hundred miles further to the north, but on the opposite side of the country, that pigeons are killed on the wing, and drop down dead in the streets; while a very brief exposure to the heat with the head naked, is sufficient to bring on a fatal *coup de soleil*.'

Those who most readily find a God to swear by, seldom find one to pray to.

MISCELLANY.

WILLIAM WITH THE STRONG HAND.

William with the Strong Hand, was the elder son of Wm. de Albine, who came into England with William the Conqueror, and held large possessions by Knight's services in Norfolk. He is represented by the historians of those days as a man of great personal prowess and extraordinary agility and strength of body. Bunsdale tells us why he was called William with the Strong Hand: the occasion was thus, as related by that judicious antiquary:—'It happened that the Queen of France, being then a widow, and a very beautiful woman, became much in love with a knight of that country, who was a comely person, and in the flower of his youth; and because she thought no man excelled him in valor, she caused a tournament to be proclaimed throughout her dominions, promising to reward those who should exercise themselves therein, according to their respective merits; and concluding that if the person whom she so well affected, should act his part better than others in the military exercises, she might marry him without any dishonor to herself. Hereupon divers gallant young men, from foreign ports, hastened to Paris, among others came this our William de Albine, bravely accoutred, and in the tournament excelled all others, overcoming many, and wounded one mortally with his lance; which being observed by the Queen, she became exceedingly enamored of him, and forthwith invited him to a costly banquet, and afterwards bestowing certain jewels upon him, offered him marriage. But having plighted his troth to the Queen of England, then a widow, he refused her; whereat she grew so discontented, that she consulted with her maids how she might take away his life; and in pursuance of that design, enticed him into a garden, where there was a secret cave, and in it a fierce lion, into which she descended by divers steps, under color of showing him the beast. And when she told him of his fierceness, he answered, that it was a womanish and not a manly quality to be afraid thereof; but having him there by the advantage of a folding door, she thrust him in to the lion. Being therefore in this danger, he rolled his mantle about his arm, and putting his hand into the mouth of the beast, pulled out his tongue by the root; which done, he followed the Queen to her palace, and gave it to one of her maids to present to her. Returning the Queen of England accepted him for her husband, whose name was Adeliza (or Alice) widow to King Henry I. and daughter to Godfrey, Duke of Lorrain; which Adeliza had the castle of Arundel, and country in dowry from that King.' And in the beginning of King Henry II. time, he not only obtained the castle and earldom of Arundel to himself and his heirs, but also a confirmation of the earldom of Sussex, granted to him by the third penny of the pleas of the country, which in ancient times was the usual way of investing such great men in the possession of any earldom, after those ceremonies of girding on the robes, were performed, which have till of late, been thought essential to their creation.

THE GREAT WALL OF CHINA.

This stupendous monument of human art and industry exceeds every thing that we read of in ancient or modern history. The pyramids of Egypt are little when compared with a wall which is conducted over high mountains, some of which rise to the height of five thousand two hundred.

and twenty five feet; across the deepest vales, over wide rivers by means of arches; and in many parts is double or trebled, to command important passes; at the distance of almost every hundred yards is a tower or massy bastion. The extent is computed at fifteen hundred miles, and is of such enormous thickness that six horsemen may ride abreast upon it.

Sir George Staunton, who accompanied Lord Macartney in his embassy to China, considers this great barrier to have been erected at least two thousand years. Du halde also says 'this prodigious work was constructed two hundred and fifteen years before the birth of Christ, by the orders of the first emperor of the family Tsin, to protect three large provinces from the irruptions of the Tartars.' One third part of the able-bodied men of China were employed in constructing this wall and the workmen were ordered, under pain of death, to place the Materials of which it is composed, so closely, that the least entrance might not be left for any instrument of pointed iron; the labor in its construction must have been immense, as the materials must often have been carried over a desert country to eminences inaccessible to horses or carriages. This 'wonder of the world' was completed in the short space of five years, and it is reported that the labourers stood so close for many miles, that they could hand the materials from one to another

BLUSHES. What a mysterious thing is a blush! that a single word, a look, or a thought, should send that inimitable carnation over the cheek, like the soft tints of a summer sunset! Strange, too, that it is only the face, the human face, that is capable of blushing! The hand or the foot does not turn red with modesty or shame, any more than the glove or the sock which covers it. It is the face that is the heaven of the soul! There, may be traced the intellectual phenomena, with a confidence amounting to moral certainty. A single blush should put the infidel to shame, and prove to him the absurdity of his blind doctrine of chance.

N. Y. Constellation.

SETTLING COFFEE. A gentleman, a while ago, at a boarding house, complained to his landlady that his coffee was not settled, [clarified.] She, having probably got up backwards that morning, tartly told him to put his foot in it and settle it.—Thus directed, the gentleman did not hesitate, but putting his cup on the floor, he coolly applied his foot. But in making thorough work with his coffee, he unfortunately smashed the cup and saucer into powder.

'O heavens!' screamed the lady, 'you've spoilt my new set of china!'

'I beg your pardon, madam,' replied the gentleman, 'if in my zeal to follow your directions I put down my foot a little harder than I should have done. But it was to me an entire new mode of doing business, and some allowance should be made for my awkwardness. However, we must all 'live and learn.'—*Id.*

ROYALTY FROM A BREWHOUSE. During the reign of Charles the First, a country girl came to London, in search of a place as servant maid, but not succeeding, she hired herself to carry out beer from a brewhouse. The brewer observing a good looking girl in his occupation, took her into his family as a servant, and shortly after married her; but he died whilst she was yet a young woman, and

left her the bulk of his fortune. The business of the brewery was dropped, and the young woman was recommended to Mr. Hyde, as a skilful lawyer to arrange her husband's affairs. Hyde (who was afterwards the great Earl of Clarendon,) finding the widow's fortune considerable, married her. Of this marriage there was no other issue than a daughter, who was afterwards the wife of James the second and mother of Mary and Anne, Queens of England.

A hungry Scotchman took up a raw egg, cracked the shell, and was raising it to his mouth when his ear was suddenly saluted by the shrill pipe of an unborn chicken. 'Ye spoke too late,' cried Sawney, and down went the pullet feathers and all.

A TIRESOME GUEST.

*Sedet, eternumque sedet.
He sits, and will forever sit.*

There is, belonging to the race of human bipeds, a sort of troublesome beings, who, setting no value on their own time, care very little how much they trespass on that of their more industrious neighbors. They are a sort of stay-forever persons, who having talked over the whole world at one sitting, commence again and talk it over anew, from beginning to end, before they are ready to take their leave. In a word, they sit, and sit, and sit, long enough to fully justify the motto we have just quoted. Besides their disposition to hang on, there is generally about these persons a wonderful hebetude, a slowness at taking a hint, unparalleled with the rest of the human race.

To give a single instance of this sitting propensity, we will introduce the story of a plain spoken old lady from the land of steady habits.

'I never seed the beat of that 'ere Capt. Spinitout,' said she; 'would you believe it, he called at our house last evening just as I had done milking, and wanted to borrow my brass kittle for his wife to make apple-sauce in. Oh yes, says I, she may have it in welcome, Capt. Spinitout; and I went directly and fetched it out of the backroom, and set it down beside him. Well, presently our tea was ready, and I could n't do no less than ax him to take tea with us. O no, he said, he could n't stay a minute; but however, he concluded he'd take a drink of cider with my husband,—and so he did. Well, after we'd done tea, I took my knitting, and worked till I thought it high time that honest people should be a-bed. But Capt. Spinitout had forgot his hurry, and there he was still setting and talking with my husband, as fast as ever. I hate above all things to be rude, but I could n't help hating to the Captain, that it was a growing late, and may be his wife was waiting for the kittle. But he did n't seem to take the hint at all—there he sot, and sot, and sot.

Finding that words would n't have any effect, I next rolled up my knitting work, sot back the chairs, and told the gals, 't was time to go to bed. But the Captain did n't mind the hint no more than if he had been bit with a flea—but there he sot, and sot and sot.

I then kivered up the fire, and thought he could n't help taking the hint; but la sus! he did n't take no notice on 't at all, not the least grain in the world—but there he sot, and sot, and sot.

Think, says I, you're pretty slow at taking the hint, Capt. Spinitout; so I said plainly that I thought it was bed time—speaking always to my husband, but so as I thought the Captain could n't help taking it to himself—but la, it did n't do no

good at all—for there he sot, and sot, and sot.

Seeing there was no likelihood of his going home, I axed him if he would stay all night.—'O, no,' he said, 'he could n't stay a minute;' so, seeing there was no use in saying anything, I went to bed. But, la, would you think it, when I got up in the morning, as true as I'm alive, there was Captain Spinitout, setting jest where I had left him the night before—and there,' concluded the old lady, lifting up her hands in a despairing attitude, 'and there he sot, and sot, and sot.'

PERJURY.

*Of all base and complicated crimes,
That doth infect and stigmatize the times,
There's none that can with perjury compare,
Where vice and folly have an equal share.*

There is, perhaps, no evil which threatens our country with so much confusion and desolation as the crime of perjury. It has become bold and unblushing. It stalks abroad in open day, and lifts its haggard head in high places. It is flattered and caressed by public journals, and fostered and patronized by men in responsible stations. Certain Free Presses, week after week, and month after month, disgorge, by scores, their false, malicious and prevaricating affidavits; palming them upon the ignorant and the unwary, for sacred and incontrovertible truth. So intent and zealous are their conductors in the great work of demoralization and corruption, that (in one instance at least) not even the first day of the week is permitted to enjoy its sacred and accustomed repose.

The doctrine advanced by these presses, that the breach of extra-judicial oaths, and of course, the taking of them, constitutes no crime, is openly inculcated, and openly and extensively reduced to practice. Storms, tempests, pestilence and famine, may, by turns, desolate fair portions of our happy land, but this incurable evil pervades and infects the whole habitable extent. So common and so fearless has it become, that we have seen men stand up, put their hands upon the sacred book, and commit the most wilful perjury, as calmly and deliberately as they would drink a cup of cold water, and yet these same men (or rather monsters in human form) will largely and gravely talk of humanity, of principle, of truth, of virtue and of religion.

This wide-spreading and deadly leprosy, if not checked in its progress, will sooner or latter, sap the foundations of our republican government, and prostrate its most splendid and admirable superstructure. In my view, the prevalence and practice does not alter, or in any way diminish the crime. I have the most appalling and horrid idea of that man who would deliberately take and subscribe a false oath. No matter whether taken before one man or three; in a judicial court or a presbyterian assembly—no matter whether it is relative to things sacred or profane; to matter material or immaterial—no matter whether tangible by common, or statute laws, or by the laws of any other nation—it is false, basely false. This, it is, together with the injury that constitutes the crime; and in my opinion, it is of the deepest dye; the most to be deprecated and the most to be feared of any in the whole dread calender. That man who would advisedly and voluntarily call God to assist him to speak the truth relative to the matter under consideration, and basely and falsely misstate, that man, I say, of all others, is most to be dreaded, and most to be despised. He would not hesitate to steal, to rob, to murder—lost to all the attributes of virtue—an apostate from integrity and principle—a curse to society—he deserves not the name of man.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, SEPTEMBER 25, 1830.

FRANCIS BRINLEY.

We ought to apologise to our readers for the evident impropriety of introducing to their notice, the eminent individual whose name stands at the head of this paragraph. If it be true that there are some things too sacred for vulgar eyes to look upon, it is also true that there are other things too obnoxious and sickening for public exposure.—In which relation Mr. Brinley ought to be considered, if in either; or, whether he should be regarded as one, the purity of whose character and principles is *sui generis*, is a problem, to us somewhat difficult of solution. We are not sufficiently well acquainted with the gentleman's domestic and retired life, to say that his exemplary career and splendid virtues have been such as to raise him to the rank of the gods, or that his profligacy, degraded and abandoned habits have covered him with disgrace, and sunk him beneath the level and notice of men. We know not in which light to regard him. The party, whose champion he avows himself to be, have gone into the 'purlieus' of the city, and dragged him forth as the *only one* among them, whose CHARACTER—ay, whose CHARACTER is calculated to give any importance to their public decrees. It would appear then that he is esteemed by his party as an object of adoration; as the idol of their worship; as the 'pillar of strength,' on which their hopes and expectations rest. In by-gone times, such men were elevated, by their partial and devoted partisans, to the rank of gods: the piety and character of the favorite, were not so much regarded, as the magnitude and splendor of his achievements. But in these times, we are accustomed to judge of the principles and motives of men, by the nature and object of the cause in which they are engaged. If we determine the character and motives of Mr. Brinley by this criterion, (albeit his declaration that he is an antimason 'from principle, and not from motives of interest, or thirst for power and office') we fear we shall not be able to make more than a *demi-god* of him. But this is a moot-case, and we would submit it as a suitable subject for the high consideration of the 'learned doctors' of the Boston Antimasonic Investigating Committee.

But whether Mr. Brinley rank with gods or devils; with nobler or inferior men, as he has arrayed himself against a society of men, honorable and reputable as any other class of community; as he has come forth the avowed champion of an unholy cause; we shall, at the hazard of polluting the sacredness of his principles, or at the risk of contracting foul contamination therefrom, (as the case may be,) approach him and tell him plainly to his teeth, however rash or sacrilegious the act, that he, *himself*, is not a more virtuous or kinder husband; a better neighbor, nor a worthier member of society, than are the men, whom he, as the leader of the antimasonic faction, basely and falsely calumniate. If he have any doubts of the correctness of this declaration, we would respectfully invite him to an examination of the lives and characters of his Masonic neighbors; and then we would, as respectfully, desire him to turn his thoughts *homeward*. The wholesome reflections to which such an examination will necessarily give rise, may be instrumental in removing those doubts. If, however, they should fail to do so, we would lead him to the cemetery, and ask him to remove the sod that presses heavily on the bosom of departed virtue—to look upon the mouldering remains of the broken-hearted mother, the disconsolate wife—her whom the inhuman brutality of a dissolute husband sent frenzied to a premature grave. We would respectfully invite him to this examination; and when we have finished, we will lay our hands upon *our own hearts* and inquire—'Is this the work of a Mason? or is it the damnable work of an Antimason?'—Let the answer decide the point at issue. If we should not succeed in finding a case of this description, we will look further. We will inquire who it is that has raked up and scattered upon the winds of surmise, of conjecture, the ashes of the man, who, when living, lived above suspicion?

Who is it that has arraigned, judged, and condemned, without a hearing, the heart that beats not, and the tongue that is palsied in death? Who is it that has profanely dragged before the public and held up to the execrations of an infuriated, fanatical mob, the shrouded form of the venerated Clinton, accused, but without an accuser? Let Mr. Brinley ask himself, if it be just, if it be honorable, if it be humane, thus to harrow up the feelings of the relatives and friends of that great statesman and patriot, and to tarnish his memory with surmises and conjectures, such as would be reprobated, were it in the case of the most abandoned villain before the bar of justice? Yet this is the work of *antimasons*—of a party to which he is affianced,—the result of principles which he publicly espouses and advocates! If we do not impeach the intellectual faculties of Mr. Brinley, we must conclude that he has connected himself with this faction, with a full and perfect knowledge of its character and objects. We must conclude that the sentiments of the party, however base and dishonorable, are in coincidence with his own. Indeed, when he attached himself to the party, he virtually adopted the sentiments of that party; and must be held responsible for their consequences. If he were not before on a level with the men, to whom he is now attached, the very act of espousing their interests has placed him on an equal footing with them. 'What must be the priest where a monkey is the god?'

We know not what considerations operated to induce Mr. Brinley to appear before the public under his own name, in an address 'to the Mayor of the city of Boston.' Surely he had not the vanity to believe that such a production would have greater influence on the mind of the Mayor, than would the splanetic anonymous productions of any of his antimasonic associates. Did he expect that Mr. Otis would so far compromise his own dignity, and the dignity of his office, as to appear in a newspaper controversy with the redoubtable champion of antimasonry?—Certainly he could not have expected this. Mr. Otis will not probably consider himself called upon to enter the list, even though Francis Brinley has thrown down the glove. Mr. Brinley may find his *equal* in the 'purlieus' of the city. The Mayor is not his man. That Mr. Brinley is regarded as the *most talented and respectable* individual in the ranks of antimasonry, is deducible from the fact that he has been selected, by that party, to perform this important and responsible duty. If the 'Suffolk Committee' wish us so to consider their champion, we have no objection. That he so estimates himself, we can readily believe; for he would, otherwise, have declined the honor in favor of one *more respectable*. The committee would of course select their *best man*, for an undertaking of such immense magnitude, and of such vital importance to their interests. And further, it would be uncharitable to presume that he has been made a tool of to do the questionable work of his more reputable associates. We cannot admit this; and must, therefore, regard him as the *most respectable*—the Simon Pure—of antiism. But it was certainly an act of consummate ingratitude, on the part of his antimasonic friends, and of the greatest imprudence in him, that he has permitted himself to be dragged forth from the retirement and apparent obscurity, of his own peculiar 'purlieus,' to perform a task so little calculated to add to the redolent lustre of his fame or to his happiness. We did not expect that a gentleman, formerly so *well known* to our citizens; so universally *admired* for his VIRTUES, and so eminently conspicuous for his CONJUGAL AFFECTIONS, could have been induced, by any considerations, to leave the sweet retirements of private life—the enjoyments of *connubial bliss*—to mingle in the strifes of a party, whose principles tend directly to the destruction of the peace and happiness of families; to the prostration of those kindlier sentiments, and to the severance of those sacred ties which *should bind kindred to kindred* in one indissoluble bond of affection; and to the total *prostitution* of those *endearments*, without which even life is not desirable. We say we are surprised that any man, in the sear and yellow leaf of life, should lend himself, however small his influence, to the advancement of such an unrighteous cause.

We scarcely know in what light to view the long philippic with which Mr. Brinley has kindly vouchsafed to honor our worthy Mayor. We cannot perceive that it is indicative of anything, other than the folly of its author and the chagrin of the 'one hundred apparently respectable gentlemen,' to whom the use of Faneuil Hall was inconsiderately granted. Mr. Brinley informs us that there was no unusual disturbance, until after Mr. Otis had addressed the meeting. The Mayor, then, was the cause of the riot!—the Mayor made all the disturbance!! Many thanks to you, my kind sir, for transferring even this charge from the already overburdened Masons and Masons' Jacks. The broad shoulders of our respected Mayor can bear much.—But, if there were previously no disturbance, why was the Mayor 'invited by antimasons, to endeavor by his presence, to restore order to the meeting?' If it be true that Mr. Otis said to the chairman 'that if he did not dissolve the meeting, the Mayor and Aldermen would,' he said no more than his duty required him to say. He had previously suggested the propriety of this measure; but his suggestion was insolently disregarded. It was time, then, for him to speak *imperatively*. He did so, and the people were satisfied. They sanctioned the measure by their acclamations, and they will sustain their Agent, even at the hazard of encountering the hoarse and angry croakings of the 'one hundred apparently respectable' petitioners.—But notwithstanding all the disturbance complained of, Mr. Brinley very *consistently* tells us that his antimasonic friends were 'quietly discussing a subject of great national importance, *peaceably* in open face of day!' Whence the cause of complaint? He thinks that a 'fair discussion of the subject of Freemasonry, by well informed men, would allay the excitement.' Does Mr. Brinley consider vituperation, slander and abuse, 'fair discussion'? Is it 'fair discussion' to denounce a large class of the community as villains and murderers, and then very modestly ask them to prove that they are not so? 'Fair discussion,' indeed! By 'well informed men,' too! By such men as Ebenezer Clough, John D. Williams and Francis Brinley! No, no, gentlemen!—the 'excitement' is a monster of your own creating—you brought him into life,—Masons will not foster him. You have done your worst; and now come on—and 'damned be he who first cries hold, enough.'

Mr. Brinley smiles at the idea that the mysteries of the Masonic Institution are too sacred to be examined by the uninitiated. It has never been contended that they are too sacred for examination; though it may be somewhat difficult to divine how the 'uninitiated' are competent to examine 'mysteries.' Nor do we know by what right they claim the privilege of such examination. The portals of Masonry were never closed to the worthy and honorable. To such the 'mysteries of the Masonic Institution,' have ever been open and free. None but the vile poltroon—the profligate being, whose worthlessness of character debars him from the society of respectable men—him who has squandered his days and his nights in the 'purlieus' of infamy, has been denied the privilege of examining the 'mysteries of the Masonic Institution.' No uninitiate, except him to whom this character applies, will dare to claim, as a right, the privilege of such examination. The PRINCIPLES of Masonry are before the world—they are open for examination—we invite examination. More than this no man has a right to demand of us; and more no honorable man will ask.

Mr. Brinley speaks of the 'orderly conduct' of his antimasonic brethren, on 'all occasions which have come to his knowledge.' We know not by what standard Mr. Brinley's notions of 'orderly conduct' are graduated. But if he intended to speak the truth, and wished his words to be received agreeably to their general acceptation, he discovers a most unpardonable ignorance of the character of his own party. At the bidding of the 'leaders,' (among whom Mr. Brinley now seems to hold conspicuous place,) their pensioned minions have called into action all the malevolent passions of the human heart: they have embittered every department of human society. In private families and peaceful neighborhoods, their 'orderly conduct'

has engendered ill-will, and stirred up strife: in Christian churches, where unanimity and love prevailed, their 'orderly conduct' has polluted the bitter waters of contention, interrupted the peace and harmony of public worship, driven the pious pastor from his flock, and set brother against brother in deadly conflict. No station has been too exalted for their attack, no place too sacred for their intrusion, no life too pure or name too dear and venerable, for their vituperation and slander: they have libelled with equal profanity, the living and the dead: their hoarse and hateful croakings have penetrated the devotional closet, and broken in upon and disturbed the solemnities of the funeral procession. With an insatiable and inhuman malignity, they have pursued the victim of their displeasure until, and even after, the grave had closed over his ashes; deriding the widow's grief and the orphan's tears, and planting the scorpion's sting in the bosom of both. These are some of the evidences of the 'orderly conduct' of antimasonry. We might swell the catalogue until the heart would sicken; but we forbear. The facts alluded to, are fresh on the memories of all who have watched the progress of this 'orderly' excitement. We would not call to remembrance the horrid acts which have passed into forgetfulness. Enough—too many—are already before us.

The jesuitical insinuation that those, whom Mr. Brinley is pleased to arraign as having 'outraged decency and decorum,' were 'instigated and employed' by Masons, is a base libel. We cast it back into his teeth, as unworthy of further comment. We would say, en passant, to Mr. Brinley, that *such a charge, from him*, comes with an ill-grace.

Mr. Brinley concludes with an eulogium on the characters of the fathers of the itinerant lecturers from Michigan and New-York, who recently honored or disgraced our city by their presence; and expresses a hope that if his remarks be considered 'personally offensive' by the Mayor, they may not 'place him without the pale of his civilities.' It is probable the Mayor will give to this erudite epistle all the consideration its great importance demands.

PHILADELPHIA CONVENTION.

We present our readers to day with such accounts of the antimasonic Convention at Philadelphia, as have come to our knowledge. We have neither room nor leisure for comment. Next week we shall examine the matter.—The following from the Pennsylvania Reporter gives a very good idea of the light in which the Convention is regarded by Pennsylvanians.

Extract of a letter dated Philadelphia, September 13th, 1830.

'Supposing you feel some curiosity to know what the assembled wisdom of Antimasonry are at, I have concluded to spend a little while in giving you a short history of their proceedings. Francis Granger is President, and Joseph Ritner, Abner Phelps, Robert Hanna, and Samuel W. Dexter, Vice Presidents; and John Clark, and Noble B. Strong, Secretaries.

You will perceive from the proceedings, that it is a *Yankee concern* from beginning to end. The man who figured so largely at the Antimasonic convention in your town, *Frederick Whittlesey*, is also the prime mover and dictator here. He nominates the officers, makes nearly all the motions, and is the Bombastes Furioso of the speech makers. I have learned the history of this self-conceited man very fully, but as I am limited to a letter at this time, I will have to defer giving it to you for the present. Suffice it to say, that he is an ill-tempered, cross-grained fellow, who has always been dissatisfied with himself and every body else. This assemblage, agreeably to a good old Yankee custom, was opened by a prayer from the Rev. *Moses Thacher*. This Yankee custom, I confess, I approve of, but if the prayers are to proceed from a man so destitute of all principle, one who for the purpose of distinction, has renounced Masonry, and is joining in the persecution of those whom he has himself induced to become Masons, I do think the custom would have been 'more honoured in the breach.'

Henry K. Strong, a gentleman of whom I think you have some knowledge, cuts a pretty considerable swarth here among his brother *nutmegs*. During the winter at Harrisburgh, I did not learn his name—but seeing him dashed round pretty much after the same manner that he did at Harrisburgh, I could hardly help exclaiming, why *Monsieur Tonson's* come again. His unprecedented modesty, in occupying the seats of members while the house was in session; in squaring himself before the fire, and running about the hall of the House of Representatives, attracted my notice of course, but whenever I asked who he was, the only reply that I could get, was that '*It is Wiestling's reporter*'—his name I could not learn, and from what I have since learned, I suppose there was a reason why it was not to be known. Upon seeing him here, I was determined if possible, to learn his name, and upon inquiry found it to be the same *Henry K. Strong*, whose character was developed a few weeks ago in the Reporter.—Notwithstanding he is so well surrounded by his nutmeg friends, the Yankees, who compose this convention, (for independent of the representatives from N. England a great portion of the representatives from the other States, were originally from New-England,) he appears to be in constant fear of being abducted.

What can be the feelings of the Pennsylvania delegation, sitting as they do in the convention as mere cyphers, I am at a loss to conjecture. It is evident from their looks that they have discovered that they have been gulled by the Yankees, and that they are likely to be yet more taken in than ever. In order to prevent their being more completely entrapped, Mr. Middleswarth this morning, made a motion, 'that the delegations from the different States take their seats together;' this, however, the Yankees thought would not do, they could not gull the Pennsylvanians so easily, or carry their own measures with as little opposition, if that were to be the case.

'It is the most singular combination of politicians that I have ever known assemble together in this State. You find federalists, democrats, Adams men, and Jackson men, with, however, an evident preponderance of Adams men and federalists all huddled together.

'From the other States, (if there are any exceptions they are very rare,) the delegates are those who are opposed to the present administration of the general government. A number of the members of this convention were members of that political 'gull trap,' the Woollens Convention. You may recollect to have seen, at that time, their President, *Francis Granger*.—The non-descript politician *Joseph Ritner* who was for both *Adams* and *Jackson*, thought that as he had been president of the Woollens Convention, he ought to have been president of this, but the Yankees were too cunning for him.—What this mighty body will do is yet uncertain. They have not yet determined whether the subject of their story shall be religion, politics, murder or the revenue laws. Committees, however, have been appointed, to take into consideration each of those subjects, and each has been freely discussed. There was a proposition made to day, to appoint a committee 'to fix upon a time, place and manner, of nominating a President and Vice President of the United States,' but the Yankees say *they guess it is not best* to be too quick in the matter; though I rather guess they will take some steps upon that subject before they adjourn.

FRANCE. By the last accounts from France we learn that the new Chamber of Deputies had been organized and were proceeding with business. A modified constitution has been adopted, and the duke of Orleans declared *King of the French*. The article in the old constitution respecting religion has been altered in a most material provision, viz. by striking out the declaration that the Catholic religion was the religion of the State. This is a change of the highest importance. A proposition declaring the ex-ministers guilty of high treason has been submitted to the Chamber of Deputies. Comparative tranquillity prevails. Charles X had not left the country. The American ships *Charles Carroll* and *Great Britain* were at Cherbourg ready to receive him and his family.

Dreadful Steamboat Accident.—On the morning of Thursday the 16th inst. the Steamboat *Wm. Peacock*, Capt. *Fleeharty*, left Buffalo, destined for Detroit, with about one hundred passengers, a considerable part of whom consisting of men, women and children, emigrating to Ohio and Michigan, were steerage passengers. When about three miles out, the pipe which conducts the steam from the boiler to the cylinder, burst off at the lower connecting joint or flange, and the steam rushed out with terrific violence into a small forward cabin over the boiler, where about 20 of the deck passengers, principally women and children were collected. The scene that ensued beggars description. One woman in flying from the steam jumped overboard and was instantly drowned. Fifteen others were scalded; nine of whom are already dead; and of the remaining six, four are expected to die. The person drowned was a Mrs. *Curiveau*—she is represented by one of the hands who saw her go overboard to have been shockingly burnt—her face literally skinned—the body has not been found. The two children of Mrs. *Curiveau* were almost instantly killed. The father was on the upper deck. When he came below, he found that he had been bereft in a moment of his whole family. They were from Quebec on their way to Detroit. Mr. *John Parker* of Livingston county N. Y. who was on board with his wife and six children going to the St. Joseph country, had 3 of his children scalded. He says that his wife stood at the door of the cabin with a child in her arms and by the instantaneous rush at the time was pushed out on the deck and thus escaped. Mr. *Johnson* of Dover, Vt. going to Ohio with his family, is himself uninjured, but lost his wife and his two children—all dead. The wife we understand sacrificed herself in her attempts to rescue the children. Mrs. *Palmer* of the same place, a brother in law of Mr. *Johnson*, was in company with his wife and three children. The children were all scalded to death, and the mother is suffering under a mental derangement occasioned by this sudden and awful calamity. A Mr. *Davis* with his wife and daughter are all scalded. The two last dangerously.—They are Swiss emigrants, and were on their way to Michigan. An Old Lady, Mrs. *Hopkinson* of Ohio, is also injured, but not dangerously.

THE EUTERPEIAD.—The eleventh number of this popular and meritorious periodical, has just come to hand. The music to 'There's a language that's mute,' is very pretty. The contents generally are creditable, and the work is worthy of extensive patronage.

THEATRE. We are please to learn that our old favourite *Cooper* is engaged for a short season. He appears on Monday evening in *Macbeth*. *Hackett* is also engaged and will make his appearance on Tuesday.

SENTENCES. *Francis Knapp*, convicted of the murder of Mr. *White*, of Salem, is sentenced to be executed on the 28th inst. Some of the papers think he ought not to have been sentenced until after the trial of his accomplices. The Literary Subaltern contends that his second trial was unconstitutional. The two *Grays* lately convicted of murder in Genesee co. N. Y. have been sentenced to be executed on the 5th November. These men are both signers of the 'Antimasonic Declaration of Independence!'

ESSEX CHRONICLE. We have received the first number of a weekly paper just commenced in the flourishing little village of Haverhill, in this State, under this title. It is edited by *Charles Robbins*, Esq. late editor of the *People's Advocate*. The general appearance of the paper is highly creditable; the selections are judiciously made, and the original matter evinces talent and spirit. We wish the enterprising publishers all the success they merit.

MAINE. The Hon. *SAMUEL E. SMITH*, of Wiscasset, has been elected Governor of this State, by a majority of about 1500 or 2000 votes over Gov. *Huntton*.

THE WREATH.

PRIZE POEM.

Written for the Second Centennial Celebration of the
Settlement of BOSTON.

BY MRS. SARAH JOSEPHA HALE.

Spoken at the Tremont Theatre, Sept. 17, 1880, by
Mrs. Russell.

Spirit of Memory!

Thou that hast garnered up the joys and fears,
And all the human spoil of buried years,

We bow to thee!

O, lift thy veil and bid the Past appear!
It is gathering—slowly gathering—on my sight—
Those dark, old woods, where Death and Night
Held their companionship—were here!

Here, where the Muses' Temple stands,
Among the fierce yell of savage hands,

And save that withering cry,

Or glimpse of savage warrior's flight,
Like the red meteor's flashing light

That meets, yet mocks the eye—

Save these, the water and the wood
Stretched in unbroken solitude—

Lone, fearful, desolate, and sad the scene,
For here the Dove of Peace had never been,
Brooding o'er human heart's till Hope was given,

And the rude child of earth became the glorious heir of
heaven.

A sail! a sail! o'er yonder wave

A freighted bark is sweeping on!

Land of the learned, the proud, the brave,
Mourn'st thou no treasure gone?

Thou Island—empire, forth from thee

Like Wisdom from the Thunderer's brow,
Sprung the bright form of Liberty,

And high-souled men have joined the train,

Nor faggots blaze, nor dungeon's chain

Can their firm purpose bow—

They would have held the guarded pass,

Or shared thy doom, Leonidas,

Had faith and duty cheered them on—

They come! that Pilgrim band—they come!

This lone land is their chosen home,

And this broad world is won!

These were our fathers—these were men—

When shall we look upon their like again?

Slowly as spreads the green of earth

O'er the receding ocean's bed;

Dim as the distant stars come forth

Uncertain as a vision fled,

Has been the old-world's toiling race,

Ere she could give a nation place.

Come hither ye, who countless ages scan,
Searching the doubtful course of social man;
Come, learn that Freedom mocks Time's slow career,
Seizes his hoard, and showers his treasure here;
But spurns his errors, hallow'd e'er so long
By seer or sage—in sermon or in song.
And ye, who would the deathless spirit bind,
Come hither, and its unshorn strength be taught,
Nor till ye calm the wave, and curb the mind,
Dare to set bound'ries to the realm of thought.

And now, while here in Freedom's light we stand,
And hail this birth-day of our glorious land,
Who does not feel a mighty power presides
For good or evil, as the Drama guides?
That while Opinion regulates the age,
Virtue should rise guardian of the Stage?
Friends to the Drama, who with ready smile,
Approve our efforts, and reward our toil,
It rests with you to banish folly's train,
And leagu'd with Virtue, bid the Drama reign;

Rousing the soul of high and generous deeds,
Melting the bosom when soft Pity pleads,
Till reverend age, and pure eyed youth draws near,
And feel the sanctity of home is here:
And Genius, waking, strikes his harp of flame,
And in the proud career of Mind our Country seeks for
fame!

LYNN MINERAL SPRING HOTEL.

THE Subscriber respectfully acquaints the public, that
the Establishment at LYNN MINERAL SPRING, that
delightful summer retreat, has been recently repaired and
improved, and is in the best order for the reception of
Boarders, Parties of Pleasure, transient visitors, &c.

The salubrious qualities of the waters of this celebrated
Spring—the beautiful Pond adjoining the House, abounding
with fish of various descriptions, and surrounded by the most
romantic scenery—a fine Sail Boat, and every convenience
for fishing—a Bathing establishment on the margin of the
Pond,—where the cold or warm bath may at any time be
taken—the pleasant situation of the House, with its com-
fortable and furnished apartments—are attractions for those
in pursuit of health or recreation, which are rarely exceed-
ed, if equalled in any part of the country.

As the subscriber has had much experience, and
is well known as the keeper of a Public House, it is unne-
cessary for him to promise any thing more than that his ut-
most exertions will be used to give satisfaction to all who
may favour him with their patronage.

JABEZ W. BARTON.

MASONIC REGISTER.

Ful' Moon, next Month, Friday the 2d.

The regular meetings of the following Lodges
unless otherwise designated, are on the evenings (spe-
cified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last
Tuesday. St. John's 1st Monday. St. Andrew's,
2d Thursday. Columbian, 1st Thursday. Massachu-
setts, last Friday. Mount Lebanon, last Monday.—
Grand Chapter, 2d Tuesday. Dec. June, and Sept.
St. Andrew's Chapter, 1st Wednesday. St. Paul's
Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday.
In Dec, March June, and Sept. Encampment, 3d
Wednesday.

Monday.—Waltham Monitor. Ashfield Morning.
Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy
Rural. Leominster Aurora. Mt. Zion Chapter.—
Concord Corinthian. Bridgewater Fellowship. New
Salem Golden Rule. Belchertown Groton St. Paul's.
Newburyport St. Peters. Southwick Friendly Society
Nantucket Union.

Tuesday.—Greenwich, Village Encampment.—
Dorchester Union. Ipswich Unity. Brookfield Meri-
dian. West Stockbridge Wisdom. New Marlbo-
rough Rising Sun. Fall River Mount Hope. Billerica.
Clinton. Lancaster Trinity. Weymouth Orphan's
Hope.

Wednesday.—Hardwick Mt. Zion. Amherst Pacif-
ic. Malden Mount Hermon. Marblehead Philan-
thropic. Danvers Jordan. Lenox Union Star.—
West Granville Mt. Pleasant. Wrentham St. Albans.
Randolph Norfolk Union. Andover St. Matthew's.
Hardwick Mount Zion. Amherst Pacific. Leicester
Great Barrington Cincinnati. Springfield Hampden.
Western Carmel. Taunton King David. Concord
Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cum-
mington Orion. Roxbury Washington. Dedham Con-
stellation. Templeton Harris. Stoughton Rising Star.
Needham Meridian. South Reading Mount Moriah.
Ashby Social. Haverhill Merrimack. Lexington Hiram.
Pittsfield Mystic. Uxbridge Solomon's Tem-
ple. Wooburn Freedom.

Friday.—Hingham Old Colony. Chelmsford Pen-
tucket. Northborough Fredonia. Methuen Grecian.
Miscellany.—Salem, Essex, 1st Tuesd. Warro
Chapter 3d Thurs. Marlboro Thurs suc. Groton
St. John's Chapter, 1st Tuesday in December, Feb.
April June Oct. Brimfield Humanity Tues. every month
Charlestown King Solomon 2d Tues. Cambridge
Amicable 3d Mon. Brighton Bethesda 2d Tues.—
Medway Montgomery 2d Wed. Falmouth Marino 1st
Wed. Nantucket Union 1st Mon.—Urbanity 3d mon.
Union Council S. M. 4th Mon in Dec. March June
Sept.—Rising Sun Chapter 2d Monday. Charlton
Fayette last Wed. January April August and Oct.—
St. Johns Thurs suc. Duxbury Corner Stone Mon suc.
Taunton Adoniram Chapter Tues suc. Gloucester
Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—
Greenfield Franklin Chapter 1st Wed. New Bedford
Star in the East 3d Mon. Munson Thomas 2d Wed
every month except July Aug Dec March. Franklin
Mount Lebanon. Middleborough Social Harmony
Tues succeeding full moon.

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MOORE & SEVY, 46, WASHINGTON ST.

WILLIAM HENRY CLARK, PRINTER.

THE MASONIC TEMPLE.

LAYING OF THE CORNER STONE.

It is with much pleasure that we are enabled to inform our readers, that the *Corner Stone of the Masonic Temple* to be erected in this city, will be laid, in due form, on **THURSDAY, the FOURTEENTH of October next.**—Our brethren, throughout the state, and such from adjacent states as can make it convenient, it is presumed will attend and assist in the performance of this peculiarly gratifying ceremony.

From the Hampshire Sentinel.

MR. COLTON'S ADDRESS.

[Concluded.]

And by whom has this excitement been kindled? Far be it from me to say that in the ranks of those, who are opposing Masonry, there are not some upright and conscientious men,—men, who honestly mean to do their duty. But, who have been most forward in opposition, most bold in denouncing? Seceders, men, who feel it necessary to go to all lengths to make good their assertions, and to say a great deal in order to prevent a suspicion of mistake, or wrong in the course they have taken. Who have been their most powerful coadjutors? Such men as love nothing better than change—such as hope in the general rain to secure some advantage to themselves—such as are too bigotted to admit anything as good, which does not exactly accord with their own opinions—such as love to find fault, and are always ready to condemn everything, of which they have not the direction—such as through envy wish to destroy a reputation, which they know they cannot equal—and such as would prefer to see everything good destroyed, rather than fail in a purpose they had undertaken. These are the men, who have undertaken this crusade against the Masonic Institution; who have raised the hue and cry, proscribing all who do not denounce as they do, and all, who think there is less occasion for alarm in suffering the Institution to be continued, than in encouraging this unreasonable excitement. These are the men, who must answer to society for the evil that this excitement is producing. For such of them as have engaged in the world from unworthy motives, there ought to be no pity. But for such as have been unwarily drawn in, there ought to be less severity of censure. That Seceders should undertake to vilify and denounce was to be expected. As none have so much occasion, so none are commonly so bold as Traitors. He, who sells his Country, must, to justify the sale, prove that it was unworthy of the privileges it enjoyed. So with the Seceding Mason. The louder and wider he can extend his cry of wickedness, the more he hopes to vindicate himself. Abuse, slander, detraction in every form may, therefore, be expected from him. But that people wholly unconcerned, should volunteer to cover the retreat of the Traitor can be attributed to no other cause than a misguided zeal, or a love of change.

A Robinson and a Baruel frightened themselves, and frightened half the world by their suspicions of illuminism. They dreamed of nothing but swords and spears, of war,

blood and carnage proceeding from these supposed nurseries of iniquity. They were honest men, but they raised a needless alarm about a project, half of which existed only in their own imagination. Honest men in like manner have been drawn in to encourage the antimasonic excitement, and through their means, suspicion has been strengthened where there was no occasion for suspicion, and a spirit of distrust has been fostered, not warranted by facts, nor justified by any prospect of good to be gained. Even allowing the worst to be true of Masonry, which enemies assert, on what principle can this violence in the mode of attack be justified. But making the deductions from these assertions, which circumstances demand, how can sober men justify themselves for taking an active part in this work of proscription? I do not say it is the duty of people to approve; I do not ask that they should undertake to vindicate; but is it unreasonable to ask that every one remain neuter till he has more than suspicion to call him into the field? What if solicited by Conventions to express their opinion? is that a reason why any should place themselves in the ranks of opposition, and in alliance with those, who consider bold denunciation a sufficient proof of the baseness of the Institution they please to decry?

Let honest and sober men estimate the evils, which to the present and future generations, must grow out of this excitement, and then answer to their consciences, if they can, for the part they have taken. In view of this strange excitement, it is natural to inquire what course ought the Masons to pursue? That the public mind has been thrown into a state of great agitation cannot be denied. That this agitation is deeply to be regretted is equally certain.—What then is the Mason's duty? Shielded under a consciousness of his integrity, I might say to him, go on in the enjoyment of your rights. But even with conscience on your side, we are not always to be strenuous in defence of our privileges. All things are not expedient that are lawful. For the sake of peace, and the public good, we are sometimes to surrender what we may esteem a right and privilege. Is the present case one that demands of the Mason a surrender of his Institution to the public good? Some, and even friends have proposed, thinking it better that they give up their privileges, than that society be thrown into confusion to support them. But CAN the Institution be abandoned while circumstances continue as they are? I answer plainly it cannot, because enemies by demanding too much, have rendered it impossible to do anything without surrendering unalienable rights. The question of abandonment under existing circumstances ought not to be named. I will not undertake to say that under different circumstances it might not be abandoned. Many good men, and even worthy Masons, have supposed the continuance of the Institution is not necessary. The general aspect of society has materially changed since Masonry was introduced. There is now no longer occasion for those special pledges, which were so necessary a few centuries since for the security of individuals. The improvements in Education, and the extension of social intercourse furnish the protection and assistance, which formerly were secured by special obligation. I will not therefore, take upon me to say how much society would gain or lose by the extinction of the Masonic Institution. But, though I am no enthusiast in support of Masonry, I feel bound to enter my solemn protest against the hostile and disorganizing spirit, which to prostrate an enemy, would level every valuable Institution in the dust. So long as this spirit of proscription prevails, I cannot, I will not think of a surrender

of my rights. I feel myself called upon to stand forth with firmness against every effort to wrest from me the precious privileges conferred on me by the great Author of my Being. And it is to bear my testimony against this unwarrantable assumption of power, that I the more readily stand here this day to address you on these important subjects. I love my liberty. I venerate the spirit which prompted our Fathers to cross the ocean, and seek an asylum in these inhospitable wilds. I admire that noble resolution, which nerved them to brave the dangers of the deep, to endure the cold and heat, the frost and snows of a New-England clime rather than submit to be dictated in the right of thinking and acting for themselves. From them I humbly claim to have received a portion of the same disposition, and rather than prove myself unworthy of the descent by tamely surrendering my right at the point of demand, let me be caged in some solitary spot, no more to disgrace the name of Pilgrim on New England soil.

If then, as I have supposed, the Institution cannot honorably be abandoned, what is to be done? I answer, patiently and quietly perform the duties of life, nor be disturbed by the whirlwind that roars around your dwelling. The degree of violence that accompanies the tempest is commonly an indication of the extent of its duration. This bold spirit of demand, which antimasonry assumes, will not be tolerated for a long time in a well informed community. And already, if I mistake not, there are more than equivocal indications that they who have been so forward in kindling a fire for the destruction of others, have only been collecting materials the better to accomplish their own ruin.

Let enemies go on and traduce, let them proscribe, but let Masons be patient in well-doing. If they are denied the confidence of their fellow men, it is better to submit to the injury than run the hazard of disturbing society to avenge the wrong. Let them not return evil for evil, but rather imitate Him, who returned good for evil, and when he was reviled, reviled not again. But it is not enough with Masons that they be passive in duty. They are to show by their conduct that they do not deserve the odium that is attempted to be heaped upon them. This they are to do, by a consistent walk, and by active diligence in all the duties of life. Masons may not be able to convince their enemies by argument, but they can live down the spirit of opposition by a faithful attention to duty. And I will add, if the aspect of the times has changed, there may also be a change in the Institution, without deviating from its original design. And perhaps the present is a favorable time to introduce some of those changes in the operations of the Institution, which the improved state of society possibly requires. If the state of society furnishes less occasion for the special pledges of Masonry, let the Institution, be devoted to the further improvement of that very society whose defects it was originally intended to remedy.—Among other things, which ought to be patronized, allow me to recommend to every Lodge the establishment of a well chosen library. An appropriation for this purpose will be of immense service to all the members. I speak from experience on this subject. I have seen the experiment tried, and can bear testimony to its favorable result. Knowledge is thus diffused through society, the Lodge is honored, and the world convinced that Masons are looking for improvement in life. Masons should also be active in aiding the various benevolent and humane operations of the day. In the great cause of temperance, they should be found among the foremost of friends. That Lodge, which

meets only for the purposes of conviviality, is unworthy of its place, acts not in accordance with its own professed principles, but brings a stain upon the whole Institution.—Pardon me then, if I say in strong terms, that the Mason is the last man, who should be backward in pledging himself to use every possible exertion to banish intemperance, and the first to set the example that he will neither 'touch nor taste, nor handle' the poisonous draught. The time has come when society has a right to expect that every friend to order, will take a firm stand in this important work of reformation. Let no man, therefore, who professes to bear a Masonic character, forget that **TEMPERANCE** stands foremost in the list of the virtues required of him.

There is another object, which at this time may properly present its claims to the consideration of Masons. It is the establishment of an Institution on a broad and extensive scale, as an Asylum for the children of Masons, that have been thrown out friendless upon the cold and stinted charity of the world. Such an Institution where these unfortunate orphan children might be collected, taught in the rudiments of Education, early trained to habits of industry, would form a splendid column in the Masonic Temple, which none could condemn, and which every good man would decidedly approve. And how, let me ask, can the Grand Lodge, the subordinate Lodges, and the other Masonic Institutions of this state better appropriate their funds, than in thus providing means to raise the helpless orphan from degradation, and to furnish him an honorable station in society? In some central situation within the commonwealth, let a suitable farm be purchased, proper buildings be prepared, some discreet person be appointed to superintend the concern; there let the children of a given age, and under particular circumstances, be collected; let them be instructed in such various branches of business as their taste may warrant, and in such kind of learning as will lay the foundation for usefulness; and when they have arrived at proper age, let them be transferred to some regular occupation for life.

What object can be presented more interesting than this? What sight could be more delightful, what more cheering than a group of such children training up under the patronage of a society founded for benevolent purposes, becoming the protector of the defenceless, and the guide of the young pilgrim in the journey of life. Among all the humane institutions that exist, there is no one more interesting than that designed for the rescue of the defenceless orphan. And to what object more worthy can the charities of the benevolent be directed than that of saving the fatherless child from want, and raising him to usefulness in life? How grateful must be the reflection to a tender parent, when recollecting that he must be separated from his beloved children, and knows that he must leave them friendless and poor in the world, that they will find in the bosom of the Masonic Fraternity, friends and guardians, and protectors, that will provide for their wants, and rescue them from danger—an Asylum where the moral habits will be carefully formed, where they will be instructed in the elements of human knowledge, in the principles of religion, and trained up to industry in the occupations of life. Happy shall I be if these few hints on a subject I deem so important may lead any in stations of influence to think in earnest of the suggestions I offer.

Brethren of the Masonic Institution. The special directions that need be urged upon you at this present time, are few and simple. Guard your Institution from abuse; take heed to yourselves and let your light shine before men.—It is our lot to live in an age justly styled an age of Benevolence. If, in accordance with the benevolent spirit of the times, all our movements are directed, enemies will assail our Institution in vain. Go then, let Masonry appear in practice what you profess to consider it in the theory.—Live you like Masons, and the tongue of slander shall be let loose upon you in vain. Nor be you disturbed about what may be the result of the present excitement in relation to your Institution. If you are compelled to behold the destruction of this Edifice, remember there is a building not made with hands that shall never decay. Into

that let it be your endeavour to gain admission. Thither let all your treasures be borne, and their seek for that inheritance, which can never be taken away. You are at present professedly engaged in the season of apprenticeship; passing through a state of pilgrimage; seeking a Country, and a city that hath foundations. Think it not strange then if you are visited with trials. It is the furnace of affliction that men are prepared for a place in the Temple above. And happy shall you be if you shall be numbered with those, whose trials have wrought together for their spiritual benefit. See then that you walk honestly, and that in all things you be a pattern to others, prompt to forgive injuries, ready to do good, humble for your faults, always cherishing a most affectionate regard for him, who has been constituted and appointed to be your leader.

Go then, my brethren, and redouble your diligence.—Let the whirlwind blow its threatening blast; let Traitors raise the cry of denunciation; let enemies foam out their rage, but be you firm to your posts, be undaunted and unwavering amid the threats that assail you. In the end you will see that every trial has had its benefit, and if you shall be so happy as to reach the celestial city, you will find that your way, though it led you over a rough and rugged Country, was yet the most direct to the place of Habitation.

ANTIMASONIC SYMPHONIES. NO. III.

A PATHETIC STORY.

'You that have tears, prepare to shed them now'—
'List! list! Oh, list!'—to the great Faneuil Row.
So bright a morning—and so dark a night!
Such expectations—such a dismal sight!
Such charming eloquence—such horrid screams!
Such bright realities, all turned to dreams!
Oh, never, never, since the world began,
Did equal disappointment fall on man!
The place well chosen—orators employed—
The whippers-in well drilled—the dupes decoyed—
So well prepared, and with such ample means—
No one dared whisper such a change of scenes.
For loud applause—loud hisses, cries and groans,
For silence—shouts that shook the very stones
For that respect due to old Faneuil Hall—
Each one cried out as loud as he could bawl.
Not Babel's self could with that scene compare,
When their loud acclamations rent the air.
Ten thousand voices, in ten thousand keys,
Made each hair stand erect—the heart's blood freeze,
Oh, never, never may I feel again
My knees so knock—my breathing such a pain!
I didn't think the Anties quite so low,
To talk so loud—to make so poor a show.
A public question should be tried with care;
The vote be put with Anties only there.
At some such meeting, pass what votes you may;
Then swear 'twas done in public, open day.
Thus though we miss the truth, we save our mark,
And prove our works best fitted to the dark.

The affidavits of the Coroner of Belfast, and the members of the True Blue Lodge, which we publish to-day, are conclusive.

We do not publish these refutations of electioneering falsehoods for the purpose of vindicating masonry, but to exhibit in the glare of day light, the horrid depravity of the men by whom they were got up, and the wickedness of those who have given currency to them. Conspicuous among this latter class stands JOHN RIDDELL, the antimasonic candidate for the legislature. Before he gave place in his columns to the foul perjury of Anderton, the most conclusive proofs of its true character were before him! We call upon him as members of that community whose feelings he has outraged and insulted, to fulfil his promise, to publish a refutation when one should be received, by republishing these affidavits, in connexion with Mrs. Bell's counter-affidavit, and the article which we copied a few weeks ago from the Belfast News-Letter; on failure to do which he must stand before this community branded as an abettor in the impudence and perjury of Anderton.

Eric Observer.

ANTIMASONIC EDUCATION.—At the dinner given to the Court of Errors last week, our friend Mr. Frank Granger gave the following toast:

By Mr. Granger—Public instruction—the leveller of all aristocracies but those of virtue and intellect.

As Paul Pry says, we are curious to know what sort of public instruction Mr. Granger intends to level with? For several years past Mr. Granger has been instructing the age in the glorious secrets of antimasonry. From the placid lake of Canandaigua west to Buffalo, east to New-York, and south to Philadelphia, Frank has been constituted High Priest of Antimasonry—the preacher of intolerance, fanaticism and folly. If Mr. Granger and his party could get into power, they would no doubt introduce into every school of the state, that precious volume, 'Morgan's Illustrations of Masonry, with Plates, colored from nature,' a school book for the rising generation. We should then have antimasonic colleges, antimasonic schools, antimasonic churches. Statues and pictures of Morgan would be elevated in all public places, and those of Washington and Clinton pulled down as masonic idols. The race of boys would be taught the grip, the secrets, and the rules of antimasonry, instead of those stupid, useless studies, called reading, writing, and arithmetic. Noah Webster, and Root's Arithmetic, Lindlay Murray's Grammar, and all other school books, would give place to the reports, documents and speeches of the Lewiston Committee, and Frank Granger's speeches. The troublesome things called Geography, Grammar, Philosophy and Science, would all be banished, under the new regime of antimasonry.—In short let Mr. Granger be elected, and Ferdinand of Spain, Don Miguel of Portugal, and such-like intelligent and tender-hearted men would be particularly delighted with the success of the lobby cause in the new world; and as there is a little speck of hope that they may be driven from their thrones by the people, or the Masons, (sad rascals!) they would no doubt come over here, and find a little sympathy in the pious fraternity, of antimasons.

N. Y. Enquirer.

From the Phil. American Sentinel.

MASONS AND ANTIMASONS. In consequence of the clamor raised in some parts of this state, about the political influence which, it is alleged, has been exercised by the Masonic fraternity, an examination has been made in six or eight counties to ascertain what number of Masons have held offices in them for the last twenty years. The result in every one of these counties proves most conclusively, that there does not exist the slightest ground for suspecting that any undue influence has ever been exercised.

In Washington county, of the persons appointed or elected to office, within twenty years, nine were Masons, and sixty-six were not Masons.

In Allegany county, there were ninety-two Masons, three hundred and three not Masons.

In Butler county, in twenty one years, seven were Masons and seventy not Masons.

In Armstrong county, from 1805 to 1830, there were three Masons, and one hundred and forty-eight not Masons.

Examinations have been made in several other counties, the result of which is nearly the same as above. It would be well if something of the same kind were done in every county in the State. It would, perhaps, convince some honest, well meaning people who have been deceived by the clamor of political antimasons, how groundless are the charges of political management, which have been so pertinaciously urged against the Masonic fraternity—at least in Pennsylvania.

The Antimasons are but sorry logicians. They say that the Masons hold and have held from the foundation of the government, all the offices. Now if the Masons have held all the offices, of course the administration of the government of the U. States has been in their hands, and the Government of the U. States has been so wisely administered as to be the admiration of the world. It thus appears by the logic of Antimasons, that the offices ought to be filled exclusively with Masons.

BOSTON MASONIC MIRROR.

SAMUEL G. ANDERTON.

The impudence manifested by the friends and patrons of this infamous wretch, surpasses every thing of the kind we ever read or heard of—it staggers credulity itself. In the face of the most clear and conclusive evidence of his infamy and turpitude, his antimasonic friends in this city, strenuously persist in declaring the *spotlessness* of his character, and the *truth* of his base and libellous fabrication! To cap the climax of their own disgraceful transactions, the Boston antimasons recently drew up a communication, which Anderton was made to sign, or to which they attached his name, and addressed it to the Philadelphia Convention, 'the object of which was,' to use their own words, 'to confirm, in the most solemn manner, the truth of an affidavit which he sometime ago gave, on the subject of the alleged horrid oaths and obligations of masonry, and of certain enormities committed under their influence.' 'Mr. Anderton, under date of Boston, August 20, 1830, makes his *acknowledgments*' for the exertions making by the convention for the suppression of the evils of Masonry; says he has had the misfortune to be hauled up and dismantled by the Masonic crew; that he had witnessed the execution of the bloody penalties, in due Masonic form, attached to the violation of the oaths and obligations of Masonry; that these executions had been more frequent than was supposed; that the death of Artemas Kennedy, a neighbor, had induced him to develop the bloody murder which had been perpetrated at Belfast in Ireland; that Masons had reported that he had denied his affidavit, and that he was drunk when he made it; but that this was not true, and that *without reward*, or the hope of reward, from the antimasons, he had made the developments which appeared in his affidavit.' To say that Anderton wrote this communication, would be saying that which is not true. It was written by the antimasons in this city—by the men who dragged him from the sink of infamy, to serve their purposes. They make him say that he *perjured himself 'without reward*, or the hope of reward.'—This is not true—he was rewarded; he is now at sea under the patronage of antimasons. But as the matter is in a train of 'judicial investigation,' we will not waste words on the subject. The 'Boston Investigating Committee' may yet have an opportunity to hear the 'whole truth,' and to read a faithful development of the whole transaction.

The New York daily Standard of Saturday last, is principally filled with an article and documents on the subject of the alleged murder of Miller. The documents consist of the affidavit of the Coroner of Belfast, and accompanying papers, published by us a few weeks since:—together with a letter from a gentleman of 'undoubted integrity,' who was addressed on the subject and who is not a member of the Masonic Institution. The letter alleges that the *three papers*, published in Belfast, have been carefully and closely examined, from a period before that at which the murder is said to have been perpetrated; and there cannot be found *one word* concerning such an occurrence as that related by Anderton. The only murder mentioned as having been committed in 1813, is that of an old woman, murdered in Scotland. The oldest and most respectable people of the place have been questioned, but none recollect such an event. The coroner, who has been in office since 1813, never held inquest on the body of any person of the name of Miller;—he has examined his register, and no such event is entered. The members and Secretary of the Lodge in which the murder is alleged to have been committed, testify that no such person as S. G. Anderton, was ever a member of or visitor in said Lodge. The Belfast committee of investigation deny the whole of Anderton's statement, in positive and indignant terms, and declare that they will with the greatest promptitude and vigilance probe the matter, and pluck out the heart of the story. They further declare that a memorial shall be forthwith sent to His Royal Highness, the Duke of Sussex, Grand Master of England, to open a communication with

the British Consul in America, to have the fabricator of the story, S. G. Anderton, apprehended as an accessory in the alleged crime. The Boston Committee will probably attempt to conceal Anderton; but they will do it at their own hazard. They cannot succeed—Let them attempt it. In our next, we shall publish the correspondence alluded to above.

ANTIMASONIC EXCITEMENT IN VERMONT. This species of madness is raging in the State of Vermont, to an extent that must surprise the sedate, and astonish the considerate part of mankind. The members of the fraternity, have deemed it proper to address the public on the subject of this unnecessary clamor; and we have thought it not improper to republish what we conceive to be a fair and able protest against the wild enthusiasm of a people, who have a zeal, but not according to knowledge. It is a matter of gratulation to us, that we are in a section of country little disturbed by vociferation, and seldom known to be agitated by the outcry of aspiring demagogues: it is true that this part of Tennessee, like every other part of the world, contains some persons who may be properly styled upstarts, and could they call vassals to their aid, would only regard their own aggrandizement. But, with us the force of public opinion has been tolerably well directed and we fear no danger while an enlightened people will hear, read, judge and act for themselves. But, should we at any time prostitute our judgment, and act agreeably to the desire of the dictatorial, then we shall be governed by the caprice of aspirants and influenced by the whims of those who may undertake to think for us. Who then would check the overflowing tide of error? or who would be able to set bounds to the desolating flood of iniquity?—Wrong notions received, have too often been indulged until they grew into the most violent hatred, and terminated in the most cruel persecution. Ignorance has often led men into the most wretched perfidy; while the leaders in an unholy crusade, had a plausible pretext but a cruel design. When clamor flows as a torrent or rages like a storm, it sometimes attains a power which no force can resist, no sugacity elude.

Such have been the effects of unlawful outcries raised by those who desired political or ecclesiastical preferment, and we are fully persuaded that such is the object of the principal leaders of this faction in Vermont, while the mania extends even to the simple and undesigning. The institution that is most wilfully attacked may be assailed, but cannot be demolished; it ever has, and will be supported by good and able men. The names of WASHINGTON, WARREN, FRANKLIN and LAFAYETTE, will outweigh the names of all the pedagogues that will rise in the phalanx of antimasonry. Those who are now the objects of persecution may have to suffer for a time, but wherever integrity is found success is always near at hand: this was manifested in the case of Haman and Mordecai.

Bolivar Palladium.

Ought not the antimasons to protest against the late glorious Revolution in France? Gen. LaFayette, a HIGH MASON is the prime mover of it, and is now at the head of the army, and consequently holds the chief power in his hands.

In Spain and Portugal, those amiable Antimasons, Ferdinand and Miguel, proscribed all Masons. In France, Masons drive tyrants from their thrones, and in imitation of Washington, Franklin, and other high Masons, establish the liberty of the People. How gratifying this must be to all true, 'whole hog' Antimasons!!

OHIO ANTIMASONIC CONVENTION.—A convention of delegates from twelve or thirteen counties, out of seventy-three, and called a state convention, assembled at Canton a few days since, passed sundry resolutions, and adopted an address to the people—all in the mode of the New York Antimasons. As is customary with the people the meeting was opened with prayer. If they were influenced by pure motives, if they had the welfare of their fellow creatures at heart, if they wish to promote the happiness and prosperity of their country, an appeal to the almighty for

his blessings, might be proper; but as we consider their objects exactly the reverse of this, and their affected sanctity a hypocritical attempt to deceive the truly pious, we think are highly reprehensible; and although the following lines are somewhat rough in expression, we have but little doubt that the application will be considered a good one:

'What pious souls! how well their parts
These canting knaves can play!
With war and mischief in their hearts,
They go to fast and pray.

'So Noll* of old in freedom's breast
Resolved to plant the sword;
In holy guise the treason dressed,
And wept to see the Lord.'

* Oliver Cromwell.

Sandusky Clarion.

ORIGIN OF ANTIMASONRY.—A great many innocent people imagine that antimasonry has its origin in Western New-York, among the Morganites. Our friend Frank Granger gives out the idea, but Frank is not a Walsh in learning. Antimasonry has a much more legitimate origin than many imagine. His Majesty Ferdinand VII. of Spain, has the honor of commencing the first regular antimasonic party. The following will explain this:

Madrid, Jan. 17, 1815.

'The Inquisitor General has published an edict of the King, that 'with the advice of His Majesty's council, and of the Holy Inquisition, he will receive with open arms, and with all the tenderness suitable to his character and office, all such Freemasons as shall, within fifteen days, spontaneously and voluntarily denounce themselves; but if any of them shall persist in following the way to perdition, he shall then be obliged to resort to the rigorous measures enjoined by the civil and canon law.'

Don Miguel, of Portugal, afterwards became the next grand convert to antimasonry, and his decrees and edicts were quite characteristic. We have several of his acts in certain Lisbon gazettes, which we shall serve up as soon as possible. The next movement made in antimasonry was by Fred. Whittlesey, Thurlow Weed and Frank Granger—the last by Alderman Stevens. These last antimasons follow the foot-steps of their great teachers, Ferdinand and Don Miguel, with great precision, and proper veneration. Some fear that the 'liberals' of Spain and Portugal will rise up and upset the legitimate antimasons of the houses of Bourbon and Braganza; and we should not be much surprised, if the 'liberals' of New-York were to do the same with the antimasonic houses of Granger and Stevens.—N. Y. Courier.

ANTIMASONIC LOGIC.—The Anties assure us that the Masons hold all the offices, or grasp at them all.

The antimasonic print at Harrisburgh gives the names of several members of Congress for Pennsylvania, who declined a reelection, and assures the people that this is done because that they are afraid of loosing their election, on account of their being Masons.

We do not know whether the gentlemen named are or are not Masons, but it is not in character for ambitious men, who grasp at the political power of the country, to decline being candidates for office, when a political squall occurs. That is the very time for them to attempt to seize the reins of power, and we accordingly see the unchastened ambition of such in full action at this particular juncture.

It is far more easy to pull down, than to build up, and to destroy than to preserve. Revolutions have on this account, been falsely supposed to be fertile of great talent; as the dregs rise to the top, during a fermentation, and the slightest things are carried highest by the whirlwind.—And the practice of this proposition bears out the theory; for demagogues have succeeded tolerably well in making ruins; but the moment they begin to build anew, from the materials that they have overthrown, they have often been uselessly employed with regard to others, and more often dangerously employed with regard to themselves.

'Fracta compage rucant.'

MISCELLANY:

For the Masonic Mirror.

KINLOCK OF KINLOCK:

'There is something peculiarly interesting in a grand national air. The following little incident is, in itself, scarcely worth relating; yet it is connected with associations which must interest the feelings of those who are conversant with the history of Scotland.

On board the steamer Rushlight, which plied between Boston and Nahant, there was an excellent band of music, composed of blacks. While on my way to this delightful retreat, the band played this Scottish air, and although, at the time, it was unknown to me, I became affected,—instinctively drew up to the musicians. When the music ceased, I asked what air is that you just played? 'Kinlock of Kinlock' was the reply.—'Tell me, was it inspiration that awakened my sympathy; or was it a vital panting for liberty, that so thrillingly vibrated on every chord? When I reflected that this divine Slogan* probably, once issued from the Pibroch of Wallace, and the Bugle of Bruce, and that it operated like an inspiration upon the virtuous and high-minded Scotchman in his long gallant, but unsuccessful struggle with the ferocious Southron, when I reflected that he was at that very moment hopelessly panting for the pure air of liberty which my lungs were so freely inhaling, that he remembered days long gone by with a feeling distinctness, I sat down and wept,—who could forbear?—I could not.

FLORIA.

* A solemn air.

ANCIENT DEXTERITY.

One of the early kings of Egypt being desirous to secure his riches, commanded a treasure-house to be built; but the architect, intending to have some share of the treasure, instead of finishing the building completely, placed one of the stones in so artful a manner, that it could be taken out and put in again by one man. As he was prevented by death from accomplishing his design, on his death-bed he gave full instructions to his two sons how to execute it. After they had for some time plundered the treasury, and carried off large sums, the king who observed the gradual diminution of his wealth, without being able to discover how the thieves had access to it, finding his seal upon the door always whole, ordered several strong traps to be left in the treasury. By this means one of the brothers was at last taken; but, finding it impossible to escape, he pressed his brother to cut off his head, and retire with it, to prevent any discovery. The king, next morning examining the success of his project, upon finding a man without a head in the snare, hastened out in the greatest alarm and confusion; he ordered the body to be exposed on the outside of the wall to the public view, charging the guards placed round it to observe the countenance of the spectators, and to seize those who appeared sorrowful. The surviving brother, urged by his mother's entreaties and threats of exposure, formed the design of carrying off his brother's body. Accordingly driving his asses thither, laden with skins of wine he found means, by the stratagem of letting his wine run out, to intoxicate & stupefy the guards. When they were in a deep sleep, he shaved the right cheek of each of them, by way of derision; and in the night carried off the body on one of the asses. This action still more astonished the king; who being now more earnest to

discover the thief, ordered his daughter to receive the addresses of all suitors promiscuously, on condition that each should previously, confess to her the most ingenious action he had ever managed, and the greatest crime he had ever committed.—The young man, resolving again to perplex the king, went to the palace of his daughter, and confessed to her that he had cut off his brother's head, and afterwards carried off his body. When she then offered to lay hold of him, he stretched out to her the arm of a dead man, which he had carried in under his cloak (suspecting the intentions of the king,) and, while she supposed she had detained the culprit, he made his escape. The king's resentment being now converted into admiration, he promised a pardon and rewards to the person who had robbed his treasury, if he would discover himself. The young man, upon this proclamation, immediately made himself known; and the king, thereupon accounting him far superior in dexterity to any man then living, gave him his daughter in marriage.

AN ABSENT MAN.

There are few that have paid any attention to the finance of England, but must have heard of Dr. Robert Hamilton's Essay on the National Debt, which fell on the house of parliament like a bombshell, or rather, which rose and illuminated their darkness like an orient sun. There are other writings of his, too, in which one knows not which most to admire, the profound and accurate science, the beautiful arrangement, or the clear-expression, and yet this most profound and clear-headed philosophical thinker, and most amiable of men, become so completely absorbed in his own reflections, as to lose the perception of external things, and almost that of his own identity and existence. In public the man was a shadow. He pulled off his hat to his own wife in the street, and apologized for not having the pleasure of her acquaintance; went to his classes in the college on the dark mornings, with one of her white stockings on the one leg, and one of his black ones on the other; often spent the whole time of the meeting in moving from the table the hats of the students, which they as constantly returned;—sometimes invited them to call on him, and then fined them for coming to insult him. He would run against a cow in the road, turn round, beg her pardon, 'Madam,' and hope she was not hurt.—At other times he would run against posts, and chide them for not getting out of his way; and yet his conversation, at the same time, if any body happened to be with him, was perfect logic and perfect music. A volume might be filled with anecdotes of this amiable and excellent man, all tending to prove how wise the distinction is between first-rate thought, and that merely animal use of the organs of sense which prevents ungifted mortals from walking into wells. The fish market at Aberdeen is still where it used to be near the Dee, and has a stream passing through it that falls into that river. The fish-women expose their wares in large baskets. The doctor one day marched into the place where he was attracted by a curiously figured stone in a stack of chimneys. He advanced towards it till he was interrupted by one of the benches, from which however, he tumbled a basket into the stream, and the fish which it contained were speedily borne towards their native element. The visage of the lady was instantly in lightning and her voice in thunder, but

the object of her wrath was deaf to the loudest sounds, and blind to the most alarming colors.—She stamped, gesticulated, and scolded; brought a crowd that filled the place; but the philosopher turned not from his eager gaze, and his inward meditations on the stone. While the woman's breath held good she did not seem to heed his indifference, but when that began to fail, and the violence of her acts moved not one muscle of the object, her rage felt no bounds; she seized him by the breast, and yelling in an effort of despair, 'Speak to me, or I'll burst!' sank down in a state of complete exhaustion, and before she had recovered the doctor's reverie was over, and had taken his departure.

AGES OF EUROPEAN KINGS.

The oldest sovereign is Charles X. late King of France, who is seventy-three years of age, tall in person, and very hale. The Pope, Pius VIII. is sixty-eight, and in tolerable vigor. Bernadotte, king of Sweden, is sixty-six, and has recently had a severe illness, but is a strong and healthy man. The next is William IV. of England, who is sixty-five, and in good health, and does not appear to be more than fifty. Felix king of Sardinia, is of the same age, and enjoys good health. Frederick VI. of Denmark, is sixty-two years old, and is a very healthy man. Frederick William III., king of Prussia, is in his sixtieth year, possesses a good share of health, and bids fair to live to a good old age. The king of the Netherlands, William I., is fifty-eight; he has the appearance of a weather-beaten soldier, as he is; and, although subject to chronic complaints, is robust. Francis, emperor of Austria, is fifty-two, and healthy. Francis king of Naples, is fifty-one, and gouty. Mahmond II., sultan of Turkey, is forty-six, and possessed of great vigor of body and mind. His countenance and his eyes are particularly striking and impressive, and he is naturally a very superior man. Ferdinand VII., of Spain, is forty-five years old, and has long been a prey to diseases.—He has the gout constantly, and is quite incapable of any active exertion; he has, however, lately married his third queen. Louis, king of Bavaria, is in his forty-fifth year, and has lately recovered from a long illness; his merits as a sovereign and as a man of letters are acknowledged to be very high. Nicholas I., emperor of Russia, is thirty-four, is tall and handsome in appearance, hardy and active, and accustomed to laborious exertions. The youngest and only female sovereign is Donna Maria de Gloria, the legitimate queen of Portugal, who is in her thirteenth year. She promises to be beautiful, but her health is delicate, and she is very lame.—*London Times.*

CONUNDRUMS. Why is a maid servant, when a procession passes nigh her master's house, like a ship on the coast at the commencement of a heavy gale? A. Because she always runs out to sea (see.) Why is a beautiful and fascinating girl like a butcher? A. Because, *a la beau monde*, she is a 'killing creature.'

Toss: being told that he had a fair opportunity of taking advantage of a bitter enemy; 'I wish not to plunder him,' said he, 'but there are things I wish to take away from him; not his honor, nor his wealth, nor his life, but his ill-will.'

SCIENCE AND LITERATURE.

THE WHITE MULBERRY.—This tree is said to be worthy of attention on account of its beauty as a shade tree. A late writer speaking of this tree says, 'it would add greatly to the beauty of our farms and villages, to have them interspersed with rows and groves of the white mulberry.' This alone is sufficient reason for cultivating it—but when its use in rearing the silk worm and the profit that may be realized from this business are considered, it seems to us an object of great consequence to the Agriculturists and people of this state.

The seeds may be obtained in Boston, Mansfield, Connecticut, and various other places. In four years from the time of sowing, the tree, it is said, will be large enough to begin to feed the silk worms.

Some idea of the importance of the silk business, may be formed from the fact, which appears from the records of the Treasury, that the importations of silk during the year which ended on the 30th of September, 1828, amounted to \$8,463 563—of which \$1,274,461 were exported; and that in the same year the exportation of bread stuffs from this country amounted only to \$5,414 665—leaving a balance against us, by a comparison of these two articles, of about two millions of dollars,

BULWER THE NOVELIST.—Edward Litton Bulwer, the novel writer, resides at an ancient seat of his family in Norfolk, called Heydon Hall. He is an only son and his mother, who is a widow and a lady of fashion, dwells in London, where Bulwer himself has lived the greatest part of his life.

In England, his name is pronounced as if it was spelled Buller. The curacy of Saul near Norwich and two or three other small livings are in the gift of the family. There are three brothers of his father still living—General Bulwer, Doctor Bulwer, and the third is a curate, who has two sons that are clergymen. Two of his cousins are also clergymen. This circumstance has given rise to a report that the author himself was attached to the church, and is a minister of the gospel. Bulwer is about thirty-five years old.—In his last work he has been charged with the vanity of endeavoring to underrate his age. His appearance, however, is youthful, and the strict attention he pays to dress, gives him the look of quite a young man. He has rather a thin and thoughtful looking visage. His features are somewhat sharp and shrewd, and he is much addicted to satire in his conversation. He is fond of the chase, and is an object of much attraction in the neighborhood where he resides. He was married several years ago in Liverpool to a daughter of Gen. Gascoigne, and he has now four or five children.

ANECDOTE OF FRANKLIN.

In Philadelphia, the merchants many years since, set up an assembly for dancing, and desiring to make a distinction and to assume a rank above the mechanics, they at first proposed things among the rules for regulating the assembly:—'That no mechanic's wife or daughter should be admitted on any terms.' These rules being shown by a manager to a friend (Dr. Franklin,) for his opinion he remarked, that one of them excluded God Almighty. 'How so?' said the manager. 'Because,' replied the friend 'he is notoriously the greatest mechanic of the universe, having, as the scripture testifies, made all things and that by weight and measure.'

MARSEILLES HYMN.

MR EDITOR:—I send you a *literal* translation, (the work of a young friend, whose name I am not permitted to make use of) of the celebrated *Marseilles Hymn*;—those who have heard that soul stirring air will be pleased to see the *correct* translation; the words at present sung, fall far short, in my opinion, of the verses sent—I also send you the correct French copy. W. H. C.

We are indebted, says the *Baltimore Gazette*, to a correspondent for the annexed account of its author.

The name or the author of this celebrated production is Joseph Rouget de Lisle, born in the year 1760. At the commencement of the French Revolution, Rouget was stationed at Strasbourg as officer of an Engineer corps.—At this time nothing but low vulgar ballads were sung in praise of the war, and Rouget being a man of talents, a good musician and a great enthusiast, was solicited by some friends to furnish a war song; in a moment of enthusiasm he retired to his chamber, and in one night produced the words and music of a piece, which in every respect is worthy of admiration. The effect of this song on the army of the revolution is well known, and requires no further illustration; it first appeared by the title 'L'offrande à la liberté,' but subsequently known by the name, 'Marseilles hymn, or march,' on account of its being first publicly sung and used by the Marseilles confederates, in the year 1792.

The services of Rouget de Lisle in the cause of liberty did not shield him from the persecutions of the terrorists; he fled to Germany. In Hamburg, the great poet Klopstock, with whom he had an interview, intimated, that this hymn alone 'had caused the death of 50,000 brave Germans.' Rouget was wounded at the attack of Quiberon, and lived retired from business in 1824.

LA MARSEILLAISE

Allons, enfans de la patrie
Le jour de gloire est arrivé,
Contre nous de la tyrannie
L'étendard sanglant est levé.—
Entendez-vous dans les campagnes
Mugir ces féroces soldats?
Ils viennent jusques dans vos bras
Egorger vos fils, vos compagnes.
Aux armes, citoyens; formez vos bataillons;
Marchez;—qu'un sang impur abreuve vos sillons.

CHOEUR.

Aux armes, citoyens; formons nos bataillons:
Marchons;—qu'un sang impur abreuve nos sillons.

Que veut cette horde d'esclaves,
De traîtres, de rois conjurés?
Pour qui ces ignobles entraves,
Ces fers dès long temps préparés?
Français, pour nous, ah! quel outrage!
Quels transports il doit exciter!
C'est nous qu'on ose menacer
De rendre à l'antique esclavage!
Aux armes, etc.

Quoi! des cohortes étrangères
Feraient la loi dans nos foyers!
Quoi! ces phalanges mercenaires
Terrasseraient nos fiers guerriers!
Grand Dieu! par des mains enchaînées
Nos fronts sous le joug se ploieraient
De vils despotes deviendraient
Les maîtres de nos destinées!
Aux armes, etc.

Tremblez, tyrans; et vous, perfides,
L'opprobre de tous les partis;
Tremblez—vos projets parricides
Vont enfin recevoir leur prix.—
Tout est soldat pour vous combattre:
S'ils tombent, nos jeunes héros,
La France en produit de nouveaux
Contre vous tous prêts à se battre.
Aux armes, etc.

Français, en guerriers magnanimes,
Portez ou retenez vos coups,
Espargnez ces tristes victimes
A regret s'armant contre vous;
Mais ces despotes sanguinaires,
Mais les complices de Bouillé
Tous ces tigres qui, sans pitié,
Déchirent le sein de leur mère
Aux armes, etc.

Amour sacré de la patrie,
Conduis, soutiens nos bras vengeurs:
Liberté, Liberté chérie,
Combats avec tes défenseurs:—
Sous nos drapeaux, que la victoire
Accoure à tes mâles accents;
Dan tes ennemis expirans,
Vois ton triomphe et notre gloire.
Aux armes, etc.

[THE TRANSLATION]

Now, native children of the soil
The day of glory is come,
Against us the bloody standard
Of tyranny is raised
Hear you how in the fields
These ferocious soldiers bellow?
They come even into your arms
To ruin your children, your consorts.
To arms! to arms, citizens! Form your Battalions
March! March! Let an impure blood drench our furrows.

What wills that horde of slaves
Of traitors and of plotting kings?
For whom those ignoble fetters,
Those irons long since prepared?
Frenchmen for us! Oh! what an outrage!
What transports it ought to excite;
It is we that they have dared to menace
With restoring to our ancient slavery.
To arms! To arms, &c.

What! shall strange legions
Make the law of our own fireside!
What! shall a mercenary phalanx
Trample upon our spirited warriors!
Great God! By hands linked to-gether
Our necks would bend under the yoke,
Vile despots would become
The rulers of our destinies.
To arms, &c.

Tremble tyrants; and ye perfidious:
The shame of all parties,
Tremble! your parricidal projects
Are about to receive their due:
All are soldiers to combat with ye;
If our young heroes fall
France will teem them forth anew
All in readiness to fight against you.
To Arms, &c.

Frenchman, like magnanimous warriors,
Strike or forbear your blows;
Spare those weeping victims
Arming themselves against you with regret,—
But those sanguinary despots,
But the accomplices of Bouillé
And those tigers who would without pity
Rend the bosom of their mother
To arms, &c.

Sacred love of country
Conduet, sustain our avenging arms
Liberty, beloved Liberty
Fight with thy defenders.
Under our banners, let victory
Hearken to thy exulting notes,
In thy expiring enemies
See thy triumph and our glory.
To arms! To arms, &c.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, OCTOBER 2, 1830.

PHILADELPHIA CONVENTION.

Parturient Montes.

It would be uncharitable in us not to pay a passing tribute to the worthy members of the late Philadelphia Convention: we are a little puzzled to know in what manner to commence our encomium—for if we say nothing, we shall be accused as one of the 'muzzled'—if we say much, we shall say more than was known—if we praise, 'twill be deemed flattery—if we find fault, we shall be acting under the influence of Masonic Oaths, and if we speak 'the truth, the whole truth, and nothing but the truth!' [Thacher] we shall have all the FreePresses in the Union unmuzzled in terrible array against us:—truly we are in a most pitiable dilemma;—but we seize the pen and without forethought will endeavor to find our way through the following incongruous mass of quoted nonsense.

We hope our readers will pardon us for this aberration of duty—for we must notice the most ridiculous and farcical farce of all farces that has been enacted by the congregated antimasonic wisdom from all quarters at Philadelphia—even the delegates themselves are ashamed: but they have these consoling lines to ease their consciences, which we quote for their edification and as a heading to the 'Grand Convention' following, they run thus:

Man, proud man!

Dressed in a little brief authority,

Plays such fantastic tricks before high heaven

As make the angels weep.

MONDAY, SEPT. 13, 1830.

The Convention opened with a prayer (?) from the REVEREND Mosts Thacher!

The business was commenced by a Mr. Irwin, who had, it seems, been diving deep into the smuggling profession; he must be an adept at the calling, for he roundly accused the Masons of 'smuggling and piracy,' and the old adage says, 'set a thief to catch a thief.' It is of no use to give his speech, for, without hearing a word of it, every body will be convinced of the truth of his quoted assertion.

After Mr. Irwin was seated, Mr. Adams, from Medford, Mass. arose, and presented a communication from Samuel G. Anderton; probably, written by the amanuensis of the 'Boston Investigating Committee,' in which he still persists in the truth of his diabolical fabrication. Verily, friend Anderton, when the Devil gets thee he will show thee no mercy; for if ever a soul should be damned for lying, thy soul, my old fellow, will come but poorly off. Not one of the Boston delegation dared to present the ridiculous document.

Next came a resolve, which was carried, to make a President and Vice President for the United States! How kind these antics are: their candidates, of course, will be selected from their virgin flock. Certainly these men deserve immortality.

Next, some dispute between Messrs. Middleswarth of Penn., McCulloch, and Hopkins, respecting seats.

Mr. Street of New York, offered the following:

Resolved, That a committee be raised to inquire into the pecuniary circumstances and situation of the family of Capt. William Morgan, and to report what measures, if any, should be adopted for their support.

Mr. Stevens, of Penn. 'thought that this convention, as such, had nothing to do with the family of Capt. William Morgan. The abduction and murder of that individual did not constitute the basis of antimasonry! [Indeed! this is new news to us. Let us ask, do you begin to feel ashamed of your Morgan excitement?] That was, PERHAPS, a providential circumstance in its favor!' Mr. S. is certainly a wiseacre; if king Solomon were alive in these Masonic days, he would place Mr. Stevens, of Pennsylvania, on the right of his council board.

Mr. Street rose to explain: then Mr. Reed, of New-York, 'could not perceive that the resolution was calculated

to lead the public mind astray.' That, probably, was the reason why the others were opposed to it. Mr. McCulloch, of New-Jersey, who had just been reading the Knight of LaMancha, 'considered the resolution Quixotic!' Oh, you Sancho Panza, you! he also said 'the object of the convention was to prevent future mischief.' He must have looked far ahead for his light. Mr. Ballou, of Mass. rose to observe; and hoped the resolution would prevail. The 'everlasting Amasa' alias Mr. Amasa Walker, of Boston, 'thought it inexpedient—great sympathy felt for Morgan—his name had been immortalized,' etc. etc.

Mr. Cook, of New-York, 'had made it his business to become acquainted with the family of Capt. Morgan, and hoped the question would be waived for the present.' Has this man ever read Sprague's 'Curiosity'? He must be a 'gentleman,' otherwise he would have some other 'business' to do beside that of prying into 'family' affairs.

The resolution was postponed—and Mr. Taylor of New York, gave the following:

Resolved, That a committee be appointed to make inquiry as to the influence of Freemasonry on the public press, and whether it be expedient to adopt any measures in relation thereto.

Mr. Todd, of Penn.; called for the gentleman's reasons.

Mr. Taylor replied that, 'he was aware that when he alleged anything against the public press, he touched a hornet's nest. He had lived near the prison where Morgan had been confined. The press had been there muzzled by Freemasonry. He did not know whether the convention could do any thing with effect upon this subject; but he thought it was proper for them to take it into consideration.' No one can doubt the propriety of the question for a moment.

Mr. Hopkins, of New-York, 'did not hesitate to say, that since the abduction and murder of Morgan, the press had presented a phenomenon!' How could he have the temerity to assert such a thing? Was he not afraid of having his throat cut from ear to ear? He then spoke at length, with a most happy flow of terrifying words, about an English banker who was lodged by the Masons of New York, through mistake, in a palace!—Morgan—could not learn facts—Our friends acted nobly!—the Masons, like d—d blackguards—our friends were hooted at—doors closed against us in this city—the question was, whether WE were to be ruled by the secret influence of a secret combination, or by representatives freely elected by a free people!!! [Qu. Whose shoulders does this remark alight upon?—we merely ask for information.] He concluded with the following beautiful language—the Orators of the United States are unrivalled:—'The press is your forum! the press is the Orator of twelve millions of people! if the press and the juries are against you, where are your liberties and safety?' We will answer this:—Your 'liberties' are in your free presses devoted entirely to antimasonic subjects; it is a liberty you now enjoy, and know how to make use of: your 'safety' is the contempt of the human race—and your retreats are in your secret committee rooms, established to endeavor to break up the society of Masons, merely because they have secrets you can't get at.

Mr. Terry, of Connecticut, informed the learned gentlemen of the convention that 'Connecticut, the Athens of America, had but one single press in which truth was published, and that paper (of course) was an antimasonic one; which has the repute of being a good for nothing paper, not to be believed, and edited by a worthless fellow from New-York.' It gives us much satisfaction to perceive that these men can, sometimes, when occasion requires, speak the truth. Now hear him fib—for he has just said there was ONE free press in Connecticut, and immediately afterwards we have these words: 'If we had possessed a free press in this country there would have been no occasion for this convention to have assembled here. The people only required information to set them right.' Yes, my honest delegate, they do but require information, and when they get it, and they are now in the way of it every day, they will set you and your coadjutors to rights, and, we fear, much too soon for your comfort.

Mr. Miles, of Penn., 'thought there was no difficulty about free presses if they were only paid well!'

Mr. Whittlesey, of New-York, then repeated the history of William Morgan. What treacherous memories these fellows must have to require such frequent tuition.

Mr. Todd, of Penn. stood up to explain something he had previously said; he then continued the story of Morgan where Mr. Whittlesey had left off.

Mr. Ruggles said something wise about the king of France and muzzling the press and thence drew wiser conclusions.

Mr., commonly called Doctor, Abner Phelps, 'Rejoiced that the resolution had been thus introduced. He hoped it would be agreed to, without waiting for the committee, of which I am chairman, to bring forward the subject!'

Mr. Boileau, spoke; but was called to order. Mr. Cook made observations to the same effect.

Mr. Seward, of New-York, continued the Morgan story.

Mr. Stevens spoke at length about Masonic influence, &c. Seemed to be chagrined when he adverted to the distressing fact that, comparatively, not one knew of their 'Great Meeting.' He concluded with the following antimasonic language, 'So long as it [the outrage on Morgan] was sanctioned by them, the ghost of the murdered should move before them, even though it [the ghost] should sear [burn] their eye-balls!' Gracious me! how you talk!

The resolution was adopted; and on motion of Mr. Whittlesey, it was

Resolved, That a committee be appointed to report to this convention what judicial evidence exists as to the truth of the disclosures relative to the Masonic obligations.

We thought they had no doubt whatever in regard to Masonic obligations; but, lo, and behold, the cat is let out at the little hole in the bag.

The convention, after a list of names and places of residence had been made, adjd. to Tuesday, 9 o'clock.

The preceding, though an abridgment is a very perfect sketch!

TUESDAY. The delegates reassembled at the Saloon of the Musical Fund Society.

Mr. Clark, of Vt. reported that it was inexpedient to admit other persons than members to take seats for the purpose of voting, &c. Mr. Stevens, of Penn., amended it by allowing honorary members to participate.

[Had we been there we would have introduced the following resolutions:

Resolved, That no professional gentleman, unless he be one of us, shall have the barbarity to neglect a dying sister, that he may, by so doing, serve his Country and his God, either in a State Legislature or in an antimasonic SECRET Committee-room.

Resolved, That we do honor and esteem that man who holds a diploma which he knows he has used improper means to obtain—being aware, at the time of procuring it, that he had fraudulently obtained an instrument, by which he became licensed to destroy those, who, not suspecting villany under so fair a mask, placed themselves under his protection.

Resolved, That we think that any professional man, who, for fear of having his own ignorance exposed, will have the barbarity to let an unprotected girl suffer and die under his empiricism—who knows he is doing wrong yet so continues to do—who sees his kindred writhing in the agonies of death, dying for want of proper and skilful attendance, and yet looks on with cold indifference—who thus becomes, in fact, a murderer—is a worthy member of society—a suitable person to represent a moral community in the Grand United States Antimasonic Convention: for, if it be true that he has, by wanton neglect, caused the death of an innocent and lovely girl, it is no concern of ours, if he be a useful man to us!!!]

Mr. Dexter, of Michigan, opposed the resolution: Mr. Terry, of Conn., was in favor of the amendment: Mr. Ruggles, of Mass., was opposed to it; so was Mr. Slade, of Vt. and Whittlesey of N. Y.; but, the 'Everlasting,' from Mass., insisted upon the propriety of the amendment. Whereupon, the resolution was again amended so

as to admit all *honorary* members merely to the privilege of participating in debate.

Mr. Stevens expressed the opinion that 'there was no danger, in the admission of *honorary* members, of any Mason attempting to take a seat among them!' He never before, in so few words, spoke so much truth. Masons take seats with ye! Sooner will the clouds eject pitchforks than will the Masons so degrade themselves!

The resolution was agreed to; and Mr. Linley, of N. C. was admitted as an '*honorary*'!

Mr. Whittlesey, of N. Y., submitted a report containing a *lucid* account of the abduction and murder of William Morgan! which 'occupied one hour in perusal.'

Mr. Seward, of New York, 'rose and said that it was an exceedingly interesting document!' How they like to puff each other.

Mr. Cook, of N. Y., gave some *additional facts* connected with the abduction of Morgan: the following *LIE* he put into the mouths of Masons, '*high* in their order,' viz: 'that the lives of a *half dozen such men as Morgan and MILLER (!)* were *nothing in comparison with the importance of preventing the publication of that book!*' Does Mr. Cook recollect this commandment—'Thou shalt not bear *false witness* against thy neighbor.'—*Holy Bible*. 'He also mentioned a *fact* [this word is used so frequently, by the anties, for every *surmise* of theirs, that we feel disposed to edify them a *little* by giving its *proper* definition, which they seem not to comprehend:—'FACT. s. *A thing done; REALITY, not SUPPOSITION; action; deed; Walker.*] for which he could not but feel a *blush* on his face, [he *blushed!*] in relation to some Mason who had been confined in prison. The *daughters* of many of his brother Masons had waited upon him in jail, and when he was released, a cavalcade was formed to *honor* him! And this caused a *blush!*—a mark of affection shown to an *injured* man caused this feeling one to *blush!* We hope the '*blush*' was an omen of repentance.

Mr. Merrick 'wished to turn their attention to the proper means for effecting a *cohesion* of the antimasonic party.' He should have added, '*E pluribus unum.*' Had we asserted this *fact* we should have heard of '*Masonic obligations,*' &c.

Mr. Maynard, of N. Y. complimented the ability of the report. 'The *facts* it contained, were, he was *satisfied*, all *TRUE!* [We thought that they were in a dilemma about their '*FACTS,*' but it was desirable to ascertain whether they were *ALL* such as should at present be *disclosed* to the public! Take care of the Cat; the bug is open. What! *antimasons* keep a *secret* from the public? Impossible! They are going to do away with *secrets* forever, for the benefit of the world. This looks like *effect!*

The '*New-Yorker*' '*pungently* ridiculed the antiquity of *Masonry.*' Will the Masons ever get over this '*pungent*' ridicule?

Mr. Maynard made a report about '*honorary*' members, and the convention adjd. to 4 o'clock. In the afternoon a committee was appointed to look after a President and a Vice President for the United States.

WEDNESDAY. Considerable discussion on the Presidential question. Mr. Stevens thought that if they did not do something on that subject 'the convention had met in vain, and worse than in vain.' What a declaration.

Mr. Thacher, the *Reverend* Mr. Moses Thacher, made a report on 'the nature and spirit of antimasonry,' &c. &c. Several others spoke; and several resolves were acted upon.

Mr. Phelps, the '*Doctor,*' submitted the following:

Resolved, That a committee of five be appointed to report upon the effects of Freemasonry on the Christian religion.

Is the doctor afraid that Masonic influence will drive him from the flock? Does he stand on ice?

The convention adjd. and at 4 the clan reassembled. A resolution, 'authorizing the committee of finance to obtain subscriptions to defray the expenses of the convention,' was adopted!

After some arrangements had been agreed to the convention adjourned.

THURSDAY. Messrs. Read and Holley, of N. Y. offered resolutions. Mr. Taylor, of N. Y. gave a history of the Press of the United States, for which editors and publishers will feel themselves indebted. He says, 'the whole number of presses is 983, 123 of which are truth-tellers, alias antimasonic; the rest are composed of those under Masonic influence; which "live in an atmosphere of falsehood; draw their nutriment from *calumny* of the best and *purset*,"' [the anties] &c. Mr. Taylor dwelt upon the fate of poor Morgan. By-the-by, these gentlemen, it seems, are somewhat interested in the *free* press business. Recollect, there are *one hundred and twenty-three* FREE presses in this country, and *only* 111 members connected with those establishments present: why not make up the full 123: surely your disinterested workies should be rewarded! Have ye no funds appropriated to this charitable object? Probably the following is intended to settle that batgain:

Resolved, That we will give *OUR* patronage and support to such newspapers and periodical publications as are conducted upon independent principles, unshackled by the influence of Masonic ties.

Our limits will not permit us to pursue this '*interesting subject*' as far as we could wish; we therefore will sum up the remainder in as few words as possible. During the remainder of this day, and the next, (Friday) 13 resolves, beside reports, &c. were acted upon; from which we extract the following, and then we bid the subject a speedy journey on towards its goal—oblivion.

Resolved, That in the judgment of this convention, an actual adherence by Freemasons to the principles contained in the obligations of the order, is inconsistent with the higher and paramount duties which they owe to the state, and is a disqualification for offices of public trust.

If we understand this rightly, the *true* meaning is—that they are opposed to all societies that are bound together by mutual ties of friendship and of love—and that all such societies, acting on the principle of good will toward all men, are unworthy institutions, the members of which are disqualified for offices of public trust; and, that the antimasons, not being under such *salutary* ties, are the *only* persons who are qualified for offices of public trust, and who are worthy of public confidence!

Resolved, That the *political* character of *Freemasonry* is established in the *clearest* manner! Indeed! And therefore should be abolished. Let us ask, what is the character of *Anti-masonry*? vide *Resolve*, below.—Do ye not say, that 'the candidates to be nominated [for the presidency] must be animated by the spirit and principles of *antimasonry*?' and yet ye are opposed to *party* distinctions: oh, what a bundle of inconsistencies is antimasonry!

Mr. Bernard said, 'that agreeably to the resolution, the seceding Masons could not certify to the truth of any obligation of *Masonry* of which they did not possess *personal* knowledge. Now, although he had received the most *indubitable* testimony of the *accuracy* of the passage or obligation reported by the chairman of the committee, *none* of the seceding Masons composing that committee *personally* *knew* its truth. They could not, therefore, *certify* it' (!!!) and cannot, therefore, be entitled to any belief.

Resolved, That it is recommended to the people of the United States, *opposed* to *secret* societies, to meet in convention on Monday, the 26th day of Sept. 1831, at the city of Baltimore, by delegates equal in number to their representatives in both houses of Congress, to make nominations of suitable candidates for the offices of President and Vice President, to be supported at the next election; and for the transaction of such other business as the cause of antimasonry may require,

With this resolve ends our report and the '*Grand Antimasonic Convention*' of Philadelphia. This little paragraph has been the main spring on which depended the great machine called antimasonry. Now, be it known to all men, by these presents, that we, the anties, declare

that 'the *POLITICAL* character of *Freemasonry* is established'—and, for the development of this wonderful truth, we offer the above resolve to you in lieu of payment for our important services! Not that *we* wish to hold *political* offices! No, God forbid! but that *we* may have a check on the overgrown influence of *Masons*.

Truly, we may conclude as we began:—The mountain labored, and brought forth—What?—a *MOUSE!*—Take care of the *cat* for *she* is out of the bag!

PLAYING OF THE CORNER STONE.

In reply to our Portsmouth correspondent, we would remark, that the shortness of the time, which the advanced stage of the season allows for preparations, precludes the possibility of extending the invitations, to the extent, and in the manner he intimates. But we assure our friends in New-Hampshire, and in all the New-England states, that the Grand Master of the Grand Lodge of this Commonwealth, would be gratified to have them attend and unite in the interesting ceremony. For *ourselves* we would be happy to see every *Mason* in *New-England* present.—We would show our vile and profligate libellers that *Masons* are not ashamed to declare themselves—that they are not ashamed to meet their fellow-citizens, with *ALL* the decorations and badges of *Masonry* upon them.—We hope that every *Mason*, whether in the State or out of it, if he can, will attend.

THEATRE.—Cooper, the great favorite of the play-going people of this city, appeared on Monday, and ably sustained the arduous and difficult character of Macbeth.—We have not seen him for many years in, apparently, better health. He enacts his parts, for all that we can see, with as much spirit and energy, as he did ten years ago.—He is truly the '*veteran of the American stage,*' and may he long continue to gratify the '*admirers of the legitimate drama, and the lovers of fine acting.*' Mad. Ravenot and M. Durissel have given general satisfaction. Mad. R. is said to be the most accomplished and graceful dancer ever witnessed on the American stage. On Tuesday, Hackett appeared as Solomon Swap, in '*Jonathan in England.*' His broad yan-keisms were irresistible. To say that he kept fifteen hundred or two thousand people, men, women and children, in perfect good humor with themselves, and all the rest of the world besides, for the space of two hours, is paying no small compliment to his comical powers. There is no such thing as withstanding his '*Uncle Ben.*' It would make misanthropy itself laugh. We wish our antimasonic friends would go and see him next week. It might be the means of eradicating some of their base passions, and putting them in better humor with their neighbors. Cooper personated the '*crooked-back tyrant*' on Wednesday evening. The part was sustained with his usual ability. Mrs. Sharp's Queen Elizabeth was an excellent representation. Buckingham seldom has a more faithful representative than he found in Pearson this evening. The talents of this young gentleman will eventually place him high in his profession.

DINNER

AT CONCERT HALL, ON THE 14TH INST.

Our brethren, who design to unite in the interesting ceremonies of laying the CORNER STONE OF THE MASONIC TEMPLE, in this city, on the 14th inst. are respectfully notified that a COLLATION will be provided at CONCERT HALL. A limited number of tickets will be disposed of. Our friends are requested to provide themselves with tickets prior to Saturday, the 9th inst.

Tickets at \$1.50 may be taken at Concert Hall, at R. P. & C. Williams' Bookstore, 18 & 20 Cornhill, (late Market-street,) and at this office.

Boston, Oct. 2, 1830.

'OLD IRONSIDES.' It is said orders have been received at the Navy Yard in Charlestown, from the Commissioners of the Navy at Washington, to repair and get ready for sea, the frigate *Constitution*, now lying in ordinary at that yard.

THE WRIBATH.

From the Connecticut Courant.

THE GREEK FAIR,

Of the New Haven fair: a short poetical epistle addressed to Miss——, one of the fairest of the fair.

New Haven, Sept. 2, 1830.

FAIREST MISS,—

IT was my chance to speculate
A scene, last eve, most delicate,
Of which the muse might predicate,
Never such in Connecticut
So fairly shone;—and to dispense
The beauties of FAIR EXCELLENCE:
'Come to my aid,' ye sisters nine,
And help to string this lyre of mine,
With FAIR design to sing of charms,
Which, wrapt in love, the bosom warms:
To sweetest contemplation given
Of female group, a type of heaven;
'To range around celestial faces
And 'forms divine,' with all their graces.
FAIR EXCELLENCE in all its forms
The spacious room so large adorns—
As if a host of female angels,
That nor lip, nor quill, nor tongue tells
Nor can the aid of language reach,
Or mortal on the topic preach
In the adequacy of style—
Yet let us dwell the theme awhile.

'There ne'er on earth before did muster
Of female worth so fine a cluster;—
Fine gentlemen, (the name that wear
Without dissemblance) too, were there;
Nor call my too advent'rous song
'To sing they moved a thousand strong,
Whom all the social virtues warmed—
(By which ne'er mortal yet was harmed.)

See tables full as they can hold
Of goods for silver and for gold—
Of star-dazzles and earthly gems
'To suit the women's tastes and men's—
In sidelong ranges to the angles
Of the room, so filled with spangles
Of all variety of sorts—
Each item the purse-string courts,
And humble non-resistance names,
And always making good its claims.

Goranium sprigs were sold as follows,
For quarters, halves, and whole dollars;
As were of flowers of various mixture
Of every different kind and fixture—
As yellow, blue, and green, (for Greek,)
And such as red and pink bespeak.

See fine ice creams for warm young hearts,
(O how their taste a chill imparts;)
These sold, each, at a New York shilling,
And quick to keep the goblet filling;
Cakes sold well, of the shape of hearts,
And jellies and puff-paste tarts—
And a thousand prettinesses
So sweetly handed round by Misses,
And quicker sale, as winning graces
Showed prettier fingers, prettier faces.
The witchery of a female tongue!—
When moved, the purse and all was gone.
Who can resist a woman's voice?—
Man makes his own his proffered choice.
O did ye see 'the course of trade,'
And eye in smile each beauteous maid?
And see the features of her face?
That bought and sold with traffic grace
Divinely inexpressible
By the tongue—how then by the quill!

'Twas not the sly man-merchant's tale
To help along approaching sale;
No single tone of male palaver—
(Nor any thing the thing does savor)
But sweet persuasion with good sense,
Of FAIR and fairest eloquence.
To purchase for the suffering Greek—
(Nor fairer words the mouth can speak)—
In all simplicity of truth
And need, as excellence couples both,
So FAIR in pleading for distress,
And how the rich the poor should bless.

Sufficient this;—it was a scene
An earthly paradise did seem,
In full display of heavenly charms
That act the part the heart which warms
Into the ecstasies of love—
That thus the female tribe should move
In all the range (well understood)
Of doing nothing else but good.

Humor was pleased, and kindness too,
'To see the venders 'wed and woo'
The claims of generosity—
And prevalent suggestions ply,
To make the buyers, without lack,
Their new-bought articles give back,
And they in turn to sell again
Where 'happy needful' did remain.
Some fair, perhaps of fairest mould,
That charity loves more than gold,
Would thus rebuy to fill the coffers
Of the Greek, which th' occasion offers.

Sweet Charity! hail sacred name!—
A sound that wakes the sacred flame
Of love to God beneficent—
'T was Ho his Christ to mortals sent—
And help shall we forbear to send
To any case that needs a friend?

O for the Fair let anthems rise—
Then FAIREST FAIR shall kiss the skies.
Their bounties blest the sufferer's need
And heaven approve FAIR virtue's deed.
God bless the FAIR and fairest aims—
They've got themselves immortal names
By acts of this benevolence
Divine of Greek beneficence.
'T was always true (nor need be told)
They are the bright of this world's mould,
'Heaven's last best gift,' in Bible style—
Yes, next to God's a woman's smile.
Of all the boons of human life,
The very best BOON's a FAIR wife.

Yours, OTIANT LINGUISTIC.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Market-street, (on the south side, near Washington-street)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, Bibles and Prayer Books, of various sizes, bindings, and prices. MASONIC CONSTITUTIONS. Watts, Methodist, and other Psalm and Hymn Books in general use. A good assortment of books on Theology, Law, Medicine, &c.; Agriculture, Mechanics, and the various branches of Science; Literature, and the Arts; and the various new publications of the day.

Their present stock consists of many thousand volumes of Books, also, Maps, Prints, and a general assortment of Stationary articles, which they are constantly replenishing by publishing, purchasing, and importing. Orders supplied wholesale and retail, on the best terms.

MASONIC REGISTER.

Full Moon, this Month, Friday the 2d.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter.—Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton St. Paul's. Newburyport St. Peters. Southwick Friendly Society. Nantucket Union.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphan's Hope.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Needham Meridian. South Reading Mount Moriah. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Wooburn Freedom.

Friday.—Hingham Old Colony. Chelmsford Pentucket. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month Charlestown King Solomon 2d Tues. Cambridge Amicable 3d Mon. Brighton Bethesda 2d Tues.—Medway Montgomery 2d Wed. Falmouth Marino 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. Johns Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

TERMS OF THE MIRROR

Three Dollars a year, in advance. Agents allowed the 7th copy: are holden for all the subscribers they obtain. Individuals must send \$3 on ordering the paper.

BOSTON MASONIC MIRROR.

MOORE & SEVY, 46, WASHINGTON ST.

WILLIAM HENRY CLARK, PRINTER.

OF MASONIC TEMPLE.

LAYING OF THE CORNER STONE.

It is with much pleasure that we are enabled to inform our readers, that the *Corner Stone of the Masonic Temple* to be erected in this city, will be laid, in due form, on THURSDAY, [next] the FOURTEENTH of October. Our brethren, throughout the state, and such from adjacent states as can make it convenient, it is presumed will attend and assist in the performance of this peculiarly gratifying ceremony.

SAMUEL G. ANDERTON.

FURTHER PROOF FROM BELFAST.

The subjoined correspondence gives the finishing blow to Anderton's infamous fabrication. It seems that Mr. Tucker is an *antimason*; but he despises the villainous management of the antics of this country. He denounces Masonry, yet he will defend it from the calumny of the vile and interested calumniator. We honor him for his candor and fairness. The editor of the *Standard* introduces the correspondence with the following remark: we were 'yesterday put in possession of the accompanying letters and affidavits, connected with a charge which has been made, not as in the case of Morgan, against individuals of the Masonic fraternity, but against an entire Masonic Lodge. It is proper to state, that Mr. Clarke had informed Col. *Heman Norton*, of Rochester, a distinguished antimason, formerly a member of our Legislature, elected on antimasonic grounds, that he had opened a correspondence with Mr. Tucker, and would show it to Col. Norton when completed. In accordance with this promise, Mr. Clarke, on receipt of his letter, yesterday, by the ship *Atlantic* from Belfast, broke the seal in presence of Col. N., who admitted that the letter, with the accompanying documents, form a complete refutation of the charge that Miller had been murdered. The friend to whom Mr. Clarke made the declaration that he would renounce Masonry if the alleged murder should be proved, was Col. William L. Stone, of the *Commercial Advertiser*. With this statement, we submit the whole matter to the consideration of an enlightened community, not doubting that the conscientious antimason will be convinced, and that the bubble of political antimasonry will be forever exploded.

To the Editor of the New-York Standard:

Sir—Without a desire to produce any other effect, than to subserve the cause of truth and justice, I submit for publication the following correspondence.

It may be proper to premise that I am a Mason, and sustained, about nine years ago, an important relation to the Royal Arch Chapter in Rochester. Since that period I have never (with a single exception,) attended a meeting, either of a Chapter or Lodge. I had practically abandoned Freemasonry; and but for the affair of Morgan's abduction, should probably have never again interested myself in its concerns. The circumstances attending that event, were dark and mysterious; and assumed to my mind an increased interest, from their happening in the region where the connexion alluded to, had subsisted. Extraordinary in themselves, their interest was still further increased by an

affidavit made some months ago by Samuel G. Anderton, of the murder of William Miller, at Belfast. This story was calculated, not only to confirm the worst surmises in relation to Morgan, but also to transfer the atrocity of such deeds from infatuated individuals, to the deliberate, if not official acts, of the Masonic Institution. Such was its effect; and in conversation with a friend on the subject, soon after its publication, I observed to him, that if it was true, I would renounce Freemasonry. He intimated a fear that it was, and assigned his reasons. I thereupon expressed a determination to write to a personal friend of mine at Belfast, upon the subject, and, placing full reliance upon his integrity, would abide the issue of that information. Circumstances occurred to delay my intended purpose until May last, when I wrote the subjoined letter, to which I received his answer this morning, and now redeem my pledge made to several antimasonic gentlemen to disclose the result, whatever the nature of the information might be.

It is, perhaps, proper to add further, that Mr. Tucker is a native and resident of Belfast, and personally known to me as a gentleman of undoubted integrity. His impartiality may be judged of, from the fact that the correspondence was carried on without any knowledge by either party, whether the other was or was not, a member of the fraternity. Whatever may be the opinions of Mr. Tucker, relative to Masonry, yet the facts he adduces are conclusive; and not only relieve the Institution from the odium of the charge, but prove that the statement of Anderton is a gross fabrication.

Disclaiming altogether any political objects in the publication of this correspondence, I offer it for the consideration of the honest and enlightened portion of the community.

Yours, respectfully,

L. H. CLARKE.

New York, Sept. 24th, 1830.

The following is a copy of the letter addressed to Mr. Tucker.

New-York, May 15th, 1830.

My Dear Sir—The friendly feelings that have been manifested towards me, both by yourself and your lamented brother, have induced me to trespass upon you, and to ask of you the favor to give me such information as you possess or may be able to obtain, in relation to an event said to have occurred in Belfast, and which has caused no little curiosity and solicitude on this side of the water.

To understand the scope of my inquiries, it may be proper for me to premise, what may, perhaps, be already within your knowledge, that two or three years ago, a man by the name of William Morgan, a Mason, in the western part of this state, became disaffected towards the fraternity, and published a book, professing to reveal the secrets of Freemasonry. Certain members of the order, being indignant at his conduct, got possession of his person, and hurried him away in a close carriage, nearly an hundred miles to the Niagara River, where, it is generally believed, he was drowned. This outrage very naturally created a great excitement; and as the extent of the offence has never been fully proved, nor the perpetration of it fastened upon any particular individuals, the whole society of Freemasons has been brought into controversy, and a party has arisen determined to put down the institution altogether. This in our free country, can only be accomplished by the force of public opinion; and the drift of the argument is, that oaths are taken by Masons paramount to all civil obligations; so strong, indeed, and so

imperative, as to lead to the commission of homicide in its cause. As evidence of such tendency, the case, not only of Morgan is adduced, but it is also said that a man by the name of William Miller was murdered by the Masons in Belfast, in the year 1813, and that his body was thrown into the Limekiln dock. This has been sworn to by a man by the name of Samuel G. Anderton, at Boston, (U. S.) in March last. I enclose you a copy of the affidavit. Perhaps something may be ascertained respecting it at the Coroner's Office.

I should be glad to know—

1. Whether such a murder was actually committed, or if so,
2. Whether it was perpetrated by Masons, and the proof. And
3. Whether, in the absence of proof, there has been at any time, any imputation, other than vulgar gossip, of such a deed by that body.

I likewise enclose the copy of an affidavit by Agnes Bell, dated 24th April, 1830; and a copy of a Report, dated at Boston, 5th April, 1830, of a Committee consisting of Messrs. Jacob Hall, Benj. W. Lamb, and Isaac Porter, on the same subject.

The two latter I have included, merely for the purpose of facilitating inquiry.

I regret to give you so much trouble on a subject in which you have no personal interest; but such is the state of feeling here, that it would be a matter of gratification, not only to myself, but to many others to learn the true state of facts. I am aware of no source to which resort can be had with so fair a prospect of obtaining a candid and impartial statement of the truth, as from one who has the sagacity to perceive, judgment to discriminate, firmness and independence to assert, and the Christian principle to love it, for its own sake.

Accept, dear sir, my apology for asking this favor, and for requesting a reply at your earliest convenience.

I am, with unfeigned respect,

Your friend and ob't servt,
LEVI H. CLARKE.

Edward Tucker, Esq.

P. S.—Will you be so good as to state whether you are yourself a Mason; also, whether an antimasonic excitement exists in Ireland; and furthermore, whether you had before heard of the Morgan abduction?

Yours, L. H. C.

REPLY.

Belfast, Aug. 3, 1830.

Dear Sir—I had almost concluded you had never received my letter conveying the intelligence of my lamented brother's death, when your favor, of May 15, reached me a few days since.

The subject matter of your letter was recently brought before the public of this country through the medium of the periodical press, and created no small sensation, especially amongst that part of the community associated with the fraternity of Masons. The charge was a very serious one, and if it could have been substantiated, would justly entitle the accused body to the execration of all rational beings, as well as justify the exercise of legislative authority to annihilate a society, whose band of union required and sanctioned such sanguinary and horrid deeds to its conservation.

As might be expected, an investigation of the matter took place. The "craft" being in danger, was sensitively alive to its interests and safety, and appeared anxious to

wipe off the foul stain attempted to be fixed upon its character. An application to the coroner produced the enclosed affidavit on the subject, which, in connexion with the testimony of James "Kennedy," and several other members of the Lodge implicated, goes to a total denial of the alleged occurrence.

In a case of such awful turpitude, the evidence of interested men, like the latter, will be received with caution, but there are concurrent facts which support their credibility in this instance, and have almost satisfied the inhabitants of this kingdom that the whole story is a gross fabrication, got up for some sinister motive, to impose on the credulity of the uninitiated, and to malign a harmless (and as some think) a benevolent institution.

If such an occurrence has taken place, it is incredible, that in a town like this, where three newspapers were published, so extraordinary a circumstance as the discovery of a man's body in the dock, with his throat and side cut open should escape notice. Now all the papers of that period have been minutely examined, and not the slightest allusion to such an event can be met with. In the 'Commercial Chronicle' of 7th or 8th of June, 1813, which I examined, there is a paragraph headed 'another murder,' but it is in relation to an old woman in Scotland, and has reference to some shocking murders lately perpetrated in London.

The time is not very remote, and yet no one can be found in this place who recollects any such tragical death or its attendant rumours.

Part of Anderton's statement, about the Lodge room and tavernkeepers house. I believe was true, although he was wrong as to the name, which was *Greenwood* and not *Greenlow*. This man is since dead. There is, however much description of Miller which does not well comport with truth. He says he spent an evening with Miller, and called on him several times where he wrought. Why then does he not be more explicit as to the street where Miller resided, or the mill in which he was employed.

After all, there is something mysterious in the whole matter. Several persons in America came forward voluntarily, to assert that they recollect the transaction, and yet no one here knows any thing about it.

You asked me two or three questions, which I shall answer seriatim. First, I am not, nor ever was a Freemason. I look upon such associations, if not criminal to be perfectly useless and antichristian. If one may judge from what is obvious and revealed, the mysteries of these arcana are a tissue of puerile and contemptible absurdities.

Second, Whatever may be the private opinion of the wise and reflecting, there is no general antimasonic feeling abroad amongst us. We are too much engrossed with the sayings and doings of opposite political faction to meddle with a fraternity which professes political neutrality, and a desire to unite all parties in the bond of charity.

Third, I do not think that the Morgan abduction is generally known in this country, nor does it appear from your letter, that is has been yet satisfactorily proved to have taken place.*

I beg, dear sir, to tender my thanks for the flattering and I fear unmerited eulogium you have passed on my judgment, independence, and Christian principle. I am a plain man of business, and make no great pretensions to sagacity or superior intelligence, but I hope I shall ever be disposed to act fearlessly from conviction.

I am, dear sir, very respectfully, yours,

EDW'D. TUCKER.

P. S. Please to present my regards to your brother if you have an opportunity. E. T.

*It will be perceived that Mr. T. misapprehended the nature of the doubt I expressed, which related not to the abduction, but to the positive facts of the murder. L. H. C.

The following documents were inclosed in the letter, and bear ample proof of the groundless character of the charge.

FREEMASONRY.—A Philadelphia newspaper, called *The Sun*, has given publicity to a marvellous account of a

deliberate murder, stated to have been committed in a Masonic Lodge in this town in the year 1813 on a person by the name of Wm. Miller, who was accused of disclosing the secrets of brotherhood. Samuel G. Anderton, who gives a detailed account of the alleged crime, asserts that he was himself a spectator of the deed, which was affected in a Masonic Lodge and that he was appalled by the screams or outcry of the sufferer; who, if this slanderer can be believed, was put to death in the most barbarous manner, and his body cast into Limekiln Dock. An inquest, he avers, was afterwards held upon it, and a verdict, 'that Wm. Miller was murdered by some unknown persons was found by the Jury.' We have made inquiry respecting this calumnious story, and find that it is a tissue of falsehood from beginning to end. No such person as Wm. Miller was ever admitted into any lodge in this town; and Mr. Allan, the Coroner, declares that he has examined his books, or registry from a period prior to the year 1813, down to the present time, and that no inquest was held on the body of any individual of that name; and that if any report of such a murder had been current in Belfast, he must have heard of it. Our readers may naturally inquire into the causes which could induce any man to invent and propagate so base a slander on that ancient and honorable brotherhood the Masonic Craft. They must, however be aware, that on the continent of Europe a prosecution has been excited against the Masonic Body, chiefly because they maintain some secrets so inviolably, that the Priests, who think that nothing ought to be concealed from their knowledge, cannot extract the information, which their Reverences, are so anxious to obtain, from their faithful bosoms. In America, also, newspapers have been established for the very purpose of reviling and vilifying them. One of these is termed, 'The Antimasonic Journal.'—

'The Sun' in question is another; and to causes of this nature we attribute the groundless attack made on the Craft in general, through the sides of their brethren at Belfast.—*The Guardian*.

To the Editor of the Guardian.

Sir—Having seen with regret and alarm a paragraph in *The Belfast News Letter* of the 21st instant, quoted from the *Sun* of April 3d, a new publication got up in Philadelphia, holding out a stigma of the order of Freemasonry, in the form of the most atrocious crime, alleged to have been perpetrated in Belfast in 1813, the infamous writer of which must be a tool of a faction, unhappily existing at present in that part of America, and who, to accomplish his nefarious design, has placed the scene of the alleged crime at such distance, in respect of time and place, as he supposes will prevent any contradiction. But the utmost promptitude, vigilance, and exertion, shall be used to have the matter probed to the very bottom; and for that purpose, we will have the assistance of our respectable Coroner in searching the records of his office—of our enlightened and impartial Magistrates—and we will forthwith memorial his Royal Highness the Duke of Sussex, Grand Master of England, to open a communication with the British Consul in America, to have the writer of that article apprehended, as an acknowledged accessory in the alleged crime.

Our secrecy, we admit, has been the theme of admiration and curiosity, yet our sanctuaries nurture not, even in idea, such crimes; and therefore we spurn most contemptuously such calumny, and do not hesitate to predict to our enlightened Brethren in the Western Hemisphere, that that recently created *Sun* newspaper, which, contrary to nature and our order, has there arisen, which has taken a retrograde motion, and permitted its rays or columns to be dimmed and contaminated with such *infamous fabrications*, will ere long set in its own circumscribed revolution—the West, under a dark cloud, to rise no more; for truth will not only eclipse the most glaring flash of such a meteor as that *Sun*, but will survive the wreck of matter and the crush of worlds!

The above cursory remarks were only designed to be submitted on reading the first publication on the subject; but now that the detail is before the public, we leave it at

present; and revert to the more essential duty, viz. a strict and legal investigation of the matter, in justification of our ancient Order; and on behalf of the Brotherhood; and beg you will favor us, by giving the above publicity in your widely circulated and esteemed paper.

Your very obedient servant,

ROBERT DICK, Sec.

Belfast Masonic Committee

27th May, 1813.

ANTIMASONIC SYMPHONIES.

NO IV.

THE MEDICAL PARSON:

Tune;—'All on hobbies.'

Good people indulge me to sing you a song,
I'll not try your patience nor trouble you long,
My heart is so full, 'tis so filled up with grief,
That a little compassion will give me relief:

All in trouble, all in trouble,

All in trouble, oh dear, and dear oh!

So Anties draw near, while of troubles I sing
For trouble they say is a troublesome thing;
And our Medical Parson, while handling that text,
Admitted the fact—he was sorely perplexed:

All in trouble, &c.

He freely prescribed for the poor Anties' ills,
And doctored us all with his real *Hunt-ers* pills;
But the cunning Freemasons declared him a quack,
So with *Anderton's drops* he renewed the attack:

All in trouble, &c.

Says the Doctor, 'in Hampden they cure without fail,
They'll subdue your disorders with old *Springfield ale*;
But practitioners there called our story a sham,
And they hustled and crowded; oh dear, what a jamb!

All in trouble, &c.

Then in Boston we joined a gay party at tea,
But the natives gave nothing but *Boston Bohea*;
There were aloes and catnip infused in the cup—
Yet each Man was put down that inclined to get up:

All in trouble, &c.

Next to great Philadelphia City we went,
To puzzle the lawyers now fully intent;
But the lawyers declared that the case was so bad,
Not one decent advocate was to be had:

All in trouble, &c.

Oh dear! if a City of Refuge were nigh,
I think 'twould be best there to lie down and die;
For I very well know that, while life lingers out,
I shall carry a troublesome conscience about:

All in trouble, all in trouble,

All in trouble, oh dear, and dear oh!

The destruction of Masonry is not the real design of the Antimasons—far, very far from it. It is merely made the cloak to hide their designs, while it is at the same time used as the means to warm them into offices of emolument and honor. If Masonry alone was the object of their dislike—if it was the hydra which they wished to kill, then the neutrals and tolerants; or as they choose, by the way of derision, to term a large portion of the people, the Jacks and bats would escape their denunciations; but such is not the case. The Jacks and bats are called worse, far worse than Masons, and comes in for a full share of abuse and persecution. They too, with the Masons, if the Anties succeed, are to be deprived of every privilege of a freeman.

Lancaster Republican.

'The constitution of females must be excellent,' says a celebrated physician. 'Take an honest ox, enclose his sides with *corsets*, and require labor of him—he would labor, indeed, but it would be for breath.'

For the Mirror.

MR. EDITOR:—Believing it to be the duty of every individual, who desires the peace and harmony of society, to put in exercise all the power implanted in his breast by the Author of every good gift, for the suppression of every thing which tends to a contrary effect, I will offer a few (though imperfect) remarks relative to the subject of antismasonry, which has for some time raged in our quiet bodies. I know that the aiders and abettors in this wicked scheme, have brought upon themselves everlasting disgrace. I know too that the object they have in view, is to raise a few men (*themselves*) to power and give them (what they never will obtain where they are known,) an influence, which if they could obtain, would be the complete overthrow of all our civil and religious rights.

From a serious and impartial view of the whole subject, I am convinced that the leaders in this scene, are men of very circumscribed talents, less character; ambitious demagogues. Men who have lost all sense of respect for themselves, friends and society; who have nothing to lose, but all to gain. I find them upon inquiry, and close examination, from the most ignorant, to the most talented, from the non-professor of religion to the Rev. Divine, a set of men whose whole souls are bent upon the destruction of an Institution, which (I am bound to believe, from a knowledge of the characters of those who constitute that fraternity,) is founded upon principles of pure benevolence—an Institution that has consoled, comforted, bound up the broken heart—dried the tears of the widow, and fatherless. And let me ask of every respectable member of society, whose happiness it is to see others happy, whether such men, when their designs are known, are to be countenanced? I for one shall raise my voice and exert what little influence I may have in my humble walk through life, against their unhallowed purposes. It is high time these disturbers of public tranquillity should be marked out.—Every individual who is satisfied, that the motive by which this faction is actuated, is self aggrandizement, to the destruction of social and domestic happiness, has an important duty to perform. He owes it to his God, to society, to himself, to use his influence to suppress every movement which may have a tendency to lessen human happiness. Let every individual seriously reflect on this subject. Let him examine into the objects of the leaders in the late disgraceful scene. Let him become acquainted with the characters of those who were the cause of it, and I am sure he will come to the same conclusion as A. L.

To the Methodists of Portage County.

DEAR BRETHREN:—

I have long had it in contemplation to address you on the subject of Freemasonry—as there is much said, at the present day, on this subject. I will in the first place, give you my experience on the subject. I experienced as I fondly hope, the influence of Religion, and amid strong opposition joined the Methodist Episcopal Church, about twenty four years ago. Previous to this time I had gained a favorable opinion of Freemasonry, and my becoming a member of the church did not lessen that opinion. But I found that Masonry had its enemies, among whom were many professors of Religion, especially my grandfather, who was a Congregational Minister. I heard much said from him, and others on this subject, and the general conclusion was that there was some agency of the evil one in it, or Masons could not designate each other at such a distance, or would not go to the relief of each other in cases of extreme distress, as in the case of the deliverance by a French Officer of General Putnam from the Indians, when tied to the stake, and faggots burning around him. These arguments that were introduced to condemn Masonry, did not appear to be sound. I could not believe that such men as Washington, Warren, Franklin, Green, Putnam, and many that I was personally acquainted with would enter into, and remain active members of an Institution that was radically wrong. Yet I had many reflections, and heavy trials, before I came to a conclusion whether it was my duty to join the Masons, or not, for I did not

wish, neither would I knowingly, do any thing to injure the cause of Religion. But after a number of months of prayerful attention to the subject, I came to the conclusion that the only way I could be satisfied was to join the society, and if I found there was evil in it, I could stop. I was not obligated to advance farther than my conscience dictated was right. I made the application, and was accepted. The trials I had passed through on the subjects the fears I still entertained that there might be evil in the Institution, prepared my mind for the scene. I felt solemn as eternity when I entered the Lodge Room for the first time as a Mason. I had a fixed resolution to examine the subject minutely. My mind was calm and serene, as I put my trust in Him who was able to support me. As I began to advance in Masonry, my former fears fled, as I found the Institution required its members to put their trust in the Great God Eternal. I also found that the Institution required its members to take the Bible for their rule of faith, and practice, not only then but through life. After receiving the first degree I had time to reflect, and now declare that every transaction, and the nature, and design of the Institution was so fully, and justly explained, that I had not then, and have never yet had reason to complain that I was led on without knowing why, or where. I then made up my mind to take the second degree, and was still satisfied with the nature, and design, of the Institution—I progressed until I have taken twelve degrees, and I am still satisfied. It urges like a faithful preacher, the doctrines of the Bible. It teaches us, by sensible signs the adoration due to the Great Creator—that as all mankind are brethren, and of the same blood, that charity to all is the first virtue—that as the rough corners of the stones for the Temple were knocked off to fit them for their use, so must the rough vices, and superfluities of our hearts be removed 'to fit us for that spiritual building, that house not made with hands, eternal in the Heavens.' It teaches us humility, by a striking sign of our poverty—and from thence enforces the necessity of charity to the poor. By an apt symbol it illustrates the necessity of a proper division of our time, devoting a portion to God; a portion to labor, whereby we may procure the necessities of life for our sustenance, and to bestow in charity on the poor; and a portion to refreshment and sleep. We are charged not to wrong any man knowingly, to be quiet, and loyal to our Government, and not to countenance disloyalty in any shape—to regard the rights of our fellow citizens, civil and religious—and, in short to be kind, loyal, benevolent, and virtuous in all the relations of life, and in all circumstances in which we may be placed.

In all the twelve obligations that I have taken, I have never taken one to injure, or help injure, wrong, or help wrong any of my fellow creatures. I never took one to assist a brother Mason in doing wrong—I have assisted in exalting a great many to the Royal Arch and have assisted in conferring the lower degrees—I have been in different Lodges in Canada, Vermont, New-York, Michigan, and Ohio, and in none of them did I ever see such Masonry as is palmed on us by the Antimasons as genuine.

Now brethren, you that are acquainted with me, know that I have been a plain open hearted man. I have endeavored to vindicate the cause of Religion agreeably to our view of the Gospel of Christ. I have also endeavored to give a faithful subject to our happy Country, its Constitution, and Laws—I have also been a zealous Mason.—Whether the true characters of Christian, patriot, and Mason can exist in the same individual I leave you to decide—I am a Mason and a Republican, whether I am a christian or not is a solemn question to be decided by the Tribunal of Heaven.

The time was when the Methodists were all Republicans—were all in favor of toleration, and equal rights—how it is now I will endeavor to show in my next letter.

EPHRAIM WOOD.

Streetsborough, Ohio, September 21, 1830.

The Antimasonic Convention has adjourned. Never before did such clouds bring so little rain. The attempt was a complete abortion. So much was the object despised by

all classes of citizens, that even curiosity faded before contempt, and the empty benches were evidence that in a population like that of Philadelphia, there is no chance for hypocrisy, and no field for deceivers. We visited the Convention every day. At their first sitting in the small District Court room which the Convention half filled, and in a neighborhood where many citizens attending on court business resort, and have some time to waste, the room was pretty well filled. They adjourned to the Musical Hall, where fifteen hundred persons can be accommodated with seats, and at any hour and any day, thirteen hundred places were unoccupied. Every means was resorted to, to produce an excitement. Sketches of proceedings and speeches were published in one daily paper. Invitations were given to the ladies! It was announced that the interesting period had approached. Some members of the Convention endeavored to get puffs inserted in the respectable papers, and offered to pay for them. But all failed. No excitement was produced: only three females who looked like strangers attended! There was no crowd present: It was a beggarly account of empty benches.—The Convention brought with them a straggling mountebank, who lectured on Masonry for 25 cents a head. But even this did not help the cause, nobody would attend.

Of those who visited the Convention, few staid long enough to hear the half of a speech, and every one, whether Mason or not, went away despising the object.

The sitting of the Convention has produced one good result: it has shown that there is too much integrity in the political parties of Philadelphia to make the end justify the means.

The Convention was made up pretty generally of broken down politicians and time-serving trimmers.

Philadelphia Union.

☞ The Philadelphia National Gazette has the following remark on the Convention, recently held in that city:

'Francis Granger, Esq. of New York, the antimasonic candidate for the office of governor of that state, was chosen President of the Convention. He delivered a short address, in which he affirmed that the dearest interests of the American character had been committed to the assembly. It may be observed that there are no delegates from fourteen of the twenty-four states of the Union, nor from the territories except one. The majority of the states and territories—and, judging from the whole number of the delegates, the vast majority of the American people, have been strangely unmindful of the 'dearest interest of the American character.' The constituency—(a new word current in England)—is comparatively small. The Convention seems to be chiefly the affair of New-York, Pennsylvania, and Massachusetts, and represents only a political division in each of them. New-York political antimasonry is unquestionably the source and prime mover of the whole. The main object is generally believed to be the 'Presidential election.'

The antimasonic national convention at Philadelphia have adjourned without 'sitting the river on fire,' at the saying is. It was thought they were to nominate a president and vice-president of the United States but they have not done so; and we do not see what they have done, except to appoint a committee to inquire what effect Masonry has as regards the christian religion! How supremely ridiculous and ineffably contemptible are such pretendedly sanctified proceedings.—*Albany Advertiser.*

The great National Antimasonic Convention adjourned without nominating candidates for the presidency and vice-presidency, but they resolved to meet again for that purpose, in Baltimore, next September! The reason the real reason of this neglect is to be found we presume, in the fact, that the convention could not get any man of a suitable character and talents, to condescend to be their candidate. No man of distinguished talents, of exalted character, and of pure patriotism, would so far disgrace himself.

Officers of King Hiram; R. A. Chapter. Greenwich.
M. E. W. P. Wang; H. P.
E. D. A. Robinson, K.
E. G. Ruggles, Esq. S.

BOSTON MASONIC MIRROR.

From the Livingston Journal.

ANTIMASONIC FALSEHOOD EXPOSED.

The tale is told : let devils weep,
And low in dust and ashes creep,
That fiends on earth should so excel,
In deeds of darkness, fiends of hell.

As was anticipated, 'the good enough Morgan till after election' has been brought forth. A new champion in the cause of Antimasonry has taken the field. The green turf which has concealed the sins of Masonry for twenty years has been upturned by the sagacious resurrectionist De-Forrest; and the peaceful tenant of the grave, who had occupied his abode in silence until his generation had well nigh passed off the stage, is now forced into re-existence, and compelled, however reluctantly, to espouse the cause, and fight the battles of political Antimasonry.

For the exposure of this sin of Masonry, the murder of Loring Simonds in 1809, the world is indebted to Lemuel De Forrest. Such distinguished public services deserve something more, from the faithful journalist, than a mere passing notice.

It shall be our humble task to notice (if not in an ample, at least) in a faithful manner, the story of this murder and its author.

From the facts stated and sworn to, by Mrs. Muier, the widow of Mr. Simonds, and others of his friends and acquaintances in Albany, the story of De Forrest is proven to be a tissue of the vilest falsehood from beginning to end—untrue in every essential particular—so much as to leave it a matter of doubt whether De Forrest ever had any personal knowledge of Simonds, or the circumstances connected with his death; or whether his whole story has not been made up from a vague account of the matter, which he, De Forrest, might have picked up, and now spread before the public, with such embellishments as the managers of Antimasonry might deem best calculated to keep up the excitement and answer the purposes of the next election. But to be more particular—De Forrest has sworn to his history of the matter, and from the affidavits of the late wife of Simonds and Mr. Silliman, the story of the lent money is a *lie*—the story of the time and place of Simonds' death is a *lie*—the story of his funeral expenses being raised by subscription, of which he, De Forrest, paid a part, is a *lie*—and the story of the time and circumstances of his funeral is also a *lie*. This is language that De Forrest and the retailers of his story will not misunderstand, and if they feel aggrieved, they know their remedy; and until that remedy shall absolve De Forrest from the charge resting upon him, we hold him up to the public view as unworthy of belief or credit—as the father of many lies, and the fit servant and associate of the prince of darkness and father of liars.

If time and occasion is afforded hereafter we will give a brief history of Mr. Lemuel De Forrest, and for the information of our readers, we advise them now that there will be but a few shades of difference in his general character from the specimen we have presented above.

To the public, generally, we owe an apology for this article. Its language is coarse and unseemly; but to have sought soft words to expose such baseness would have been like attempting to set an eruption of Mt. Etna to music. When the

public mind has become so poisoned & distempered by the falsehood of Antimasonry as to countenance the circulation of such a tale as that in question, (which was, no doubt, got up by the managers at Albany,) justice to that public demands our best efforts to furnish an effectual remedy.

In addition to the foregoing, we are informed, from a respectable source, that De Forrest was a *Mason* and was *expelled*, not for his good conduct.

If this be true, his story of the murder of Simonds, and the causes that led to it render him still more detestable than we have presented him.

YOUNG MEN'S MEETING.

IN CARROLL.

At a large and respectable meeting of Young Men, friendly to Democratic Principles, pursuant to public notice, held at Sears' Hotel, in Carroll, N. Y. on the 19th inst., Nathan L. Sears was called to the Chair, and John Coover appointed Secretary.

After a brief explanation of the objects of the meeting, the following men were chosen a committee to prepare some resolutions expressive of the sense of this meeting:—Benjamin P. Morgan, Richard R. Binney, Thomas J. Todd, James M'Cullah and Hamilton Davis.

After a short consultation, the committee returned with the following preamble and resolutions, which were read and unanimously adopted:

Whereas, the members of this meeting are of opinion, that that portion of citizens of which they make a part, have hitherto been too indifferent and submissive to the intrigue, false accusations and proscription imposed upon them by a club of office usurpers, together with their credulous dupes and disregards of truth, justice, philanthropy and republican principles,—therefore feel it a duty devolving upon them, to guard with more watchful vigilance every encroachment of power against that noble edifice reared by the heroism of a Washington, a Warren and a Lafayette, and maintained by the sons of liberty—therefore

Resolved, That the liberties of this republican government can never be endangered whilst the true votaries of it exercise the abilities which they possess, to put down those who acquire power by dishonest means—and that the present struggle between the parties, is one which is to decide whether the people of true patriotism will use all necessary exertions to maintain their liberties dearly bought by the blood of their forefathers, or whether they will submit to usurpation.

Resolved, That we place full confidence in the virtue and patriotism of our venerable fore-fathers who framed the constitution guaranteeing to every citizen liberty of conscience.

Resolved, That we view the political antimasonic faction as having a direct tendency to abridge our privileges, and ought to be discarded by every true hearted republican.

Resolved, That antimasonry ought not to be blended with politics, and that political antimasonry is destructive of republican principles.

Resolved, That we believe Masonry to be an institution wholly separate from politics and ought not to be brought in question at the ballot boxes.

Resolved, That we are not in favor of Freemasonry, but that in our opinion it ought to stand or fall by fair investigation and according to its merits.

Resolved, That we are of opinion that a subject ought not to be politically investigated relative to an institution which does not infringe upon the rights of the people.

Resolved, That we consider virtue the foundation, and liberty the top stone of every republican government, and that in order to build on this broad foundation, we give our united support to such men only as can present a character, both private and public, for virtue and patriotism.

The following men were then chosen as delegates to attend the County Convention to be held in Mayville on the 30th inst.:

Richard R. Binney,	Benjamin P. Morgan,
William Potter,	George W. Fenton, jr.
Nathan L. Sears,	Gorden Swift.

Voted, That the proceedings of this meeting be signed by the chairman and secretary and published in the Chautauque Republican, and all other republican papers in the county.

NATHAN L. SEARS, Ch'n.

JOHN COOVER, Sec'y.

From the Lan. Penn. Republican.

A GENUINE ANTIMASON.—A short time ago, a young man was admitted as an attorney at the York bar; about the same time he became a Freemason, and also joined the society of Methodists, in York. He was married to a worthy and respectable woman, and, for a while, so demeaned himself, as to be well respected in society. He did not, however, long conceal his cloven foot. He was expelled from the lodge for bad conduct; he was turned out of the Methodist society, and virtually excluded from all respectable society. Enraged that his hypocrisy had been detected, he commenced ridiculing religion and its institutions, and abusing Masonry. The bible, he declared, was a forgery, got up by priestcraft to impose on the credulity of the weak. To ridicule the religious society of which he had been a member, he collected together a number of his infidel associates on the Sabbath, near the banks of the Codorus, and acting himself as minister, in solemn mockery marched to the stream, and there baptized, by immersion, 'in the name of the Father, and of the Son, and of the Holy Ghost,' a dog, and declared him thus introduced into the visible church of Christ. To be avenged on the Masons for having expelled him, he either did, or pretended to, reveal the secrets of the institution. After a series of conduct, too disgraceful to mention, he abandoned his family, left York, strayed from place to place, for some time, and at length emigrated to St. Domingo. Not being allowed to remain there, he returned to Kentucky, and joined the community of Shakers. He was formally driven from among them, and finally died a vagabond in New Orleans.

MASONIC EXPULSIONS. At a regular meeting of CLINTON LODGE No. 54, held at Bolivar, Tenn. on the evening of the 8th instant: it was ordered that the expulsions of Nathaniel Steele, John H. McKennie and Richard Baxter Phillips from the privileges of MASONRY, for gross unmasonic conduct, be forthwith published.

Formerly it was a maxim that a young woman should not get married until she spun herself a set of body and table linen. From this custom all unmarried women were termed spinsters—an application they still retain in England in all deeds and legal proceedings.

THE BOQUET.

For the Mirror.

STANZAS.

'When true hearts lie withered
And fond ones have flown
Oh who would inhabit
This bleak world alone.'

Oh why do we sigh for the hours which have fled,
When blest innocence smiled grief away ;—
Why weep o'er the mem'ry of friends who are dead
When so many are living to-day :
Will tears bring back those balcyon hours ?
The dead can they recall ?
No ! no ! like noon's neglected flowers
They're useless where they fall !

And hearts warm and buoyant, in youth's sunny day,
Now lie withered and cold in the grave !
Ay ! may a loved one, once nappy and gay,
Are lost in eternity's wave :
They rest, like gems on ocean's sand,
In dark oblivion's night,
Awaiting the Redeemer's hand
To shine in heavenly light.

Thus hopes, budding soonest, the fairest in form,
When the heart never throbb'd to a sigh,
Are soonest to perish when touched by the storm
That has saddened and darkened its sky.

BERNALDO.

ALGIERS—THE CITY, AND THE LADIES.

The following very animated description is extracted from 'Sketches of Naval Life,'—a work that deserves more commendation than our reviewers have yet seen fit to bestow. Mr. Jones excels in bringing before the reader with graphic fidelity the picture he wishes to display—giving the impression, the scene, or circumstance made on his own mind and feelings with a vigor and vivacity which impress his descriptions, in an extraordinary manner, with the air of reality. We rarely ever met with the legend of a traveller, 'by land or by water,' that could be followed throughout with more unwearied interest. One reason of this is the freedom and naturalness of the narrative. There is no attempt at the marvellous or piquant. Every thing seems to occupy its right place, and all is made to yield the tribute of instruction. The moral and religious tone of sentiment pervading the work is excellent, and the lofty expression of confidence in our national resources and character, shows that enthusiasm for freedom and virtue, which we admire to see cherished by Americans. That part of the title we have given does not express the character of the book—it is rather 'notices of men, manners and scenery,' than the journal of sea-adventures. The shores of the Mediterranean, and the interesting scenes in the Morea—Athens—Constantinople—the Greeks and Turks, are all delineated, and finely too. We give the description of Algiers, however, in preference of that of Athens, as being just at this time the scene of more inquiry and public attention. It was in April, 1826, that Mr. Jones went on shore to visit Algiers.

Ladies Magazine.

'The city is, in shape, like the letter A, its base resting on the water ; and fortified below, with double, and often triple rows of cannon, brass pieces of formidable calibre. The walls are white-washed ; the sun was shining bright as we approached ; and each embrasure, with its dark in-

mate, was very distinct. Imagine from this chequered line, a mass of houses, so close, as almost to be solid, ascending the hill ; white-washed, and bright, so as to pain the eye by reflection ; the apex formed by a large palace, with embattled walls, from which come the reports of heavy artillery ; and you may have some idea of Algiers as we approached it. The streets were so narrow, in many places ; that two could not walk abreast ; and often so dark, that we could not see our footing. The bazar came first in our course ; it is the widest street ; but even this is not more than twelve feet across ; it is lined with shops ; and I suppose is a good exhibition of the people's taste. The goods are mostly of the nice and ornamental kind ; morocco and velvet slippers, bedizened with tinsel ; handsomely mounted pistols and swords ; variegated silks ; gilt bottles and cups ; and even bouquets of natural flowers, ornamented with gold or silver leaf. Most of the houses look mean on the outside ; more like barns or prisons than family dwellings ; but the glance we had at the interior sometimes, shewed them done off with great cost and splendor. How the city might appear on close inspection, I am unable to say ; but the first impression, certainly, is of the most unfavorable kind. You see, as you approach it, in the batteries that line its base, and in the numerous strong castles scattered over the country around, evidence of a nation, whose hand is against every man, while every man's hand is against them. In the Casuba, or palace of the Dey above, you see a despotism, fearful, and seeking security only in strong walls, and cannon and guards ; in the city, a population, silent, suspicious and seowling, each making his house a fortress, and not secure there ; with streets narrow, winding and dark ; a strong wall surrounding the city and beyond this, no suburbs, except half ruined tombs. This is Algiers.

'A handsome lady in America must be delicate in form, and corsetts are used to produce what nature may have denied : here, the beauties are all corpulent, and fold on fold of muslin is used to add gracefulness to the form. Suppose I draw the picture of an Algerine beauty ; for their ladies are not confined at home so much as I expected, and we saw a number of them in the streets.

'Over an immense bulk of muslin, rises something like a head and neck ; though what proportions they bear to each other you cannot tell.—Looking to the part where should be the head, you see something roundish, covered all over with muslins ; in front is a small projection, where is, what you conclude to be the nose. Just above this, is a small break in the folds, and in it you see two eyes, pretty enough, apparently ; then above, comes the muslin again ; and above all, rises a machine of silver, or tin, cut in fillagree work, and in shape like the one our housewives use to grate carrots on. It is covered loosely with a piece of thin muslin, or gauze, which hangs down, dangling behind. The dress is all white ; and the ladies appear like ghosts, in the dusky streets—huge, waddling ghosts, however.

'The men generally have a ferocious look, and their appearance corresponds to their fierce, bloody character.'

A Hint for Liston ; A clergyman at a chapel in the suburbs of Glasgow, comforted his congregation with the assurance that 'he saw the devil smiling out of their countenances.'

LULLY.

Lully on performing his grand 'Te Deum' on the recovery of Louis XIV. met an accident that brought him to his grave. In beating time with his foot, he struck his toes so vehemently that a swelling ensued, and his physician advised him to loose his toe, and presently after his leg. His confessor assured him, that if he did not burn the music of his new opera, he could not give him absolution. With reluctance the penitent pointed to a drawer which contained some airs of his Achilles and Polixena. 'There, father,' said he, 'take and burn them.' Lully soon after grew better, and thought himself out of danger. One of the princes of the blood, who was extremely fond of his music, paid him a visit, and reproaching him for burning them, said, 'My dear friend, how could you be such a fool as to believe an old doating priest, and destroy your new opera ?' 'My lord,' said Lully whispering the prince in the ear, 'I knew what I was about ; I have another copy of it.' Unfortunately this pleasantry was followed by a relapse ; and poor Lully died afterwards a great penitent.

SILENCE.

Lycurgus ordered no discourse to be current which did not contain in a few words a great deal of useful and weighty sense ; for in this concise way of speaking is something that flies level to the mark, and does more execution than a whole volley of words shot at random ; for silence and premeditation have such a presence and quickness of mind as to give surprising answers. Lycurgus gave this answer to one, who by all means would have a popular government in Lacedemon : 'begin friend and make a trial in thy own family.'—King Charilaus being asked why his uncle Lycurgus made so few laws, answered, to men of few words few laws are sufficient. One blamed Heraclitus the orator because that being invited to a feast he had not spoke one word all supper time : Archidamus answered in his vindication, 'he who can speak well, knows when to speak too.'

HANDSOME REWARD.

A clergyman in the West, who had unfortunately quarrelled with his parishioners, had the misfortune to have a shirt stolen from the hedge where it hung to dry, and he posted handbills offering a reward for the discovery of the offender. Next morning was written at the foot of the copy posted against the church door :—

Some thief has stolen the parson's shirt,
To skin naught could be nearer ;
The parish will give five hundred pounds
To him that steals the wearer !

We select the following from among the volunteer toasts given at the second Centennial Anniversary of the settlement of Boston, which was celebrated on the 17th of Sept.

By the Rev. Mr. Pierpont :—Our ancestors of 1630—men of tolerable sagacity, but not capable of apprehending *everything*—

They understood an argument, a musket and a pike,
The proper shape of powder-horns, of bullets and the like ;

They understood a church, a school, and sundry other things,

But never could they understand the right divine of Kings.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, OCTOBER 9, 1830.

MR. OTIS' LETTER.

In reply to an illogical, false, and abusive epistle from J. D. Williams, and his 'colleagues,' the Mayor has written a long letter. Mr. Otis estimates these men *differently* from what his fellow citizens generally do. Had he said nothing; had he treated the insulting resolutions of the 'one hundred apparently respectable' petitioners with silent contempt, he would have acted as most men, similarly circumstanced, would act. We find no fault with his letter. If it were necessary for him to say anything, perhaps he could not with propriety have said more nor less. He gives no opinion touching the character of the excitement, but says, 'if, in the principles of the Fraternity, there be anything radically vicious, he is sure that he has neither time, nor faculty to reform it, nor inclination to interfere with the measures, or arraign the motives of those who have both!' He leaves the interference to John D. Williams and his 'colleagues,' who it is presumed, have 'time' if not 'faculties' equal to the immense 'reform!' The Mayor thinks that he was a little out of order in declaring in the manner he did, that he would not again consent that Faneuil Hall should be granted to the 'one hundred apparently' respectables for a similar purpose. He had 'nothing in view beyond the precise application on which the Hall had been granted, and the question which was then under consideration.' He says that his decision was one 'which as a member of a deliberative body, it was irregular to avow in any manner, before any other assembly.' It does not appear that the Mayor regrets the declaration, so much as the time and place in which it was made. He ought 'in the first instance' to have made his 'decision' known to the board of aldermen. But his fellow-citizens will excuse this little informality, if he will take care that Faneuil Hall be not again disgraced, and our citizens be not again insulted by the vile propositions of another 'hundred apparently' respectables.

It has been said that the Masons made all the disturbance, and the petitioners boast of their forbearance in the following language: 'Although our numbers were greatly superior to the Masonic mob, we chose rather than engage in a personal struggle, to withdraw from our ancient Cradle of Liberty and Independence, without taking the question!!! Hear what the Mayor says: 'The gentleman who was speaking when I entered the Hall, was soon interrupted by clamorous calls for the question, and by a tumultuary movement among the people on the principal floor. I endeavored for some minutes to decry the prominent agitators. But the attempt was in vain. The pushing and bawling among the entire mass, were so general as to make it quite impossible to fix upon individuals.' Now, if the antimasons were 'greatly superior to the Masonic mob,' they must have constituted the 'entire mass' of rioters; for those who made the disturbance were, according to the Mayor's statement, most numerous! Acknowledge, gentlemen, that you made the disturbance for the purpose of bringing contumely and disgrace on the Masons, or acknowledge what we all know to be true, that, (speaking after the manner of men,) you are strangely given to lying. If you were not the rioters, you say that which is not true when you declare that your numbers were 'greatly superior.' Permit us to tell you that you are mistaken, if you suppose that there was an individual present in Faneuil Hall, who would dirty his hands by engaging with you in a 'personal struggle.' No, gentlemen, you are not of so much consequence.

'Oh take me up "between two chips,"

The anti loudly cried,

And place me in your "sitting room,"

My deary by my side.'

The following remarks are to the point; and from them the reader may guess Mr. Otis' opinion of the course pursued by the meeting:—'The question proposed by you at the late meeting, is in substance, whether it is expedient

for the people in their primary assemblies to enact other disqualifications for holding public office, than those which the constitution has prescribed. This you have an undoubted right to propose for public debate. But if those who are to be affected by such disqualifications are bidden or empowered to meet on the same arena, it is natural that they should resist with animation what they might regard as an attempt to exclude them from the pale of the constitution. In like manner, should the members of the association for the suppression of intemperance, with the most praiseworthy motives, call a meeting, to agitate the question, whether the importers or vendors of spirituous liquors could discharge with fidelity public trusts. Or if on request of one hundred respectable citizens, a debate should be solicited on the question of the expediency of nullifying the laws of the union, and thereupon a public feeling should be roused, that would prompt great numbers, whether a majority or not, to oppose the consideration of these topics in a mode that would endanger the peace of the city, it would I think hardly be insisted, that the Mayor and Aldermen were in duty bound, (merely because all men have a right peaceably to assemble, and because Faneuil Hall is the 'Cradle of Liberty,') to facilitate a measure, which might probably require an array of the whole power of the police to preserve peace, and which, with their utmost efforts, might be ineffectual.'

DAVID BROWNE, Esq.—We have seen in the eleventh number of the Euterpeid, a communication calling upon Mr. Browne for information respecting the termination of a suit instituted against him by a Miss Anna Cowan, a teacher of music, for slander. It appears from the records of the Superior Court of New-York, that the plaintiff made oath on the 13th of April last, that Mr. Browne, formerly teacher of music on the Logierian system in this city, had spoken falsely and much to her detriment, in saying that she was an impostor, and that she never learned the system of Mr. Logier. On this oath Mr. Browne was held to bail. The declaration sets forth that 'she, the said plaintiff, had studied and been taught and instructed by one Logier, in the science and composition of music and to play upon the piano-forte upon his system; that she was 'an instructor to others,' and was 'daily and honestly making and acquiring great gains therein; that the defendant aforesaid, well knowing the premises and envying the happy state and condition of the said plaintiff, did falsely and maliciously, speak and publish words, to wit—she is an impostor and never learned of Logier.' The indictment further sets forth, that 'divers good and worthy citizens of this state, (New-York,) have an occasion to suspect and believe the said plaintiff to be an impostor, and have on that account ceased and declined to employ, and still do refuse to employ the said plaintiff.' How far this suspicion or belief is well founded, will appear from the following deposition; as will also the truth or falsity of the declaration for which Mr. B. has been indicted.

'POLICE DISTRICT, } 'John Bernard Logier, of
Dublin Metropolis, } No. 46, Sackville-street, Dub-
to wit: } lin, Professor of Music, and Mu-
sic Seller, came before me and maketh oath, and saith,

that he, the said John Bernard Logier, is sole inventor and founder of the new musical system called the Logierian System of Musical Education. Deponent further saith, that his system, both in the theory and practice of composition, as well as in the practice of playing the Piano-forte, contains peculiarities which no other system of musical education possesses. Deponent further saith that in consequence of those peculiarities deponent was invited by Baron Altenstein, Minister of Public Education at Berlin, to reside some time in the Prussian States, that his system of musical education might be established there, under his immediate superintendence; that deponent did reside there for that purpose, for upwards of four years; that deponent received from said government, for each individual whom he instructed in his system, one hundred and fifty dollars; and that his system is now generally adopted in the Prus-

sian States and other parts of Germany. Deponent further saith, that he has received from each Professor who has from time to time, adopted his system in Great Britain, one hundred guineas; that each Professor has on these occasions been obliged to enter into a regular agreement, binding himself under a heavy penalty to teach deponent's system, pure and unmixed with any other; and that none other are acknowledged by deponent as legitimate Professors, of his system, but such as have regularly studied under himself, and signed the proper agreement. Deponent further saith that David Browne, now residing at New York, is a legitimate Professor of his system of musical education; that he has regularly attended his lectures, paid the hundred guineas aforesaid, and signed the agreement above named, and that he verily believes that the said David Browne has faithfully fulfilled all the stipulations contained in that agreement. Deponent further saith, that he has not the least knowledge of ANNA COWAN or her sister; that she or they were never either private or professional pupils of deponent's, nor that she or they are directly or indirectly authorised by deponent to teach his system of musical education, either in part or in whole.

'Deponent further saith, that the above depositions are made at the particular request of David Browne, of New-York, of North America.

'Sworn before me, at the Head Office of Police. Dublin, 24th May, 1830.

[Signed] JOHN TUCKER,
Mag. Head Office, Dublin.'

'J. B. LOGIER:
To David Browne, Esq. Professor of Music on the Logierian System of M. E., New-York, America.'

ANTIMASONIC ADMISSIONS.—'The great mass of the community (say the anties) who have never examined the subject are disposed to array themselves against the opponents of Masonry, because they erroneously consider them to be the assailants, by whose efforts the peace of society is to be disturbed.' Then these men have just ascertained that the people are disposed to array themselves against antimasonic proscription! Wonderful discovery!!! Their late reverses have nearly brought them to their senses! Another Faneuil Hall meeting might fully satisfy them that the people are not disposed to persecute and proscribe any class of community for 'opinion's sake' alone. But the 'great mass of community' erroneously consider antimasons the assailants! Who are the assailants? Who commenced the infamous work of defamation and proscription? Who has disturbed the 'peace of society?' Who but antimasonic political miscreants, have done this? And yet the people 'erroneously consider' antimasons as the assailants! The people have 'never been told of the atrocious proceedings attending the Morgan outrages'!! and are therefore disinclined 'to foster useless controversy and excitement'!!! If the people are yet to be told of these atrocious proceedings, from the bottom of our heart we pity them. The antimasonic presses have, for four years past, teemed with the terrible tale of Morgan's death, and the people have not yet heard their groanings! Poor fellows! they had better give up the attempt—the people are very stupid and will not listen to them! And then the 'controversy and excitement' are admitted to be 'useless'! Truly the existence of such 'erroneous views,' is lamentable! but there is no accounting for the erroneousness of public opinion! And then the 'public prepossession is in favor of Masonry!' What is to be done with such odds against us! It is true our fathers have often described Masonry 'as the benignant mother of science, morality, charity, and religion.' We have been told of the honored and exalted men whose names are enrolled as its patrons. But our fathers were old dotards! we are wise men! and know that it is a wicked, murderous concern! that we do, and we will put it down! The people! they are deceived—they don't know anything about the matter, and we will teach them, and they shall do as we say—let them think as they may! Thank ye, gentlemen; abuse the people; denounce the press; shackle both, and you will do well enough!

A SECEDER.—A political juggler by the name of Geo. Moore, of Erie county, Penn., has recently renounced Masonry, and claims to be *immediately rewarded* for the deed, by an election to the legislature. The Observer furnishes the following extracts from a speech delivered by Mr. Moore, in the Assembly of Pennsylvania, February 6, 1830.

'I know of no principle in Freemasonry inconsistent with, or repugnant to, the laws of our country, or of Divine precept. If there is any principle in Freemasonry which requires of any one, upon any occasion, any violation of our laws or our religion, I have yet to learn it. I know it is not so. On the contrary, they enjoin a strict observance of the laws and every principle inculcated in the Holy Scriptures and none other.' * * * 'I again add, that if there is any obligation in Freemasonry, which requires any infringement of our laws, or the rights of our fellow-citizens, or the denial or restraint of equal justice, or anything like adhesion to each other in politics, or any other matter to the injury of others, I never knew it; but I do know there is no such obligation or consideration. It would appear to me, sir, that every one who would but for a moment divest himself of blind prejudices, would at once see the absurdity of any other view of the subject.' * * * * 'I will here observe, sir, that the principles of Masonry are such as I have been taught to believe necessary for my SALVATION in the existence beyond this life, and such as I hope I shall fearlessly RELY upon and answer for to my God, upon the great day of retribution; And that I know that all SECEDING MASONS, [Mr. Moore is now one] who have made statements tending to show that the institution of Freemasonry (so far as I have any knowledge of it, and I have no doubt but that they are consistent throughout) inculcates or contains in it any principle inconsistent with Holy Writ, the rights of others, or the laws of our country, know themselves to be morally perjured, vile sycophants, base, calumniators, and "wanton violators of the ninth commandment, or have returned to the state of Adam's ignorance, not knowing how to distinguish between good and evil."

'What a strong vindication of Freemasonry have we here, and what a picture of the depravity of a renouncing Mason! Was Mr. Moore a hypocrite then, or is he delirious now? Does any man believe he would renounce now, did he not consider his political prospects desperate? It is not one month since we heard him declare that his opinion of Masonry had undergone no change since he made his famous speech in the Assembly, from which we have taken the above specimens! Is Mr. Moore, then, now insane, or is he playing a desperate game with the credulity of mankind? Will he succeed? Shall base apostacy for the hope of gain, receive the reward due to VIRTUE?'

GRAND MASONIC MARCH.—Mr. Zeuner, whose new Centennial March has received general commendation for its elaborate composition, and its rich and powerful harmony, has composed a new march for the approaching ceremonies of laying the Corner Stone of the Masonic Temple in Tremont-street. It is entitled the Grand Masonic March, and is said to be a production abounding with brilliant and effective passages, and not less worthy of popular favor than its predecessor. Mr. Zeuner is liberal in his exertions to enhance the interest of passing festivities, and we trust they will not go unrewarded. The march is in the hands of the Brigade Band, who will perform it on the above occasion, we have no doubt, with credit to themselves and its accomplished author.—*Trav.*

TICKETS FOR THE DINNER

At Concert Hall, on the 14th inst. may be had at R. P. & C. Williams' book-store Cornhill, (late Market-Street,) at the Bar of Concert Hall, and at this office. Brethren in the city who intend dining are requested to procure their tickets *this day*, that the committee of arrangements may know how to proceed.

GRAND LODGE OF MASSACHUSETTS.

BOSTON, OCTOBER, 8, 1830

The Corner Stone of the Masonic Temple will be laid, in ample form, on the 14th instant. The Officers and Members of the Grand Lodge, together with the several Masonic Institutions in this Commonwealth, and invited guests, will assemble at Faneuil Hall, at 10 o'clock, precisely, on the morning of said day. A procession will there be formed, which will move to the site of the contemplated edifice, in the following

ORDER.

TWO GRAND PURSUIVANTS.

ENTERED APPRENTICES.

FELLOW CRAFTS.

MASTER MASONS.

TYLERS OF LODGES.

STEWARDS.

JUNIOR DEACONS.

SENIOR DEACONS.

MARSHALS OF LODGES.

SECRETARIES.

TREASURERS.

SENIOR AND JUNIOR WARDENS.

WARDENS BANNER.

PAST MASTERS.

PAST MASTERS' BANNER.

GRAND ROYAL ARCH CHAPTER OF MASSACHUSETTS,

AND ITS SUBORDINATE CHAPTERS.

GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND,

AND ITS SUBORDINATE ENCAMPMENTS.

PRESIDING MASTERS OF LODGES.

PRESIDING MASTERS' BANNER.

REVEREND CLERGY OF THE FRATERNITY.

MUSIC.

GRAND TYLER.

TWO GRAND STEWARDS.

GUESTS INVITED BY THE GRAND LODGE.

Banner with orders of
Architecture.

Silver Vessel,
with wine.

Globe.

Grand Rec. Sec'y.

Grand Chaplain.

Sen. Gr. Warden.

Sen. Grand Deacon.

Grand Marshal.

BANNER OF THE GRAND LODGE

GOLD VESSEL.
With Corn.

PRINCIPAL ARCHITECT,
With Square, Level and Plumb.

DISTRICT DEPUTY GRAND MASTERS

GRAND TREASURER.

BIBLE, SQUARE AND COMPASSES.

PAST GRAND WARDENS.

PAST GRAND MASTERS.

DEPUTY GRAND MASTER.

BOOK OF CONSTITUTIONS.

GRAND MASTER.

GRAND SWORD BEARER.

TWO GRAND STEWARDS.

Banner with Imple-
ments of the Craft.

Silver Vessel,
with oil.

Globe.

Grand Cor. Sec'y.

Grand Chaplain.

Jun. Gr. Warden.

Jun. Grand Deacon.

The Banners of the different Lodges will be borne by Delegates from their respective Institutions.

By order of the Grand Master.

JOHN P. BIGELOW,

MARSHAL OF THE GRAND LODGE.

OBITUARY.

In Milton, on Saturday last, Mr. JOSIAH SPURR, editor of the American Commentator, aged 85 years. In the decease of Mr. Spurr, the editorial corps of this city, have lost a generous, talented and fearless contemporary. In the world of periodical literature, he was a star of no inferior magnitude. We well recollect the time when the productions of his pen were sought after; when his talents were properly appreciated; when his favors were courted by some of the very journals that now refuse a passing tribute to his memory! We are sorry to say this; but the fact cannot be controverted. Let the files of the principal papers in the city be examined: point out the leading literary articles; reviews and criticisms; and ask to whom they belong? And the name of SPURR shall stand foremost on the list. We would not be considered as cen-

suring our editorial brethren; but knowing that the talents and acquirements of the deceased, when living, commanded their respect, we cannot but regret that they should have lost their influence, ere the soul had gone to Him who gave it. SPURR would not have permitted a temporary to pass off the stage in silent neglect. But he has gone to that 'undiscovered country from whose bourne no traveller returns.' We would plant the mournful eypress by his tomb and nourish it with the tear of friendship. He was

'One who in life, where'er he moved,
Drew after him the hearts of many.'

The procession on the 14th, will move from Faneuil Hall, thro' Merchant's Row, up State-street, thro' Court and Tremont-streets, to the site selected for the Temple. Returning will pass thro' Tremont-street, down Cornhill, and through Dock-square to the Hall.

THE WREATH.

THE 'WANDERER'S' FAREWELL.

Farewell to my country! in sorrow I leave thee!
 The scenes of my childhood I'll ne'er see again:
 Farewell to my country—oh sore it doth grieve me
 To leave thy bright vallies to cross the dark main.
 The flag of blest freedom, unfurled o'er the ocean,
 Seems drooping for those who forever must roam:
 What is it that causes this sadden'd emotion
 To rise in my bosom when leaving my home.

Nay! I have no mother to linger in sorrow
 O'er the faults of her child, or to share in his grief;
 Nor have I a brother—nor sister to follow
 To bless with affection or to give me relief:—
 No, no!—the cold grave is the home of my mother!
 My father, too, sleeps in the dark, chilly earth!
 My sisters—my parents—my fond little brother,
 Rest deep in the soil of the 'Wanderer's' birth;

Then what can it be my fond heart is thus breaking!
 Oh, surely, 'twere shame to weep *now* for the dead—
 What is it so pains me when from my dreams waking,
 That grieves me when e'er I recline on my bed!
 It is not for *Mary*! oh no! the green willow
 Droops over the tomb of the fairest and best!
 Ay, deep in the damp earth, upon its cold pillow,
 The cheek of my *Mary* is taking its rest!

It is for my *country*! when last on thy mountains
 One moment I linger'd to gaze on the dell,
 A voice, as of sorrow, from out thy pure fountains,
 Seem'd to say, 'Wand'rer' we bid the farewell!
 It is for those green mounds, where all are now dwelling
 Who loved me, who cheer'd me in childhood's young
 day;—

It is for those dear spots I feel my heart swelling
 From which my lone footsteps forever must stray!

Then farewell Columbia! I leave thee forever!
 My friends, my companions forever farewell!
 An outcast I leave thee!—*forget* the I'll never—
 With thee my loved country my spirit will dwell!
 Oh, there is a feeling my soul is oppressing;
 The thoughts that afflict me words never can tell—
 Dear land of my parents receive my last blessing—
 Oh! land of my childhood! forever farewell!

W. H. C.

SORROW.

On the sands of life
 Sorrow treads heavily, and leaves a print
 Time cannot wash away; while Joy trips by
 With step so light and soft, that the next wave
 Wears his faint foot-falls out.

HENRY NEELE.

MASONIC REGISTER.

Full Moon, this Month, Friday the 2d.

§3 The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceeding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning. Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter.—

Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton St. Paul's. Newburyport St. Peters. Southwick Friendly Society. Nantucket Union.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnatus. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Needham Meridian. South Reading Mount Moriah. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom.

Friday.—Hingham Old Colony. Chelmsford Pentucket. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month Charlestown King Solomon 2d Tues. Cambridge Amicable 3d Mon. Brighton Bethesda 2d Tues.—Medway Montgomery 2d Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. Johns Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, *Bibles* and *Prayer Books*, of various sizes, bindings, and prices. *MASONIC CONSTITUTIONS*. Watts, Methodist, and other *Psalm and Hymn Books* in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

Their present stock consists of many thousand volumes of Books, also, Maps, Prints, and a general assortment of Stationary articles, which they are constantly replenishing by publishing, purchasing, and importing. Orders supplied wholesale and retail, on the best terms.

LYNN MINERAL SPRING HOTEL.

THE Subscriber respectfully acquaints the public, that the Establishment at LYNN MINERAL SPRING, that delightful summer retreat, has been recently repaired and improved, and is in the best order for the reception of Boarders, Parties of Pleasure, transient visitors, &c.

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JABEZ W. BARTON.

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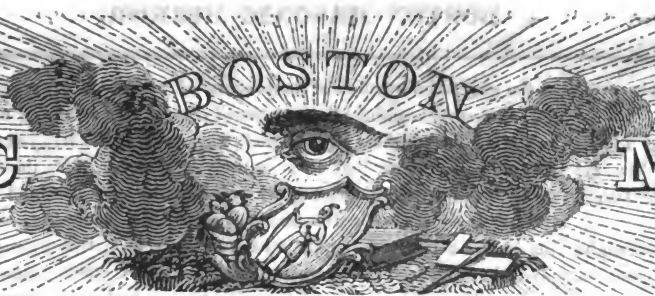
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BOSTON MASONIC MIRROR.

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GRAND LODGE OF NEW-YORK.

The following is the address of the M. W. Past Grand Master, E. W. KING, at the installation of Morgan Lewis, Esq. as Grand Master of the Grand Lodge of New-York, on the 24th of June last, with the reply of the latter, which we recommend to our readers for its chasteness of style, and its able defence of the ancient institution, over which the author has been called to preside. When such a man as Morgan Lewis will boldly confront the dark spirit of antimasonry as he did the foes of his country in the trying period of the revolution, they have nothing to fear from the hideous howlings of Gideon Granger's wolves, if they do wear the fleece of the innocent lamb. Their horrid incantations may raise the ghost of Morgan to their jaundiced eyes, but it will never affright upright Masons from their duty—their wickers are unwrung.

Most Worshipful Brother,

I congratulate you on your elevation to the highest honor which Masonry can bestow. In this exalted station it will be in your power not only to guard this most ancient and honorable society from innovation, but also to extend the blessings of its influence.

That such will be the result of your administration, I confidently predict, as well from personal knowledge of your private character, as from the distinguished manner in which you have discharged the arduous duties of some of the highest offices in the gift of your country.

Freemasonry can now enroll on her list of patrons, another soldier of the revolution, and while the most important offices in this institution shall thus continue to be filled by men enjoying the affections and confidence of an intelligent community, we may reasonably hope that the apprehensions and prejudices which have been recently excited by the misguided conduct of a few obscure and wicked individuals belonging to the order, will, ere long, be dissipated, and the benign influence of Freemasonry again be exercised without interruption.

In the discharge of your important duties, I can say from experience, you may safely calculate on the co-operation of every member of this body, and hence, your station will be rendered no less pleasing than it is honorable.

It is with peculiar pleasure I now perform the remaining duty incumbent on me. Permit me to invest you with the insignia of your office, and I most humbly invoke the Supreme Architect of the Universe to render the proceedings of this day subservient to the good of Masonry, and to the best interest of mankind.

To which the M. W. Grand Master replied:

Most Worshipful Past Grand Master, and Brethren of this Grand Lodge,

The confidence with which you have honored me, manifested by placing me in this chair, inspires sentiments more easily conceived than expressed—which, while they excite the most grateful feelings, impose as a duty, to which I trust nature will ever respond, such a discharge of the trust reposed in me, as shall not disappoint your most flattering expectations.

Circumstances beyond control, having for many years

obstructed a regular association with the lodge of which I was last a member, it will not surprise, should the ceremonies of the order have escaped my memory. This cannot however be the case with the principles and obligations, which are too deeply impressed on my mind ever to be removed.

The circumstances alluded to by the very respectable Brother, who has kindly officiated at this inauguration, is to be contemplated more in pity than in anger, except, perhaps as it regards those, who certainly had the power, and whose duty it was, rather to stifle than to fan the embers of discord, until they had blown them into a flame of persecution, better adapted to the darker ages, than the enlightened period of the present day. When we behold these men connecting the excitement, which, if they did not create, they have certainly cherished and increased, with political party views, the conclusion is irresistible, that they have been actuated by sinister and selfish, not by virtuous and laudable motives.

The circumstances to which this excitement, in its origin, is referable, must in candor be allowed to have been of an aggravated nature; and as far as the immediate perpetrators of the offence are concerned, merits the most exemplary punishment. But to visit the sins of a few wretched individuals on the whole body of an institution founded in benevolence, charity, and the purest philanthropy, which has subsisted for ages with unblemished reputation, enrolling within its pale, countless numbers of the best of patriots, statesmen, sages, and divines, must meet the reprobation of the virtuous and disinterested. If Masonry, a human institution, is to be anathematized for having furnished a few, a very few enthusiasts and fanatics, what shall we say of those deemed of divine origin? Has not every religion which history records, been obnoxious to similar objections? and among them none perhaps has shed more blood than that which we profess. Shall we therefore discard it? Shall we deprive suffering humanity of its best, its surest consolation, under the chastening afflictions of divine dispensation? I say, God forbid.

But we have been told (as falsely as assiduously,) that Masonry has a certain aptitude of demoralization. Might not the same be said with equal justice of the sacred writings? Has not the religious fanatic, as well under the Jewish as Christian dispensations, invariably justified his lawless shedding of blood, on those revealed, but misconceived truths, we hold divine.

But we have our mysteries: so has our holy religion. The writings of our patron saint, are full of them: we shall not therefore, I trust, discard the one or the other.

Our forms have also been made the subject of ridicule. A sufficient answer to this is, that forms are essential to the existence of all societies: as they are arbitrary, they will sometimes give scope to the carplings of the too fastidious: but they never can with justice be held to derogate from the fundamental principles of any institution. *I have been a member of this useful and honorable fraternity for more than half a century, and have never till now heard the calumny uttered, that its obligations, under any circumstances, impugned the ordinances of civil and religious society. On the contrary, we hold ourselves bound to render unto Caesar the things which are Caesar's, and unto God the things which are God's; and I can with truth affirm, that I never knew a man who became a Mason, and whose practice conformed to the precepts it inculcates, who did not become a BETTER MAN than he had been theretofore.*

On the whole, believing as I do, that no favorable result can be expected from reasoning with men during the paroxysms of a feverish imagination, stimulated in many instances, by the hope of personal advantage, I exhort the Brethren to follow the example of their fathers: like them regardless of the slanders and revilings of their enemies, to pursue the steady tenor of their way; deviating neither to the right hand nor to the left, but like Sterne's monk, looking straight forward, to something beyond the world.

RENUNCIATION OF ANTIMASONRY.

The 'Vermont Statesman,' published at Castleton, Vt. on the 1st instant, contains an address of the Editor, H. H. HOUGHTON, Esq. to the people of that State, from which we copy the extracts below. Mr. Houghton was one of the first who hoisted the Antimasonic Flag among the Green Mountains, and so long as a remnant of candor or honesty was found to exist among the proceedings of the party, continued to be one of its most efficient supporters.

'We will now suppose that antimasonry has triumphed—we mean the 'high pressure' antimasonry which makes it a principle, that no man shall be eligible to office who does not choose to be known as a violent, full-blooded antimason, one of the finest wool, a real 'Saxon.' We will suppose this party has prevailed, and Messrs. Crafts, Olin, Prentiss, Hutchinson, Williams, Turner, Mallory, Hunt, Everett and Swift, Swan, &c. have been ejected from office, declared ineligible; and further, suppose a 'pure' antimasonic legislature has been chosen, who meet next October, and proceed to business. In a few days a bill is introduced to alter and amend the State Constitution, declaring that all men who are not decided antimasons, shall be considered as aliens, who have sworn allegiance to another [the Masonic] government, and, therefore, cannot safely be entrusted with the management of this; they are, therefore, denied the dearest right of a freeman, the right to hold office, if elected. According to the principles of the party this in justice and equity, may be done. If the objection is a valid one at the ballot-box, if Masons should be scourged at the polls as political heretics, why not settle the matter at once, proscribe them and their personal friends indiscriminately by the Constitution. Make short work of it. This would do the business thoroughly. But—remember, it would be a direct invasion upon the rights of a large class of our citizens; and, as sure as the sun shineth, the antimasonic party would be overthrown even though it were done at the expense of a civil war.—Our legislature would degrade itself to a level with that Parliament which acknowledges the principle, that a man may be burnt to the stake for his religious opinions; for the same spirit which debars the Catholic in Great Britain now from enjoying the privileges of the Protestant, in the days of Queen Mary, burnt Cranmer at the stake. To be sure, it has been softened down—the Fury has been robbed of most of her snakes, so that she is comparatively, harmless; but she is the same hag still.

But why were the abovenamed gentlemen rejected? What charge has been preferred against them? Of what crime have they been found guilty? They evidently possess high talents—all of them, some of them very high.—They are all men of candor, truth and honesty; their views coincide precisely on every question of National State policy with the great majority of the freemen of Vermont; they were, we will suppose, all nursed among our own hills, they are neither aliens, nor miners, nor jacobins.

politicians, nor fools. No—they are 'all honorable men.' But, *are they masons?*

'And what caps the climax is, all their political friends are doomed to the same indignity. This sounds like the Indian law, that, for the crime of murder by the father, inflicts death on himself and all his children.

I beg antimasons who favor the high handed principles entertained by some, to examine, and they will perceive, that the reasons that are urged in favor of disfranchising Masons are the same, the very same in character, with those which induced the British Government to oppress the Catholics. They, indeed, (thanks to humanity!) are beginning to grow ashamed of it; and, so will this party among us, three years hence, or the 'stars tell not tales of truth.' The British churchman says, 'the Catholic owns allegiance to the Pope,' and 'one servant cannot serve two masters;' (the 'devil can quote scripture' to obtain his ends—so says the parson,) and the party say, he 'owns allegiance to Masonry,' and we cannot place confidence in him. On the force of this argument and a few more similar they ground their objections. Whoever favors one, we can see no reason why he cannot, in consistency, acknowledge the justice of the other. They are both unjust; and we challenge the wisest of their advocates to produce a particle of proof, a single argument, founded on the principles of equality, of justice, or the rights of man, that will go to contradict the assertion. The man who will declare that these oaths bind him to do an evil act, *should* be rejected for office; he is either a very bigoted man, or a *non compos mentis*. Such men can with much more grace apply to the court for a guardian, than to the people for an office.

What is the nature of the allegiance of the catholic to the pope; and what that of the Mason to Masonry? It is an allegiance, which is usually strong, in exact proportion as the catholic and Freemason are ignorant and weak.

By no reasonable construction of the Royal Arch oath—and Masons of that degree are said to have been the principal and most active conspirators,—is the member bound to take life. The most, and all that can be said of them is, the member is supposed to give away his life or rather imprecates a curse upon his own head, which, if inflicted, would destroy life. This, according to the letter of the oath, is all that can be proved.

Some have charged us with inconsistency in venturing to find fault with the proceedings of those whom we have hitherto upheld. Nothing can be more ungenerous—About one year and a half ago, by the earnest request of many friends, as well as from personal inclination, the editor of this paper declared his intention of opening its columns to the investigation of Freemasonry. At that time much excitement existed in this county against masonry, but more against the press, which was accused of being held in subserviency by the fear of Masonic persecution. This assertion as applied to himself, the editor knew to be a false one. A fear from that source was never entertained. He was aware of the perfect right of every citizen to investigate the subject, and did not feel a disposition to be frightened from his just rights by any society, however strong. But there were other considerations which did make him dread this step. He knew the extreme, and extremely silly delicacy which Masons universally manifested whenever the infallibility of their institution was questioned; and he as well knew that the step which he proposed to take would have the immediate effect of not only producing a violent antipathy towards himself by Masons, but also, much needless intemperate strife among his readers would be the consequence; and in all this he has not been disappointed. He, in the outset, declared his determination not to meddle with *political antimasonry*. He believed the ballot box was not the proper weapon to wield against the institution. Politics should have as little to do with the subject as hoing cabbages. He had objections, even to forming a ticket on the mild plan of the Convention of the last year, which he had a right to keep to himself if he thought proper. Whatever he thought would be interesting and serve to develop the principles of the institution, he has published, as well

as the general information of the progress of antimasonry. He has done this without the intention of injuring any man; and if any man harbors aught of malice against him for it; that man may know that it is entirely gratuitous. He owes them for it nothing but good will—and a precious little of that. He wishes no living creature his enemy; but he will endeavor to maintain his own rights as a free-man, though all the world are his foes. He never suffered the subject to intrude upon his social feelings and relations, and pities those who have.

ANTIMASONIC SYMPHONIES.

NO V.

A SOLILOQUY.

[Spoken in Character.]

'To be, or not to be!' How do my thoughts
Oft travel backward from the distant York
To Boston city! With bright hopes elate
To be a great man in famed Fanueil Hall;
And not indulged to make my word's speech!
To be the football of base ridicule;
And not outride that rude and angry storm!
To be a very ass—to hide my ears;
And not to make them tremble at my voice!
To be put down by a vile, boisterous mob;
And not preserve my usual impudence!
To be a laughing-stock to brats of boys;
And not to frown them into decency!
To be compelled to skulk away with shame;
And not maintain my ample dignity!
To be hissed, pointed, hooted at, in streets;
And not be pitied by the gazing crowd!
To be or not to be! 'Tis not to be.
'And now that I am safely in New-York,
'I'll growl at others from my midnight den,
And boast myself a martyr to our cause.
Nor Thacher, Merrick, Anderton nor Green,
E'er felt such deep humility as mine!
To be!—Ay, to be scorned and pointed at.
To be a very coward. Like a cur
Be whipped back to my kennel, there to howl,
And linger out my solitary hours
In bitter agony of conscience. Here,
E'en misery's self might shudder to behold
A wretch to be abandoned by the vile,
And not to be e'en pitied by the good.
'Tis not to be, that I a great man be;
The fates—and Boston Boys—have conquered me.

TO THE METHODISTS OF PORTAGE COUNTY. DEAR BRETHREN:—

The time has been when we, as a church, and a people were persecuted, and all manner of evil spoken against us. The Badge of a Methodist, was then, as much as that of a Mason is now, sufficient to attract the finger of scorn, and our names like theirs, were cast out as evil. We suffered as became the followers of Christ, and returned good for evil. Persecution served but to unite us, and, as a body we were found contending for Republican principles—toleration, and equal rights. Every effort was then made to impede the cause of our free principles, which opposition could suggest—and a powerful effort was made to rivet the fetters of intolerance, and proscription.—But like all endeavors to bind the human mind, these fetters of intolerance were burst, and we have become powerful and respected.

But a new enemy is introduced into the Methodists ranks, and under the name of Antimasonry, intolerance, proscription, party spirit, and division are introduced among us; and pretended friends are thus effecting what our open enemies long desired, but could never accomplish. They are endeavoring to win over the Methodists to that same spirit of persecution, which they so long exercised against the Methodists.

Brethren: you that are swallowed up in this kind of fiery zeal, had you not better stop, before you further go, and

seriously, and candidly consider, whether you are doing by us, as you would wish others to do by you. Would you be willing that all who are opposed, in sentiment, to the Methodists, should persecute them, proscribe them, and pursue the same course toward them that you are now pursuing toward the Masons? Are Methodists about to renounce their former principles as Republicans, and become Aristocrats? Is intolerance, and Methodism to become synonymous.

Dear Brethren, I will refer you to a publication in the Ohio Star of Feb. 17, 1830, signed 'Evangelos,' which is said to be the production of a Methodist Minister. After beginning in a very polite manner to address professors of Religion, and endeavoring to excite a sympathetic feeling, thereby endeavoring to prepare their minds to receive any thing as correct, from a Minister, he goes on to abuse all those Ministers, who will not sway their principles to the policy of the times, and renounce what is in their opinion right either to please men or devils—and endeavors to make his Christian friends believe that Masonry is an impostor, that has haltered, and hoodwinked, its captive thousands. After exciting all the prejudice, and animosity against Masonry and Masons, that a perverted imagination could suggest, he advances the question whether it would not be best to rid the Church, and especially the Ministry of Masons! Yes, he suggests that the Church should be purified of all who will not renounce that society to which the venerable Dr. Clark, the honor of our Church, thought it a privilege to belong.

He says that it is not for him to dermine the means of accomplishing this object, but he will intimate that if the members were openly, and decidedly to manifest their disapprobation of Masonry, it would operate as a persuasive, and almost compulsory influence on the Ministry. He then brings his grand argument, and suggests that the means of the Ministers support are entrusted to your care, which may, possibly be employed in cases of obstinency, to wake up some of the sensibilities of his soul! He says he would not be understood to insinuate that *it would be proper to withhold the means of support until every other means had proved ineffectual.*

Dear Brethren—Are these the doctrines of the Cross of the mild, and benevolent Jesus? Are they in accordance with the spirit of our Constitution, and Government?—Are they in accordance with those liberal views, and tolerant sentiments that formerly distinguished the Methodists? Or are they not in the same spirit with that feeling, which dictated the cry of 'crucify him, crucify him,' because his sentiments differed from theirs, although his life was blameless? Is it not the spirit that erected the Inquisition, and lighted the flame at Smithfield, to compel heretics to renounce their faith? Is it not the same spirit that formerly persecuted us as a church, and which is now striving to dis-unite us, and effect our ruin?

Evangelos would not put the faithful minister, immediately to death, for the crime of being a Mason, but he should be judged *obstinate* by some Inquisitorial tribunal, and then the means of his support should be withdrawn!! No matter how faithful a servant of Christ he may be.—No matter that his locks have grown grey in the service of his master, if he is a mason the torture of starvation must be applied by this tribunal, of which Evangelos, undoubtedly, would glory in being Inquisitor. Dear Brethren do you not see that the foundation of our beloved Government is aimed at? Let such zealots as Evangelos have the reins of Government, and we should see some of our most faithful ministers, deprived of support and the Inquisition established.

Ever since Antimasonry commenced its operation in this County, I have carefully, and, as I believe, candidly, examined its principles and effects; and I have not been able to discover from its tenor any thing but misrepresentation, falsehood, calumny, and abuse respecting Masons, and Masonry. One of their zealots declared that he would sooner vote for a Mason to the penitentiary, than to an office—another told me if it were not for my age he would knock me down for defending Masonry. Dear Brethren look at the spirit of Antimasonry, and try it, and see if it is of God, Streetsborough, Sept. 25. EPHRAIM WOOD,

SELF-STYLED NATIONAL CONVENTION.

Mr. Armstrong from the committee, then again submitted the report, amended so as to embrace the following passage from the 'requisitions to make a good Mason,' in the 'Philosophical Lodge of Knights Adepts of the Eagle or Sun.' 'Behold, my dear brother 'what you must fight against, and destroy, before you can come to the knowledge of the true good and sovereign happiness! Behold this monster, which you must conquer; a serpent which we detest as an idol, that is adored by the idiot and the vulgar under the name of RELIGION.'

Mr. Bernard said that agreeable to the resolution, the seceding Masons could not certify to the truth of any obligation of Masonry of which they did not possess personal knowledge. Now, although he had received the most indubitable testimony of the accuracy of the passage or obligation reported by the chairman of the committee, none of the seceding Masons composing that committee personally knew its truth. They could not, therefore, certify it.

What on earth, alarmed the Elder's conscience? We had supposed the searing perfect, and that any lie, however monstrous, would go smoothly down. He has before asserted, repeatedly, in his book of disclosures, that the above obligation is true, that it is genuine Masonry, and that it is binding upon all Masons. Itinerant libellers, from St. Greene, who published a certificate that he did not steal a sheep, up to Major Gen. Hoyt, of Springfield Convention memory, hold the above obligation as strictly orthodox. Strange, indeed, that the Elder should decline its confirmation. Where were his worthy coadjutors, Ward, Whittlesey, Read and Hopkins? Could they not certify the truth of this most precious morsel of evidence? It could not be the first, nor greatest untruth, they have affirmed. The Hon. and Rev. Parson Thatcher, is at your hand, Elder—ask him to confirm it. He is always ready to go the 'whole hog.'—Is it possible? What do I see? Even Parson Thatcher refuses to sanction this precious truth. Send for Greene, Gentlemen, he can help you out of the scrape, if a certificate is all that is needed, or Anderton, or De Wolf at Wethersfield, their *affidavit* will be at your service, it is presumed, on demand, and in any shape you may desire. If these fail you, just call on Parson Pease. The Parson we understand is rather dejected at present, but still we presume he can affirm any thing that is asked of him.

Elder Bernard assures us that HE has no personal knowledge of this obligation. What knowledge then has he of it, that will enable him to certify its truth? None. Greene and Pease both asserted, that this *foul* obligation was Masonry, and gave their hearers to understand that they *knew it personally*, and did not inform them, but it was binding on all Masons of every degree.—Their hearers, proselytes we mean, so understand it to this hour. They used no manner of qualification, but asserted it boldly, and stuck to it fearlessly. There is some hope of the Grand Revelator—he may yet, confess his personal ignorance of his other revelations, published to the world with this infamous slander, as true. Hold on, Elder. 'Don't give up the ship.' We should advise you, however, to keep your tender conscience at home, at the next annual convention, lest a few more such admissions escape you, to the discomfiture of the party, and the remediless ruin of the trade, of BROTHER Pease and DISCIPLE Hoyt.

This conscientious qualm of the Elder's, was truly unfortunate. To be compelled, by his momentary respect for truth, to declare, in the presence of the assembled wisdom, and talent, and respectability of the anti host, congregated from all points of the compass, in the goodly city of brotherly love, his utter ignorance of a leading obligation, printed in *glaring capitals* in his book, must have been humiliating in the extreme. This favorite obligation, too, which, notwithstanding its manifest absurdities, has been cited on all occasions, from the solemn farce of county and state conventions, down to bar-room, billingsgate collections, and horse-shed audiences, and by all preachers of the prevalent heresy, from the learned and pious El-

der himself, down to the mindless Fair Play of a village newspaper. From our inmost soul, we pity the Elder.—Retire most worthy champion from this new field of honor, and call on *Almanack Giddins* or *Whisker Weed*, to fan you into your wonted calmness.

This obligation, with or without the Elder's confirmation of its truth, is too glaringly absurd to require a moment's consideration. Every man, be he wise or simple, initiated or not, cannot but perceive the utter repugnance of this obligation to all others, preceding or succeeding it, in the Elder's book of revelations. If the other degrees be Masonry, this manifestly is not, for they are perfectly irreconcilable, and belong to totally different systems.—Every other degree recognizes a presiding Divinity, holding the destinies of men, and acknowledges and enjoins the paramount obligation of the moral law; this gives a deadly blow to religion herself, and preaches undisguised infidelity. It is suicidal, and defeats its object, for its posterousness is so manifest, that no man of common sense, honestly inclined, can be made to believe it. 'Magna est veritas, et prevalabit.'—*Hampshire Sentinel*.

'The subject of politics and religious creeds are never suffered to be mentioned in a lodge because the basis of the institution constitutionally is, to think and let think. Hence all candidates are given to understand, previous to their admittance, that the subject does not interfere with their religion or politics. In all the meetings that I have attended, this principle of the fraternity has been kept inviolate.'

The above is an extract from an essay from the pen of the celebrated LORENZO DOW, an aged and distinguished minister of the gospel. Whatever may be said of the eccentricity of Mr. Dow, his honesty, veracity, piety, and zealous devotion to the service of his 'Lord and Master,' never has, never can be questioned. His whole life, (by no means a short one,) devoted as it has been with the most untiring assiduity, unshaken perseverance and zeal, in almost every clime, and under the most trying and discouraging circumstances to the ministry, without pay or profit, save the rich and endearing reward of an approving conscience, furnishes a full and complete answer to any such allegation. Mr. Dow, too, it appears, is a Freemason—a distinguished Mason, who has taken those very degrees in which lie, according to allegations of the anties, all the abominable and damnable doctrines of the order;—the degrees that connive at treason, encourage perjury and arson, approve of abduction, and absolutely enjoin murder!!! This, then, is the conscientious and written negation of a good and pious man, of some of the charges against Masonry. We put it in opposition to the words and oaths, if you please, of Morgan, Giddings, Southwick, Old Nat, &c. So far as our knowledge extends, (and it is not so very limited,) it is strictly and unequivocally true. This we allege in the face of the world and before our Maker, without any apprehension of incurring his displeasure. We never heard of such things as politics or sectarian religion in a lodge, or as in any wise connected with Masonry, until Antyism thundered it with a lying tongue from the frontiers of New York.

Masonry interferes with no religious principle, it contravenes no religious practice, it espouses the cause of no political party. It leaves its votaries in these respects just where it finds them: free as the spirit of republicanism, to which it is kindered, to follow the dictates of their consciences—to adopt the principles of any denomination of christians, to espouse the cause of any patriotic party, but it repudiates the unbeliever, and spurns the traitor.

It must grieve our antimasonic neighbors very much to learn that LAFAYETTE, notoriously a high and zealous Mason, ay, and a member of the Grand Lodge of Pennsylvania, is at the head of the National Guards of France! Can't they contrive some way to introduce their purifying doctrines into that rebellious country, so that the old General may be put down? Suppose our redoubtable committee of this place, take France under their fatherly care, and send hence a copy of Lawyer Kelly's famous address.—Think it would be hard to convince the French that

LaFayette is an 'habitual murderer and blasphemer,' bound by 'horrid oaths!' They might count with certainty on the aid of their great patron Ferdinand VII. of Spain, whose soul takes deep delight in the agonies of Freemasons, expiring under the tortures of the inquisition.

We merely throw out a hint; the junto will of course do what is best under these alarming circumstances.—[Erie Observer.]

REACTION.—The Sackett's Harbor Gazette of the 7th inst. contains an address to the young men of Jefferson co. signed by fourteen gentlemen, who have renounced Political Antimasonry. We make the following extract from this address. The reader will bear in mind that the great 'national convention' of antimasons which recently assembled in Philadelphia, seriously talked of nominating a candidate for the Presidency!—[Gazette.]

In the first commencement of the Morgan excitement (as it was called) we were, and still are opposed to Speculative Freemasonry, and believing as we then did and now do, that a free citizen had been kidnapped and probably murdered by Masons, it cannot be a matter of surprise, that the importunities and specious arguments of the Antimasonic party, led us into their ranks. We then believed them actuated entirely by a sacred regard for the laws of God and man and the improvement of society. But a few months experience has drawn aside the veil, and exposed to view, an unrelenting Political party called Antimasonry, whose leading principle and broad rule of action, is, 'rule or ruin.' It admits of neither distinction or qualification; the innocent and guilty, the virtuous and vicious are indiscriminately consigned to one common destruction; and although many of our kindred friends, our neighbors and acquaintances, whose reputation we had ever been taught to venerate, as the Fathers and benefactors of our common country, the able defenders of our right, the promoters of peace and good order in society, and the faithful guardians of our Republican institutions, were prominent Masons, and notwithstanding they are perfectly innocent of the outrage committed upon William Morgan, and openly deprecated the act, and denounced the perpetrators, yet they too, must bow their devoted heads, silvered over with the frosts of many winters, to the Antimasonic Altar, and denounce, as UNHOLY and UNJUST, WICKED and UN-PRINCIPLED, an institution to them before sacred and good, or be consigned to political oblivion, infamy and disgrace, fit only to be numbered with those with whom 'murder is a duty and vengeance a sworn obligation. To such political doctrine we, their sons and descendants, do hereby enter our unequivocal protest.

We have also witnessed in our families, our neighborhoods, towns, counties, and states the direful and appalling consequence, of Political Antimasonry. The husband against the wife, father against the son, brother against brother, and neighbor against neighbor; and could we stop here the picture would be less frightful; but is not the venerable and faithful preacher of the gospel, who has reared up and led his pious flock in peace, from the earliest settlement of our country, driven from the sacred desk, or compelled hypocritically to denounce and renounce as unholy, an institution which he in his heart highly esteemed? The language of his church is confounded, and instead of peace, harmony and brotherly love, malice, jealousy, contention and antimasonry, reign triumphant. We are very far from attempting to sustain the institution of Masonry or advocating its doctrines, rites or ceremonies; but honestly believing that it ought not to have any connection with politics we do solemnly renounce all political allegiance to Masonry and Antimasonry, and declare ourselves to be Free and independent Republicans, and as such will give our votes for talents, integrity and ability without reference to Masonry or antimasonry.

[Signed by Moses Barrett, and thirteen others.]

It having been satisfactorily proved that King SOLOMON was a Mason, we learn, that as soon as Granger is elected Governor, our friend Solomon Southwick intends to apply to the Legislature for permission to change his name to Titus Oates Southwick.

BOSTON MASONIC MIRROR.

From the Erie, Pa. Observer.

ANTIMASONRY.

I find so many different opinions and views respecting political antimasonry, among those who call themselves antimasons, that I am led to conclude its principles and objects are not generally understood, even by those who are its professed supporters; or who lend their names to antimasonry. I believe many of them would spurn the principles when reduced to practice, which are recognized by the leaders in the party, as the backbone of their strength, and indeed the great foundation of their hopes of political success.

When antimasonry first appeared among us, it simply denounced the persons implicated in the Morgan affair and their abettors; or all who justified that transaction, or considered Masonic obligations as superior to the civil rights of our citizens. So far I then thought, and still think, antimasonry to be approved by every good citizen. It was then denied that antimasonry was political, or ever would have any thing to do with politics. One of our young lawyers was, I believe, the first man who presumed in a public meeting here, to acknowledge himself a political antimason—and to make it evident that antimasonry was not then admitted to be political, several antimasons the next day denied that Mr.— did or could have made such a declaration; 'for antimasonry had nothing to do with politics.'

As soon, however, as the public feeling was considered, by the leaders, as sufficiently excited, by the publication of some truths, misconstrued, and many falsehoods and misrepresentations, antimasonry became a political bantling; and an antimasonic candidate must be nominated for the assembly.

But there was yet another step to be taken.—Out comes the Belfast murder, (which was no murder,) with several suspected murders appended, as positive evidence to prove the murderous dispositions of Masons; or that, at least, all Masons must necessarily countenance murder. Out comes also the square and compass for two weeks, backed with the positive declaration from Mr. Riddell, 'that he had no doubt every Mason in Massachusetts voted for the obscure Brooks, and elected him over the talented Dexter'—and this, if Mr. Riddell's declaration be true, is conclusive evidence to prove Masonry political. The murderous dispositions of all Masons being antimasonically established; and political Masonry thus proved; antimasonry now fully unfurls its standard of proscription and oppression, and every Mason is declared unworthy the political confidence and support of his fellow-citizens. And the climax of injustice is finally reached, by denouncing all those who, from correct and honest feelings, would wish to remain neutral; unless they also join in the hot pursuit of Masons—and that too, without the least regard to the public services; the known patriotism; the respect and obedience to the laws; and the moral integrity of individuals whom antimasons thus proscribe and persecute.

I have not intended to exaggerate 'or set down aught in malice,' in speaking of the principles of antimasonry. Such are its present avowed objects—and may I not now ask the honest feeling citizen, who means to act from good principles, whether he is prepared to support such antimasonry?

Some arguments have been offered to show that antimasons may properly combine against all Masons, good and bad, without distinction, for the purpose of putting down the institution of Masonry. But these arguments are not founded in the principles of eternal justice. They rest on no better foundation than this—'that the end justifies the means.'

A laboured article appeared in the Gaz. to prove the justice of such combinations against all Masons; and among other things, offered in support of it, democrats uniting against federalists is considered a parallel case, and with apparent confidence the writer asks, 'who complains of this?' Why surely, no one. But he infers that it is equally just to combine against all Masons, and by excluding every one from office; from the support and confidence of his friends and neighbors; thus personally proscribe and injure the one, for whatever wickedness is laid to the charge of the whole order; and of which wickedness it must be admitted the Mason here is innocent, and as fully condemns as any other individual in community.—There are Masons among us who will no sooner countenance wrong, or the violation of the rights of citizens, by Masons, than by any other individual in society—and the voice of calumny itself dare not assert the contrary. Yet they must be persecuted—yes, and even those who cannot be brought to persecute such men, must themselves be the subject of antimasonic proscription. What good citizen, then, who will not, after reflection, deny the justice of the above inference from the union of democrats against federalists? For as well may we make the democrats of Pennsylvania accountable for the wickedness of democracy in former times and other places. Pennsylvania is proud of her democracy. What has democracy done in other places? It has slain its hundreds of innocent victims, without regard to age or sex.—Democracy has inscribed upon the public edifices, 'there is no God.' But, say the democrats of Erie, we are not such—we approve not the slaughter of our fellow citizens. Very true, you do not—and do not Masons here whose truth you will not question, tell you, we are not such Masons as the antimasons describe; we approve not such things as they charge upon Masons; we rest under no such obligations? Why then are they proscribed, I ask? But, say some antimasons, we are compelled to this course, in order to put down Masonry; although we know there are Masons here who are individually worthy of our confidence; yet we are obliged to proscribe them in order to reach those who are really guilty. My fellow citizens, is it so? Has it come to this, that it becomes necessary and just to do manifest injustice to the innocent in order to punish the guilty, as is said?—Or is not rather the argument in favor of so doing entirely deceptive? Certainly it is mere sophistry.

It may perhaps be necessary in order to promote the views of the ambitious leaders of the antimasonic party, in Erie, and secure their objects, to proscribe every man who is called a Mason.—

But it is not necessary for any just purposes; or removing the evils of Masonry, so to do. Justice is eternal, immutable. Her laws are not to be repealed at the will, or to suit the views of any. To render unto every man according to his works, will be the judgement of unerring wisdom. And shall frail man adopt a different and a better standard? I appeal to the heart of every good

citizen. Punish the guilty; withhold your confidence from their acknowledged supporters; from all who would infringe the laws of our country, or the civil rights of our citizens; but withhold not your confidence, and their rights, from those who utterly disclaim such things; and whose public acts, and private virtues, attest the truth of their assertions.

I now call upon all well meaning men, who call themselves antimasons, and who are honest in their opposition to what they think is an evil, to pause and consider, whether duty and correct principles do not demand that they should, at least, withhold their names and support from antimasonry, as a political party; and no longer under the plea of expediency or necessity, render unto any one that which is not his due; or deprive him of rights which belong equally to every good citizen in our republican family. CITIZEN.

An assemblage of 'ring, streaked and speckled' politicians has lately been held in Philadelphia, called the *Antimasonic National Convention*. It was composed of disappointed office seekers, and expectants of public favor. Frank Granger, of this state, was chairman. One or two of the resolutions passed by said meeting, strike us as being so very novel, that we publish them:—

Resolved, That a committee be appointed to make inquiry as to the influence of Freemasonry on the *Public Press*, and whether it be expedient to adopt any measures in relation thereto.

This is going the whole hog. These political stock jobbers, however, should have been admonished by recent events in France, that any attempt to impose the shackles of despotism on a gallant people, jealous of their rights, by establishing a *censorship*, or attempting a *dictation* in such matters, would at once prove fatal to their cause. It is no wonder the Press, which has ever been the object of terror, to tyrants and bigots, in all ages, should be regarded with a jealous eye by such men as Granger, Holley, & Co. They are well aware that so long as the Press is left free to combat their ultra republican doctrines, so long their probable chances of success are prolonged.

Resolved, That a committee of five be appointed to consider the nature, principles and tendency of Freemasonry, as it regards its effects on the *Christian Religion*.

This is sheer hypocritical cant. A set of political jugglers sitting in judgment upon the effects of *Masonry* on the *Christian Religion*!! Why did they not rather institute an inquiry as to the effects of *Antimasonry* in disseminating the seeds of discord and disunion in neighborhoods and families—in destroying the peace and good order of churches—in converting the house of God into a receptacle for a set of political gladiators, bent upon 'rule or misrule.' Had they instituted inquiries as to these things, their labors might have been brought to a beneficial issue. We warn the people to be watchful of their rights. Give them power, and step by step, these men will undermine the whole fabric of this republic, which is now the admiration of the whole world.

Batavia Times.

He who thinks to stifle his desire by gratification, resembles him who tries to extinguish a fire with heaps of straw.

He who flatters you inordinately, either has deceived you or wishes to deceive you.

THE BOQUET.

A SINGULAR ADVENTURE.—Once upon a time a traveller stepped into a post coach. He was a young man just starting into life. He found six passengers about him, all of them gray headed and extremely aged men. The youngest appeared to have been at least eighty winters. Our young traveller was struck with the singularly mild and happy aspect which distinguished all his fellow passengers, and determined to ascertain the secret of long life, and the art of making long age comfortable. He first addressed the one who was apparently the oldest, who told him that he had always led a regular and abstemious life, eating vegetables and drinking water. The young man was rather daunted at this, inasmuch as he loved the good things of this life. He addressed the second, who astounded him by saying he had always eat roast beef, and gone to bed regularly fuddled for seventy years—adding that he depended upon regularity. The third had prolonged his days by never seeking or accepting office—the fourth by resolutely abstaining from all political or religious controversies, and the fifth by going to bed at sunset and rising at dawn—the sixth was apparently much younger than the other five; his hair was less gray, and there was more of it: a placid smile, denoting a perfectly easy conscience, mantled his face, and his voice was jocund and strong. They were all surprised to learn that he was by ten years the oldest in the coach.—‘How,’ exclaimed our young traveller, ‘how is it you have thus preserved the freshness of life?—where there is one wrinkle on your brow there are fifteen on that of each and every one of your juniors—tell me, I pray, your secret of long life!’—‘It is no great mystery,’ said the old man; ‘I have drunk water and have drunk wine—I have eat meat and vegetables—I have held public office—I have dabbled in politics and written religious pamphlets—I have sometimes gone to bed at sunset and sometimes at midnight, got up at sunrise and at noon—but I ALWAYS PAID PROMPTLY FOR MY NEWSPAPER!’—*Craftsman.*

WHAT IS LIFE? There is eloquence of thought as well as of language in the following paragraph from Arnot's elements of Physics.

The function, by which the animal body assumes foreign matters from around, and converts them into its own substance, is little inviting in some of its details, but taken altogether is one of the most wonderful subjects which can engage the human attention. It points directly to the curious and yet unanswered question—What is LIFE?—The student of nature may analyze with all his art those minute portions of matter called seeds and ova, which he knows to be the rudiments of future creatures and the links by which endless generations of living creatures hang to existence; but he cannot disentangle and display apart their mysterious LIFE! that something under the influence of which each little germ in due time swells out, to fill an invisible mould of maturity which determines its forms and prepositions. One such substance thus becomes a beauteous rose-bush; another a noble oak; a third an eagle, a fourth an elephant—yea, in the same way, out of the rude materials of broken seed and roots, and leaves of plants and bits of animal flesh, is built up the human frame itself, whether of the active male, combining gracefulness with strength, or of the gentler woman, with beauty around her as light. How

passing strange that such should be the origin of the bright human eye, whose glance pierces as if the invisible soul were shot with it—of the lips which pour forth sweetest eloquence—of the larynx, which by vibrating, fills the surrounding air with music; and more wonderful than all, of that mass shut up within the bony fortresses of the skull, whose delicate and curious texture is the abode of the soul, with its reason which contemplates, and its sensibility which delights in these and endless other miracles of creation.

Lee Lewis, the actor lately deceased, was reduced to such a melancholy and hopeless condition in health and fortune, that his death was the most desirable thing that could happen to him.—He was once a spirited and popular comedian, with little judgment, and hardly any education. He had the highest confidence in his own talents, and before he quitted Covent Garden Theatre, near twenty years ago, considered himself as the rightful heir to all the characters and all the reputation of Harry Woodward, an actor whose memory should not be disgraced by any comparison with him. This absurd confidence in his own abilities induced Lee Lewis to behave in a cavalier style to the manager who dismissed him, and very easily supplied his place. Lee Lewis then obtained a situation at Drury Lane Theatre, but made no impression on the public. Since that period he has been occasionally employed in Provincial Theatres, and at last sunk into great distress, from which he obtained temporary relief by a benefit in London last season. His fate should be a warning to actors in general, not to place too much confidence on their own powers, and to depend too much on the duration of public favor, which is soon transferred when new competitors appear.

To his quarrel with the manager of Covent Garden Theatre, arising from his foolish vanity, and the persuasion of the continuance of popular regard, this unhappy man might impute all his misfortunes, which finally brought him in disgust and broken hearted to the grave.—*Sporting Magazine for August, 1830.*

SADDLER THE AERONAUT.

There was something very melancholy in the circumstances attending Mr. Saddler's death. His last ascent was made from Bolton, on the 29th of Sep. 1824. The balloon rose with great velocity, and after a considerable flight, Mr. S. attempted to ascend at Fox Hill Bank, about three miles from Blackburn. With this view he threw a grapple into a hedge; but as the rope gave way, the balloon rebounded, and pitched him with great violence against a neighboring chimney. At this moment he was seen dangling by the legs from the ropes of the car, and received so many severe contusions on the head and other parts of the body, that he died the following morning at an early hour. A servant that accompanied him had nearly shared the same fate, and, what is still more remarkable, the publican to whose house the aeronaut was carried, and who immediately took a horse to procure a surgeon, was so completely overcome by his feelings and exertions, that he was seized with apoplexy, and expired within a few yards of his own door. A fatal accident befel Mr. Graham, a few weeks previous—another proof that very few aeronauts die a natural death. The ascent from Bolton was the thirtieth made by Mr. Saddler, and a most appalling story is recorded in

one of his aerial voyages. On that occasion the wind carried him into the Irish Channel, and as he saw no prospect of being picked up at sea, he parted with nearly all his ballast, husbanded his gas to the utmost extent, and determined to cross to the sister kingdom. While thus situated, his air ship, thus to speak, sprung a leak, and as he foresaw what the consequences would be, he actually left the car, ascended the silken shrouds of his balloon, and in that sublimely perilous situation—dangling as it were between heaven and earth—cloned a rent through which the gas was escaping, which in the course of a very few minutes would have precipitated him into the yawning abyss below.

[M' Diarmaid's Sketches.]

CURIOUS DISCOVERY.—Cause and Remedy for Carious Teeth.—M. La Beaume, the medical electrician has made a very curious discovery, that the accumulation on the teeth termed ‘tartar,’ is occasioned by animalcula which are visible on microscopic examination.—According to this gentleman, they gradually burrow between the teeth and gums, penetrate the enamel, and enter the interior of the teeth, thereby producing the destruction termed ‘caries,’ and also tooth-ache. Mr. La Beaume, after numerous experiments, ascertained that the true malic acid (the purified acid of the crab apple) not only destroyed them, but dissolved the mucous collection which protected them. He therefore recommends the teeth to be brushed every morning, and also the tongue, which, when loaded with foul slime, is covered with similar animalcula, with a lotion composed of malic and rose water, and afterwards with the prepared areca-nut charcoal. This mode of managing teeth is extremely beneficial, as it not only removes, and when used only once a week, prevents its reaccumulation, but cleanses the tongue and produces a relish for food. Its good effects on the tongue and palate, proceed, in fact, from sympathy, or from a continuous influence transmitted to the stomach. The irritation produced by the animalcula, and the offensive effluvia from them or their surrounding slime, probably of a fecal nature, are extended to the salival glands; the consequence of which is, that their secretion is unhealthy, and no doubt, a very common cause of indigestion. Hypocrates, who, in all cases, paid particular attention to the state of the stomach, was of a similar opinion, that a perfect or good digestion depends as much on the healthy state of the teeth, as on the sound condition of the digestive organs.

THE IGNIS FATUUS.

After several days of stormy weather, one evening, about 8, P. M. during a light shower (which had been preceded by a hail squall,) a Jack-a-lantern was seen on the main-top-gallant-mast head, and an intelligent person was sent up to examine it. He found it formed by a circle of lights around the mast head, 8 or 10 in number, and one or two inches apart. Each flame was about two inches long; was, where it joined the mast head, about the size of a knitting needle, and the extremity larger than the flame of a candle, and nearly as bright, of a pale blue colour, each making a noise similar to steam out of green wood—while burning, no smell was perceptible. Upon striking it with the hand the lights were extinguished and small sparks adhered to the hand for a moment, then disappeared. In a few seconds the lights again began to burn; after several blows they entirely disappeared.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, OCTOBER 16, 1830.

EPICURISM AND EPICURUS.

No word has more censurably been perverted from its original and proper signification, than the word *EPICURISM*. So far from being, in its proper sense, *luxury* or *sensual enjoyment*, as defined by Johnson, the lexicographer; it is derived from the name of a *sage* of transcendent genius and unrivalled intellect, *EPICURUS*, who lived three hundred years before Christ, and was the most philosophical and temperate, if not the most abstemious Grecian of his time. In the words of a late popular, sensible and very learned writer, *John Mason Good*, of England, lately deceased, and universally lamented by all lovers of literature and the sciences in both hemispheres, we would disseminate the praises of our much slandered and abused favorite, Epicurus. Let us, says Good, in the candid spirit of genuine philosophy, do the same justice to Epicurus as we attempted to Pythagoras and Plato. It has been very generally said, and very generally believed, because it has been very generally said, that the great and mighty cause of this beautiful and harmonious formation of worlds, and systems of worlds, in the opinion of Epicurus, was mere *chance* or *fortune*. There is nothing, however, in those fragments of his works which have descended to us, that can in any way countenance so opprobrious an opinion, but various passages that distinctly controvert it; passages in which he peremptorily denies the existence of *chance* or *fortune*, either as a deity or a cause of action; and unequivocally refers the whole of those complex series of percussions and repercussions, interchanges and combinations, exhibited by the elementary seeds or atoms of matter, during the creative progress, to a chain of immutable laws, which they received from the Almighty Architect at the beginning, and which they still punctually obey, and will forever obey till the Universe shall at length cease to exist. 'Whom,' says Epicurus, (in a letter to his disciple Menecæus, that has yet survived the preying tooth of Time, and will be found in *Diogenes Saertius*), 'do you believe to be more excellent than he, who piously reveres the Gods, who feels no dread of death, and rightly estimates the design of nature? Such a man does not, with the multitude, regard *chance* as a God, for he knows that *God can never act at random*; nor as a *contingent cause of events*; nor does he conceive that, from any such power flows the good or the evil, that measures the real happiness of human life.' He held however, that, the laws which govern the universe were altogether arranged and imposed upon it by the Creator at its first formation, and that the successive train of events to which they have given rise have followed as the necessary result of such an arrangement, and not as the immediate superintendence of a perpetually controlling Providence. For it was the opinion of Epicurus, as well as of Aristotle, that perfect rest and tranquillity are essential to the perfect happiness even of Him, who, to adopt his own language in another place, possesses all immortality and beatitude. 'Think not,' says he, 'that the different motions and revolutions of the heavens, the rising, setting, eclipses, and other phenomena of the planets, are produced by the immediate control, superintendence, or ministration of Him, who possesses all immortality and beatitude; it is from the immutable laws which they received at the beginning, in the creation of the universe, that they mutually fulfil their several circuits.'

The origin of this calumny upon the character of Epicurus is by no means difficult to trace, and it has been sufficiently traced, and sufficiently exposed, by *Diogenes Saertius*, *Gassendi*, *Du Rondelle*, and other distinguished writers, who have done ample justice to his memory; and upon the confessions of *Plutarch*, *Cicero* and *Seneca*, abundantly proved that it was the same rancorous spirit of envy among many of his competitors for public fame, and especially among the Stoic philosophers, which strove to fix upon him the charge of voluptuous living, though the most temperate and abstemious Athenian of his day, that

thus, with yet keener malevolence, endeavored to brand him with the still fouler reproach of the grossest impiety and atheism. It is, indeed, scarcely to be believed, if the fact were not currently attested by all the writers of antiquity, that the philosopher, whose name, from the low and malignant spirit we have just adverted to, has been proverbialized for general licentiousness and excess, drew the whole of his daily diet from the plainest pottage, intermixed with the herbs and fruits of his pleasant and celebrated garden. 'I am perfectly contented,' says he in an epistle to another friend, 'with bread and water alone; but send me a piece of your Cyprian cheese, that I may indulge myself whenever I feel disposed for a luxurious treat.'—Such too was the diet of his disciples. Water, says *Dioctes*, was their common beverage; and of wine they never allowed themselves more than a very small cup. And hence, when the city of Athens was besieged by *Demetrius*, and its inhabitants reduced to the utmost extremity, the scholars of Epicurus bore up under the calamity with less inconvenience than any other class of citizens; the philosopher supporting them at his own expense, and sharing with them daily a small ration of beans. *The pleasure of friendship; the pleasure of virtue, the pleasure of tranquillity, the pleasure of science, the pleasure of gardening, the pleasure of studying the works of nature, and of admiring her in all the picturesque beauty of her evolutions, formed the whole pursuit of his life. This alone, he affirmed, deserves the name of PLEASURE, and can alone raise the mind above the groundling and misnamed pleasures of self-indulgence, debauchery and excess.* In fine, Epicurus dared to expose the absurd theology of his day, and in his life and doctrines gave a perpetual rebuke to vice, and immorality of every kind.' Such was Epicurus, and what rational man would not be his disciple?

MORE REVOLUTIONS!

The intelligence from Europe, by the latest arrivals, is of a highly interesting character. The following is peculiarly so.

There has been a revolutionary movement in Brussels—which has ended in the subversion of the municipal authority and in the establishment of a citizen guard—after some fighting with the regular troops. The Belgians have long been discontented with the Netherland Government. A government journal, edited by *M. Libry Bagnano*, had made use of some offensive expressions in relation to the people of Belgium, which exasperated the multitude and led to the disturbances, which began on the 25th of August. The house of the editor, *M. Bagnano*, was attacked by the crowd—the windows were broken, the doors burst in, all the furniture demolished, and the papers and books were torn and thrown out of the windows. During this effervescence the police abstained from interfering. The group went to the Place Royal, but did nothing—another stopped before the Palace of Justice, and in a moment broke all the windows of the Hall of the Court of Assize, with cries of 'Down with Van Maanen! Long live De Potter!' Shortly after, the General, who commands the town, proceeded to the Hotel de Ville, and the Horse Gendarmes commenced to patrol about in detachments. A more numerous crowd proceeded to the Rue de Berlaumont, and to the house of *M. de Kuyff*, the Director of the Police. It was forcibly entered, and there, as at the residence of *M. Libry*, everything was broken and destroyed; but there, likewise, not a single article was abstracted. One individual wanted to carry off the cloak of the Director of the Police, but he was trampled upon by the people, and the cloak itself was torn in a thousand fragments. The crowd began there, already, to assume a more serious and violent aspect. The whole town began to be apprised of it; the inhabitants left their houses, and the troops got under arms. The first musket-shots that were heard were fired towards 1 o'clock, when the commotion became directly more tumultuous and decisive. The crowd ran, with great noise, towards the hotel of *M. Van Maanen*, the Minister of Justice, situated in the Place du Petits Carmes. When

the people were before this residence, the exasperation seemed to have reached its highest pitch.

The doors, being burst in, shortly afterwards gave free admittance to the multitude, who poured in with cries of 'Down with Van Maanen!' Furniture and effects of every description were demolished. The troops wished to restore order, but they were too feeble. They were attacked, disarmed, and obliged to retreat. After this first explosion, the multitude seemed to concert measures, and set fire to the building. The smoke appeared rapidly; the crowd rushed out, and ranged itself round the Hotel, and declared that it would not retire before the building was burnt down to the very foundation. The conflagration made great progress. The flames were perceivable already from afar—the firemen hastened to the spot, with their engines, towards four o'clock, but they were repulsed, and forced to return to the Hotel de Ville. The vast edifice being set on fire served thus as a point of assemblage—a great number of workmen ran to the spot without pillaging, but likewise without retiring.

Next morning, the 26th, a battalion of chasseurs and a battalion of grenadiers spread themselves, in companies, through the streets, when the agitation was greatest. An officer ordered a platoon to fire, and the wounded were carried through the streets; several persons were killed.

Another account from the Times, says—

'The Garde Bourgeoise amounts to 5,000 men, and every hour is adding to the number. They are under the command of a man chosen by themselves, *Baron Emmanuel d'Hoogvorst*. The government is virtually in his hands. The Governor of the city is no longer heard of. The Burgomaster and the Regence are mere ciphers. They sign the numerous proclamations, but no one cares for them; and a petition is gone to the King, calling for a change in the local magistracy, and the removal of *M. Van Maanen*. *Libry Bagnano* has not been heard of. Neither are there any tidings of *Baron Kuyff*, the Director of Police. Their houses are in ruins, with those of the Governor, *Vanderfosse*, *Baron Vantier*, General Commandant, and the Minister of Justice, *Van Maanen*. So thorough is the disorganization of Government, that there was no one found this morning to issue stamps for the newspapers.

I may say generally that nothing could display more temper than did the troops and their commander; but when ordered to fire, the soldiers readily obeyed. There were about a dozen of the people killed and half as many soldiers. I saw several of the straggling conflicts between the military and the mob, and the latter showed no want of courage. Had they but had a cause one might sympathize with them. Their object now is apparently satisfied. They have given vent to their feelings of hatred against the eminently unpopular men; and being gradually disarmed, by fair means and foul, the rabble is no longer dangerous.'

Brussels, Friday, Aug 27, 11 o'clock, A. M. The nobility and other classes have put themselves at the head of the movement. Yesterday they entered into a contract with the Chiefs of the military force, who have joined their cause. The latter only required that they might not be required to lay down their arms, and that the Palace might be confided to them. The Civic and Belgic Guard took possession of all other Posts by that treaty. The Palace will be given up if the answer from the Hague is not favourable to the views of the national party. They are to demand a new Constitution *no octroye but conquis*; they as yet, speak of no other change of dynasty. Either the King, or the Prince of Orange is excepted at Ghent. The populace have set fire to the buildings in the park. The King's Theatre is in flames.

Four o'clock P. M.—The Civic Guard are excellently organized; every man who has property to protect is called upon to enroll his name and give his services in this body.

Confidence is not yet restored to any extent. The populace demanded the surrender of the Royal Palace, and threatened to set fire to it if not given up to them; they think

that by its possession, Government could more readily be brought to terms.

The tri-colour worn by the insurgents of Brussels, is not the French colors, but the old colors of Brabant.

The rumor of disturbance at Ghent was wrong, or premature. None had taken place yesterday afternoon.

The mails were allowed to leave Brussels yesterday; but no letters that came have yet been opened.

Proclamation. Inhabitants of Brussels—A rumour having been spread that troops are now marching upon Brussels, the Commandant of the City Guard hastens to inform you that orders have been given by the superior military authority to prevent them entering the town, and to order them to halt. The security of the town of Brussels remains, exclusively confided to the brave Civic Guard, who have hitherto so ably performed its duties. A deputation of the principal inhabitants of Brussels is about to repair to the Hague. In waiting its return, the troops stationed in the upper part of the town will remain inactive. The officers commanding the Civic Guard have pledged their honor to cause it to be respected.

The Commandant of the Civic Guard.

Baron Vanderlinden Hoogvoorst.

Dated at Brussels, 29th August.

Brussels Aug. 30.—The state of things remain as it was yesterday; the services of our brave citizen guard continues still with the same firmness and vigilance.

Several individuals, strongly implicated in the late events, have been arrested.

To-day the shops were opened as usual.

Most extraordinary reports are in circulation as to what is going on in Holland: It appears nearly certain that in several cities the citizen guard had been armed, and placed in military garrisons; they mention Amsterdam, Rotterdam, Breda, &c. The windows of the Burgomaster of Nijmegen have been broken.

Several letters arrived at Liege announce that a great disturbance had occurred at Cologne, at Dusseldorf, and many other of the towns of Rhenish Prussia.

A Convocation of the States General has been fixed for the 18th September.

Revolution in the Netherlands.—The latest news is not of increased interest. The rioting had ceased, and the National Guard had succeeded in restoring the peace of the city. The council met on the 29th Aug. with the concurrence of the King, and a proclamation was resolved upon, summoning the States to meet immediately, for the purpose of discussing the claims of the Netherlands, and redressing any grievances which may be considered to press heavily on them. The Prince of Orange had departed for Antwerp, where an explosion similar to that of Brussels was feared.

FRANCE. The following ordinance was issued by the King on the 22d August, and agreed to by the Chamber of Deputies on the 29th.

“Louis Philippe, &c.

“We have ordered and do order, that the following bill be submitted to the Chamber of Deputies by our Keeper of the Seals, and by M. Dupin, the elder, whom we have charged to explain the grounds of it:

Article 1. Those Frenchmen banished according to article 3 and 7 of the law of Jan. 12, 1816, are restored to all their civil and political rights, and may, consequently, return to France.

They are also restored to the property and pensions they have been deprived of by that law, without prejudice to the rights acquired by others. This last regulation is applicable to those who have already returned to France by virtue of particular decisions.

2. The pensions thus restored shall not commence until the publications of this law.

3. It is not derogatory to the conditions of the fourth article of the before mentioned law.

Given at the Palais Royal, Aug 28, 1830.”

The ex-ministers Polignac, Peyronet, Chateaufort, and De Ranville, had been committed to prison, in the dungeons or towers of Vincennes.

From the Antimasonic Christian Herald. FREEMASONRY AND THE CHURCH.

We have recently had opportunity to witness a *practical demonstration of the influence of Masonic oaths*, in a case of church discipline. Would give names dates and places; but, as the case is not yet entirely disposed of, we have no desire to excite prejudice in the minds of any, by which the final issue of the question may be affected. Suffice it to say, that the offender was a Freemason, of the Royal Arch Degree and clearly proved guilty of the charges alleged against him. It would however, have been truly surprising, to any one unacquainted with the nature of Masonic oaths, to see the assiduity, with which every Freemason in the church, with one honorable exception, managed to excuse and acquit their offending brother. It was observed, by spectators, and by members of the church, that the Masonic members, with the exception above alluded to, never broke their ranks in a single instance. It was just as easy to tell before hand how every Mason would vote, in relation to any question that was taken, as it was after the vote was cast. In one instance, a Masonic brother, who had not heard a syllable of the trials, came home from a distance, entered the last church meeting, when it was nearly through, and proceeded to vote with the ‘craft,’ with as much promptness and regularity, as an old soldier enters the ranks, and marches to the step and order of his commanding officer. There is no mistake in this; it is what our eyes have seen, and we pledge ourselves for its correctness. It is however, no more than what has taken place in other churches; but only affords additional demonstration, that Freemasons feel themselves bound by oaths and penalties, ‘not to speak evil of a brother Master Mason, either behind his back or before his face, but warn him of all approaching danger; and so ‘aid and assist a Companion Royal Arch Mason, when engaged in any difficulty, so far as to extricate him from the same, if in their power, whether he be right or wrong.’

It becomes our duty to correct the foregoing statement, especially because we believe it refers to a case of Church discipline. If, indeed, it does refer to a case of discipline in the Church in the North Parish in Wrentham, of which Rev. Moses Thatcher is Pastor, we unhesitatingly say it is an absolute falsehood; calculated not only to throw contempt on the Masonic Institution, but on the Church itself. We are happy, however, to have it in our power to lay the facts before the public, and in some measure, to counteract the base purposes of its author, in attempting to influence the decision of the Council, before the defendant should have opportunity to be heard in his defence. Our purpose is merely to correct the second paragraph of the piece, where it asserts unequivocally that, ‘In one instance a Masonic brother, who had not heard a syllable of the trial, came home from a distance, entered the last Church meeting, when it was nearly through,’ &c. Now the time when this brother entered the meeting, was before the first motion, (which was for an adjournment of the meeting,) was disposed of; and as it respects his not knowing a syllable of the trial, it is so far from the fact, that this same brother had heard the charge and the doings of the former meeting, relative to this case, faithfully read from attested copy of the records of the Church. Now let the author of the piece alluded to, who, we have reason to believe, is the Rev. Moses Thatcher, pastor of the Church, and a seceding Mason, wipe off, if he can, the foul stain that this gross deviation from truth has cast on his ministerial character, and upon some of the members of that flock of which Christ has made him overseer.

The article quoted, appeared in the editorial columns of the Herald, of which the Reverend Moses Thatcher is the reputed editor.

C. S.

LAYING OF THE CORNER STONE.—According to previous arrangements, on Thursday, the 14th inst., at half past 11 o'clock, the procession moved from Faneuil Hall, through Merchants' Row, up State, Court and Tremont streets, to the site of the Temple, between St. Paul's Church and Washington Garden. The Stone was laid with the usual ceremonies; after which the Rev. Mr. Sabine, offered up a prayer. Mr. JOSEPH JENKINS, G. M. then delivered an eloquent and impressive address. After the address the procession formed again, and marched through Tremont and Court streets, Cornhill, Dock-Square to Faneuil Hall.

In the afternoon a dinner was provided in Quincy Hall, of which about four hundred Masons partook. The day

was uncommonly fine, though ushered in by one of the most violent thunder-storms, we have been visited with for the year past; every thing the day previous seemed to forbode an uncomfortable time for the procession; but when the day arrived the clouds which had frowned upon the earth were scattered by the sun's bright beams, and all nature seem'd to smile again.—The ‘Grand Masonic March’ we think one of the most inspiring and effective, that we have ever heard: Mr. Zeuner deserves the highest praise for this specimen of his musical talent.—There were over two thousand Masons in the procession.

We copy the following paragraph from the Commercial Gazette of yesterday.

The procession, was composed of about two thousand persons, and a more respectable body of individuals we never have seen together in this city. We noticed in the procession several aged men, among them the Rev. Dr. Ripley of Concord, and Major Melvill, two patriots of the revolution. The appearance of this procession was at once rich and imposing; and among those who swelled its ranks were hundreds of our most intelligent and influential merchants and mechanics; gentlemen whose names and characters would confer an honor to any institution in this or any other country. And we will remark further, that there was apparently as much mind in the procession, as is usually found among any body of the same magnitude. We were not a little surprised to see so many of our old friends in Masonic ranks, who, until yesterday, were not known to us as members of the ‘much abused institution.’ We hope that our antimasonic neighbors obtained a ‘good place to see the review.’ It was certainly worth seeing, and worth remembering too.

Further particulars next week.

ACCIDENTS, &c.—We observed in the Centinel of Wednesday, last, that a truckman, Alexander Jaquith, aged 24, in the employ of Col Dunbar, in attempting to jump from his truck, on Monday afternoon, was struck by the shaft, and the wheel passed over his body, which caused his death in about three hours after. We cannot help noticing with regret the frequency of accidents of this kind; neither can we refrain from censuring in some degree the proprietors of the trucks in this city for their apparent inattention to their drivers and their teams; in fact, we think it is time that the city authorities should devote a little attention to this subject, especially when it is placing the lives of our citizens in jeopardy—we here allude to the careless, the before unheard of practice, of driving without reins! how frequently do we observe, in our streets, trucks, at full speed, and behold the drivers running by the side of their horses, beating them on the head with the butt-end of the whip to stop them; and the chance is ten to one against them whether they are able to accomplish their attempt until some accident has befallen either them, their animals, or some individual passing at the time.

Two instances of careless driving occurred in Congress street last week—a little after dark one of our stages, the horses at full speed, was on the point of passing over a child, apparently about four years of age, when a young gentleman, at the risk of his own life, sprang beneath the horses' feet and saved the child from an untimely end.—The other case occurred the next day, when a child was rescued from a similar situation by the screams of a female. It is surprising that we do not hear of more such accidents when we take into consideration the fact of the carelessness of our drivers and the number of children suffered to run at large, even after dark. For the last two months the Crier has been almost nightly in the street with his bell—and, if it be not criminal so to do, we could wish that the mothers of such children were brought to punishment. It is not more than two months since that we were informed that an aged man, was run over on the Dorchester turnpike, through the carelessness of one of the city milkmen, and his legs broken; and that the inhuman wretch left his victim to suffer by the road side, where he had dragged him!

Erratum.—In the piece signed Bernaldo, in our last, in the last line for ‘its sky’ read ‘their sky.’

LOST

Yesterday, between Faneuil Hall and Quincy Hall, a Templar's Sash and Apron. The finder will be rewarded on leaving it at No. 12, Washington Place, Fort Hill.

THE WREATH.

THE FATAL PROMISE.

[By Mrs. SARAH J. HALE.]

'Yes, we must part—'tis heaven's decree—
But keep my true love token,
The ring of gold I gave to thee;
My vow shall ne'er be broken:—
I pledged thee then this faithful heart,
And said, though fate should sever,
And friends deny and hope depart,
My heart was thine forever.

Nay, plead not, love,—it must be so;
My mother, should I wed thee,
She doomed me for a life of woe!
And 'tis for that I've fled thee—
My mother—O! I see her now,
Her cold cheek's clayey whiteness;
Death's dew upon her marble brow,
In her eye his glassy brightness!

And then the dying smile that wreathed
Her rigid, sunken features,
When I the fatal promise beathed!—
—O, God! why must thy creatures
Be tortured thus!—but plead not, love,
The promise hath been given,
My mother bore my faith above,
For she was ripe for heaven.

And fondly did she cherish me,
And I was reared so kindly;
Indulged in all—save love for thee—
I will not err so blindly,
And deem her cruelly inclined,
That thus apart she tore us—
Oh, no—to her prophetic mind,
A storm of grief was o'er us.

Then fare thee well—I bow me down,
And trust the grace of heaven,
Perchance beneath this angry frown,
A sunbeam may be given;
I will not bid thee constant prove,
But when life's ties are broken,
We'll meet, my love, we'll meet above!—
Farewell—but keep my token.'

A deep and narrow grave they've made,
Where droops yon pensive willow,
There she who oft had wept and prayed,
Sleeps on death's dreamless pillow;
And there, reclined that grave besides,
The youth displayed her token—
'I come, my love,'—he faintly sighed—
The ties of life are broken!

MASONIC REGISTER.

Full Moon, this Month, Friday the 3d.

☞ The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter.—

Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Peters. Southwick Friendly Society. Nantucket Union.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnatus. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cumington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Needham Meridian. South Reading Mount Moriah. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom.

Friday.—Hingham Old Colony. Chelmsford Pentucket. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimsfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge Amicable 3d Mon. Brighton Bethesda 2d Tues.—Medway Montgomery 2d Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. Johns Thars suc. Duxbury Corner Stone Mon suc. Taunton Adeniram Chapter Tees suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, *Bibles and Prayer Books*, of various sizes, bindings, and prices. *MASONIC CONSTITUTIONS*. Watts, Methodist, and other *Psalm and Hymn Books* in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

Their present stock consists of many thousand volumes of Books, also, Maps, Prints, and a general assortment of Stationary articles, which they are constantly replenishing by publishing, purchasing, and importing. Orders supplied wholesale and retail, on the best terms.

LYNN MINERAL SPRING HOTEL.

THE Subscriber respectfully acquaints the public, that the Establishment at LYNN MINERAL SPRING, that delightful summer retreat, has been recently repaired and improved, and is in the best order for the reception of Boarders, Parties of Pleasure, transient visitors, &c.

The salubrious qualities of the water of this celebrated Spring—the beautiful Pond adjoining the House, abounding with fish of various descriptions, and surrounded by the most romantic scenery—a fine Sail Boat, and every convenience for fishing—a Bathing establishment on the margin of the Pond,—where the cold or warm bath may at any time be taken—the pleasant situation of the House, with its comfortable and furnished apartments—are attractions for those in pursuit of health or recreation which are rarely exceeded, if equalled in any part of the country.

As the subscriber has had much experience, and is well known as the keeper of a Public House, is unnecessary for him to promise any thing more than that his utmost exertions will be used to give satisfaction to all who may favour him with their patronage.

JABEZ W. BARTON.

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NEW SERIES. VOL. 2. NO. 17.

SATURDAY, OCTOBER 23, 1830.

\$3 PER YEAR, IN ADVANCE.

CEREMONY OF LAYING

THE CORNER STONE OF THE MASONIC TEMPLE TO BE DEDICATED IN BOSTON,

BY THE GRAND LODGE OF MASSACHUSETTS.

OCT. 14, 1830.

'Tis over—the task, the holy task is done!—and the Temple of the Mason is dedicated to the Mason's God: the last note of anxious preparation has died away—and the cheering voice of a grateful Fraternity, returning thanks to the Almighty for the benefits bestowed upon them, has ascended on the tell-tale air, to the throne of heaven. * * * We feel a pride, an *honest* pride, in contemplating the late proceedings of our Masonic brethren: an *honest* pride, we say—a generous elation of the heart, un-mixed with any other feeling save that of friendship toward all—yea! even toward our enemies,—they who would wish to bend our necks to the very ground—to trample our bodies in the dust!—We feel an honest conviction of having done our *duty*; and, though the tongue of slander, of malice, of hatred and revenge assail us—though malediction and imprecation fall on our devoted heads, wherever we turn—though the chains of oppression were clanging upon our limbs—still one feeling—the feeling that has sustained us throughout our many trials, would be predominant,—the feeling of compassion for our oppressors—of forgiveness for the wrongs done us, and an endeavour to obliterate them from our memory—'Tis true that we have been severe in our remarks—'tis true that we have exposed to public view—to public contempt—some of our fellow men—men who have held honorable stations in life; but who have descended from their elevation, from what cause God is the only judge, to revile those who never did nor would have done, had it been in their power, to them an injury—'tis true that we have overstepped the bounds of charity;—but must we be condemned for this?—Have we not had cause, just cause to spur us on to the unwelcome task?—Have we not borne in silence, till the heart was filled almost to bursting, the many aspersions of our characters as men, as christians?—

Have we not had to wrestle with our lot?—

Have we not suffered things to be forgiven—

And only not to desperation driven?

Will not the worm, when it is trodden under foot, turn upon its destroyer?—and must we be denied the privilege that God, in his infinite wisdom, has bestowed upon his meanest creature?—Must we be *condemned*, because we refute the calumnies heaped upon us, and *openly* accuse our calumniators—and challenge them to the proof of their assertions? Must we see our aged fathers' hoary heads profanely touched by the dastard wretch—hear them accused of blasphemy, of MURDER—and not rise in their defence? Great God! must we bear all this?—No! Nature cries aloud and bids us stand up as their champion! As *Republicans* we stand up to defend our rights—rights granted to the veriest *menial*—to ALL, save *Masons*!—the rights of conscience, and of private opinion!

And will not our *enemies*,—if such those who have come forward against us really be—will not they, if they have a spark of feeling in their breasts, say that we have been *injured*?—Do they not feel that they have done us

wrong! Do they not know the *Christian's* duty?—Do they not assume to fight under the banner of *Christ*?—And are they *hypocrites*, or does their zeal carry them too far? If the latter be the case, then does a paradox arise; for we had thought, and *believed*, *Masons* as we are, that the *Christian's* precepts inculcated a love and compassion for mankind—a desire to reform them from their ways of deviation from strict rectitude—to go forward coolly, deliberately, and fearlessly in the path of *truth*, and never to leave that even-track, though rocks should threaten to crush them to atoms, or chasms, roaring with volcanic flame, should open to swallow the unwary traveller.—And does that class of men, under the banner of the Church of *Christ*, calling themselves *Antimasons*, never deviate from that path?—Are they less liable to deviate from that path than the *Mason*, whom they wish to drive to the very brink of perdition?—Does not the bible tell us to remove the *beam* from our *own* eyes, before attempting to pluck the *mote* from our *brother's*?—Have you done this?—Are you so *pure* in heart, in precept, in action, as to be capable of attempting the work of *others*' reformation?—Is there no secret something in your bosoms that tells you you are *not* perfect?—If the *Christian* faith is your guide; if you *act up to it*, then has the *Mason* no cause of fear!—For when you take a reputable stand and will meet him on fair and open ground—when in your *Antimasonic* Christian papers and Free Presses, you regard the *truth*,—when you meet the *Mason* on *honourable* grounds, then, and *not till then*, can he extend to you the right hand of fellowship.—Then will he forget and forgive!

We know not what the *Anties*, or the unfortunate "Jacks," think or have thought or spoken about the late Masonic Procession; but we fear the former were, and we hope agreeably, disappointed; for if our memories serve us faithfully now, we believe something was said about the *Masons* being ashamed to show their degraded heads.—Be this as it may, certes they were *not* ashamed either of themselves, their friends or their institution:—as to the latter, if we may be allowed to judge from behaviour and appearances, their feeling was none other than respectful.—From hints thrown out and handbills circulated that day by some servile, contemptible wretches to produce an excitement, we had every reason to apprehend disturbance, yea, even personal insult; but such was not the case; for though attempts were made to produce a riot, by minions stationed here and there, yet the people, (or "Jacks,") soon put them out of countenance.—For ourselves we speak, when we say that our feelings were enviable—for if ever we passed a happy moment it was when looking on the well-known countenances of those who composed the procession on the fourteenth. Could any man, however lost to feeling, look upon them and not feel in his heart that they were injured, grossly injured? Could he behold those whom he had been taught to, re-

spect for their many virtues, passing before him and not feel there was at least *some* good men among them?—Could he behold the aged and decrepit with their white locks bared to the public gaze and flowing in the careless breeze, dragging their feeble limbs along, proudly displaying their insignia of fellowship, perhaps for the last time, and not feel a thrill of reverence for them?—Could he believe that so many good men, stricken by the hand of Time, were following an ignis fatuus, that still further led them into the savannas of folly, at every step they took?—Could he believe that *all* those ministers of God's holy word, men who are looked upon as examples worthy of being followed, who were there assembled, were *fools*,—were acting under the influence of oaths which were contrary to their religious tenets, and which bade them sacrifice the best interests of mankind; ay, even to commit *murder*, that some secret end might be obtained? Could he believe that those men who had led a life of purity—who have been and still continue to be the ornaments of the church of *Christ*—that such men as Ripley, Harris, Eaton, Dean, Barret, Wells, Sabine, Blake, Taylor, and other active ministers in this city, of all denominations and creeds, are to be put down merely because they are *Masons*, by such men as Churchill, Clough, Phelps, Porter, and a hundred such "*apparently* respectable gentlemen?" And have *Masons*, when looking upon those who compose their vast assemblages, cause to be ashamed of that institution which has enrolled on its escutcheon the names of such men as *these*, and thousands of patriots and the greatest of men throughout the world?—If they have cause to be *ashamed* of such an institution, that boasts of such men as we have enumerated—then what must be the feelings of those who *secretly* oppose them under the name of *antimasonry*? who cannot boast of one individual renowned for anything save *perjury*, or his political intrigues.—*Masonry* does not boast of having *all* the good, the wise and great within its precincts—nor is it exempt from the common evils attending *all* institutions:—still we aver that we are *proud* of our institution; and though it be not infallible, still we have no reason to be *ashamed* of it!—Tho' we might not be *very* proud of being numbered even with the best, the choicest flowers of *antimasonry*!

From the short notice given to our *Masonic* brethren, and from the lowering appearance of the clouds, it was thought that very few would be present on the occasion; besides, the invitation was not a general one; it was confined merely to the Lodges of *Massachusetts*, and many of the notifications could not have reached their destination until the very hour the ceremony was commenced.—The day previous was one of gloom, and the night following brought with it a terrific storm;—the thunder was incessant, and the lightning's vivid flashes struck terror to the stoutest hearts. Many of our *Masonic* friends in *Worcester* and the adjoining counties, who had intended to assist in the ceremonies of the day, were thus deterred, feeling

assured that the weather would be unfavourable, and would bring with it disappointment; but, notwithstanding all this, there were many, and among them we saw the aged countenances of some we had been accustomed to gaze upon in boyhood, with feelings of reverence, who came from a distance of over a hundred miles—thus giving a satisfactory proof that *they* were not *ashamed* of their institution, nor “ashamed to show their degraded heads” even in the fortress of their most bitter enemies, who have asserted that the building of the Temple is a mere artifice—the last feeble struggle of the Mason to keep his Institution from mouldering into ruin.

The following remarks from the Courier of Monday, are pertinent to the present occasion:—

“Thursday last was a proud day for a class of men, who, of late, have been much abused and insulted, but who, to their credit be it recorded, have so far as we know, been passive under the lash of the oppressor, even to the last requirement of the spirit of meekness. We are not, at this time, in the mood to enter upon a discussion of the merits of the question whether Speculative Freemasonry is of any utility in the present constitution of society, or whether those who are endeavouring to expel from the pale of social affections and political rights, all that numerous body of their fellow citizens, who have united for charitable and social purposes under the banner of Freemasonry, are governed by public-spirited or merely selfish purposes—whether the spirit of antimasonry bring with it “airs from heaven or blasts from hell.” The “questionable shape” of Masonry or Anti-Masonry may be safely left, for the present, to those who have more leisure for the discussion, and who feel more ambition for the oration of a conqueror or the crown of a martyr.

“We repeat that Thursday was a proud day for the Masonic fraternity of Massachusetts and New England. It required no small degree of intellectual nerve to induce a Mason to grace the occasion with his presence, at a time when so many pens and so many presses are employed to produce an impression on the whole community, that his principles are those of a traitor and his associates a band of murderers and cut-throats. Almost every individual, who accepted the invitation of the Grand Master, must have waited on him, uncertain whether he might not have been the single individual who could screw up his courage to endure the reproach and despise the taunts of the scoffer. The result was more happy than the most ardent imagination of any one could have anticipated. We did not see it. But we have heard, from various authorities, that it was splendid. It was numerous, too. One who knows the exact number of individuals of which it was composed, says the whole number of Freemasons present was twenty-two hundred and sixty-seven. These were not men made for the occasion—dressed with a sash and an apron, to make up a show—but men who are known in this community as men of honesty, of character, of permanent patriotism and enduring virtue—men whom their very revilers are willing to trust with property to the last farthing, and life to the last throb. The citizens of Boston, those who are uninterested in the question, whether Freemasonry be a useful or a useless, an innocent or a vicious institution, though not given to extravagant fondness for ostentation and parade, looked on the procession and the proceedings of Thursday, with satisfaction, we believe with approbation. They are not willing to believe that the men whom they saw bearing emblems of their membership in the fraternity of Freemasonry, the reverend pastor with hoary head, and the enterprising merchant, the active and temperate mechanic, the prudent statesman, the conscientious judge, and the octogenarian, who had fought the battles of our independence, are fit subjects for contumelious libels, or that they are leagued together to destroy the religious, legal or moral institutions of society.”

We learn that Mr. Schaffer, formerly of the Washington Garden, honored the occasion with a display of fireworks in the evening. Several dozen of rockets were sent off from the Garden. In fine, the day seemed to be one of general rejoicing. Every body was pleased, Masons or not, excepting, of course, our bitter revilers. It was a sorry day for them, and they will long remember it.

THE PROCESSION.

Agreeably to previous arrangements, and according to ancient usages, the Grand Lodge of this Commonwealth; representatives from several of its subordinate Lodges, and invited guests; together with the Grand Chapter of Massachusetts, the Grand Encampment of Massachusetts and Rhode Island, and their subordinate Chapters and Encampments, assembled at Faneuil Hall, on Thursday the 14th instant, for the purpose of laying in ample form, the Corner Stone of the Masonic Temple, to be erected in this city. At about half past 10 o'clock, A. M. the brethren were formed into procession in the following

ORDER.

TWO GRAND PURSUIVANTS.
ENTERED APPRENTICES.

BANNER.

FELLOW CRAFTS.

BANNER.

MASTER MASONS.

MASTER MASONS' BANNERS.

(Borne by delegates of Lodges.)

TYLERS OF LODGES.

STEWARDS.

JUNIOR DEACONS.

SENIOR DEACONS.

MARSHALS OF LODGES.

SECRETARIES.

TREASURERS.

SENIOR AND JUNIOR WARDENS.

WARDENS' BANNER.

PAST MASTERS.

PAST MASTERS' BANNER.

SUBORDINATE CHAPTERS,

WITH THEIR BANNERS.

GRAND ROYAL ARCH CHAPTER OF MASSACHUSETTS,

WITH ITS BANNER.

GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND,

WITH ITS BANNERS.

PRESIDING MASTERS OF LODGES.

PRESIDING MASTERS' BANNER.

REVEREND CLERGY OF THE FRATERNITY.

MUSIC.

GRAND TYLER.

TWO GRAND STEWARDS.

GUESTS INVITED BY THE GRAND LODGE

BANNER OF THE GRAND LODGE

GOLD VESSEL,

With Corn.

PRINCIPAL ARCHITECT,

With Square, Level and Plumb.

DISTRICT DEPUTY GRAND MASTERS

GRAND TREASURER.

BIBLE, SQUARE AND COMPASSES.

PAST GRAND WARDENS.

PAST GRAND MASTERS.

DEPUTY GRAND MASTER.

BOOK OF CONSTITUTIONS.

GRAND MASTER.

GRAND SWORD BEARER.

TWO GRAND STEWARDS.

Banner with orders of
Architecture.
Silver Vessel,
with wine.
Globe.

Grand Rec. Sec'y.

Grand Chaplain.

Sen. Gr. Warden.

Sen. Grand Deacon.

Grand Marshal.

Banner with Imple-
ments of the Craft.
Silver Vessel,
with oil.
Globe.

Grand Cor. Sec'y.

Grand Chaplain.

Jun. Gr. Warden.

Jun. Grand Deacon.

The procession moved a few minutes after 11 o'clock, under the direction of John P. Bigelow, Grand Marshal, assisted by George G. Smith, and Lynde M. Walter as Aids, and Messrs Harrison Gray, William Hilliard, Francis C. Whiston, Enoch Hobart, John Bernard, Frederic Le Cain, Wyatt Richards, Edwin Sevey, David Kimball, Francis R. Bigelow, Simon W. Robinson, Daniel Baxter, Jr., Sumner Crosby, Samuel Eveleth, Joshua B. Flint, Peter Dunbar, and J. P. Robinson, Assistant Marshals. The procession passed from Faneuil Hall, through Merchants' Row, up State, and Court streets, to the site of the Temple, next South of St. Paul's Church in Tremont-street.

The Bible, square, and compasses were borne upon a cushion by the Rev. Dr. Harris of Dorchester; the Book of Constitutions by William Hilliard, Esq. of Cambridge; the square, level and plumb by Mr. Rogers the Architect; the Banners of the Grand Lodge by Samuel F. Coolidge, Thomas B. Wales, and Francis Welch, Esquires; the Banner of Charity, by A. H. Ward, Esq.; the Banners of the Grand Chapter, by Abiel Buttrick, John M'Kim, and Wm. Eaton; the Banner of St. Paul's Chapter, by Capt. Alexander Parris; and that of St. Andrew's Chapter by R. Baker; the golden vessels with wine and oil by B. B. Appleton, Benjamin Stevens, and Charles Henshaw.

Esquires. The globes were also borne in the procession. The banners of the Grand Encampment, Grand Chapter, and of some of the subordinate Lodges were also borne by the appropriate officers. The Master Masons were divided into sections, and the Banners of the following Lodges, viz. St. John's, St. Andrews, Massachusetts, Columbian, Mount Lebanon, St. Matthew's, Plymouth, Mount Carmel, Essex, King Solomon, and Old Colony, were placed in the intervals.

After the Fraternity had assembled upon the platform covering the area of the building, and the Grand Marshal had proclaimed silence, an introductory prayer was offered by the Rev. Mr. Barrett, of this city, one of the Grand Chaplains. The Inscriptions on the plate were then read by John J. Loring, Esq. Grand Treasurer. A box, containing the following articles, was then deposited in a cavity formed in the Stone, viz :

PLATE,

With the following Inscriptions.

ANNO LUCIS, 5830. On the 14th day of October, this Corner Stone of the Masonic Temple in Boston, was laid by the Most Worshipful JOSEPH JENKINS, Grand Master of Free Masons in the Commonwealth of Massachusetts, assisted by the Past Grand Masters, and the Officers and Members of the Grand Lodge, and in presence of the Executive Officers of the State and City ; in the ninety-seventh year of the establishment of Free Masonry in this State ; in the fifty-fifth year of the Independence of the United States, and in the year of our Lord and Saviour, One Thousand Eight Hundred and Thirty. Andrew Jackson, President of the United States ; Levi Lincoln, Governor of Massachusetts ; Harrison Gray Otis, Mayor of Boston.

ORGANIZATION OF FREE MASONRY IN AMERICA.

Massachusetts GRAND LODGE.	St. John's GRAND LODGE.
5769. Joseph Warren, of Boston, appointed Provincial Grand Master by George, Earl of Dalhousie, for Boston, New-England, and one hundred miles of the same.	5733. Henry Price, of Boston, appointed Provincial Grand Master for all North America, by the Right Honorable Anthony Lord Viscount Montague, Grand Master of Masons in England.
5772. Joseph Warren, appointed Provincial Grand Master for the Continent of America, by Patrick, Earl of Dumfries, Grand Master of Scotland.	5736. Robert Tomlinson succeeded.
5777. An Independent Grand Lodge was established March 8th; Joseph Webb, Grand Master.	5744. Thomas Oxnard, do.
5782. John Warren, Grand Master.	5754. Jeremy Gridley, do.
5784. Joseph Webb, Grand Master.	5767. Henry Price, do.
5787. John Warren, Grand Master.	5768. John Rowe, do.
5798. Moses M. Hayes, Grand Master, until the union of the Grand Lodges, March 5, 5792.	5775. Hostilities commenced between Great Britain and America, April 19, and suspended the operations of this Grand Lodge.
	5790. John Cutler chosen Senior Grand Warden, July 29, and exercised the authority of the chair until the Union of the two Grand Lodges, March 5, 5792.

CONSTITUTING THE GRAND LODGE OF MASSACHUSETTS.

GRAND MASTERS AFTER THE UNION.

5810 Timothy Bigelow.	5792 John Cutler.
5813 Benjamin Russell.	5794 Paul Revere.
5816 Francis J. Oliver.	5797 Josiah Bartlett.
5819 Samuel P. P. Fay.	5799 Samuel Dunn.
5820 John Dixwell.	5802 Isaiah Thomas.
5823 John Abbot.	5805 Timothy Bigelow.
5826 John Soley.	5808 Isaiah Thomas.
5829 Joseph Jenkins.	5809 Josiah Bartlett.

OFFICERS OF THE GRAND LODGE.

Elijah Morse, D. G. M.
Abraham A. Dame, S. G. W.
William J. Whipple, J. G. W.
John J. Loring, G. T.
Rev. Amos Eaton, D. D. C. G. S.
Thomas Power, R. G. S.
John P. Bigelow, G. M'l.

GRAND CHAPLAINS.

Rev. James Sabine, Benjamin C. Carter,
" Samuel Barrett, Charles Train,
" Samuel Osgood, D. D. James Morse, D. D.
" Benjamin Willard, Benjamin Putnam,
" Titus Strong, J. W. Eastman.

E. Haskell, S. G. D. D. Parker, J. G. D.
Geo. G. Smith, Eliab W. Metcalf, } G. S.
Thomas W. Phillips, H. M. Willis.

Thomas J. Goodwin, G. S. B.

H. H. Barton, } G. P'S.
Isaac Livermore,

DEPUTY GRAND MASTERS.

Joseph Eveleth, A. Huntington,
Jacob H. Loud, Thomas S. Mann,
Lemuel Shattuck, Linus Child,
Ansel Phelps, Wm. Hilliard,
S. Baker, Rev. Wm. Morse,
Luther Hamilton.

COMMITTEE ON CHARITY.

Benjamin B. Appleton,
David Parker,
Elias Haskell,
William Knapp,
Charles Williams.

Sundry Coins of the U. S.

Newspapers of the day.

Newspapers containing an account of the French Revolution.

Book of Constitutions of Freemasonry.

By-laws of the Grand Lodge of Massachusetts, and Charter of Incorporation.

Annual communication of the Grand Lodge of Massachusetts, for 5829.

Old Continental Bills, of various denominations.

Constitution of the G. G. R. A. Chapter of the United States.

Do. of the G. R. A. Chapter of Massachusetts.
Constitution of the G. G. Encampment of Knights Templars of the U. States.

Grand Master Jenkins' Address before the Grand Lodge of Massachusetts, Dec. 5829.

Addresses of Messrs Clarke, Dean, Livingston and Poinsett.

Coltons' Address, contained in three numbers of the Masonic Mirror.

Otis' Address to the City Council, Sept. 17, 1830.

Quincy's Centennial Address.

Sprague's Centennial Ode.

Judge Story's Centennial Discourse at Salem.

Impress of the Seal of the Grand Lodge of Massachusetts.

Number of the 'Amaranth or Masonic Garland' containing a copy of the Charter of Incorporation, Granted by his Majesty George III. to the Grand Lodge of England ; a Chronological Table of notable events, connected with Masonic History, &c.

The cavity was then hermetically sealed, and the stone was raised and placed on its bed, to the strains of solemn music. The working tools were then presented to the Grand Master, who applied the square, and plumb, and level, to the stone and pronounced it to be

'WELL FORMED, TRUE AND TRUSTY.'

The vases with corn, wine, and oil, were presented to the Grand Master, who poured their contents upon the stone, saying, according to ancient usage;

'May the all bounteous Author of Nature bless the inhabitants of this place with all the necessities, conveniences and comforts of life—assist in the erection and completion of this building; protect the workmen against accident, and long preserve this structure from decay.—And grant to us all, in needed supply, the CORN of nourishment, the WINE of refreshment, and the OIL of joy!

AMEN!—So mote it be.—AMEN!

The Grand Master then delivered to the Master Work-

man the various implements of architecture, intrusting him with the superintendence of the work. The Rev. Mr. Sabine, one of the Grand Chaplains, then approached the Stone and offered up the following prayer:

'May the Grand Architect of the Universe grant a blessing on this foundation stone, which we have now laid; and by his Providence enable us to finish this and all our works with skill and success.

Glory be to God in the highest!—
(Response by the Brethren.)

—As it was in the beginning, is now, and ever shall be!—

AMEN!—So mote it be.—AMEN!

JOSEPH JENKINS, Esq. Grand Master, then delivered the following able and interesting ADDRESS, which was listened to with profound silence and attention:

ADDRESS.

It may not be required, but I think we owe it to ourselves and to this audience to explain the motives, which have led to this enterprise; to shew the reasonableness of the undertaking; to declare the objects, which we hope to attain; and if practicable to convince all, that the effort, before us, commends itself to the judgment, the benevolence and the entire approbation of this enlightened and liberal community.

It is seen by the inscription on the plate just now deposited in this corner stone, when, and by whom Free Masonry, which in this country began in Boston, was here established, and by whom it has since been conducted, and inculcated; and it may seem somewhat singular that the Grand Lodge, governed by such men, should have remained so many years without an appropriate building for its own accommodation. But to those who understand the peculiar character of Masonic funds, the fact is readily accounted for.

It may be still more surprising to some, that the present period should be selected for such an enterprise. This too, is capable of very easy explanation.

The Grand Lodge for the last ten years, has been eligibly accommodated in one of the City buildings, and for that space of time at least, having fitted up the building at its own expense, has had no inducement to change its quarters. Recently however, the parts of that building occupied by the Grand Lodge, have been appropriated to the use of the City Government, thus compelling us to seek other accommodations.

For several years there has been a desire expressed by many, to erect a Masonic building in Boston, but from various circumstances there has been no time so favourable as the present for such an undertaking. The price of land has considerably fallen, materials for building are reasonable, and the price of labour is lower than our benevolence would lead us to desire. If any suppose, that, at a season like this, when our institution is somewhat interrupted in its prosperity by the attacks which have been made upon it, and the mischiefs which have befallen it, this is an act of mere desperation and bravado, I am

bound to assure them, that nothing is farther from the fact.

Still, as actions always speak louder than words, *we are willing that this transaction should speak, and speak the truth too; and that truth is,—that Masons have the most entire confidence in the perpetuity of their institution, in the excellency of its principles and in their adaptedness to the wants and woes of the world.*

With these views and sentiments, the Grand Lodge at its quarterly communication in June last, resolved to proceed forthwith to procure a suitable site and to erect thereon an edifice for its own accommodation, and that of other Masonic bodies in Boston.

From the belief that other Societies in the City want accommodations, it has been thought a wise and judicious investment of our funds, to extend the dimensions of our building beyond our own immediate wants. We have felt assured, that the location of the edifice is such, as will command a constant occupancy of such public halls as are needed at the present day. The respectability of the neighborhood, the great convenience of access—the salubrity of air, the inimitable classic beauty of the prospect, in the scenery around, all unite to confirm us, in such an expectation.

The Grand Lodge therefore, enters upon this work with the most confident assurance that its funds (which are sacred to benevolence) invested here, will receive a better income than can be expected from any public stocks now in the market.

In the construction of this building, we shall not indulge our ambition or our folly, in a profusion of useless ornament, and while we desire to erect an edifice, which shall not disgrace our metropolis, or detract from the taste, of those under whose care it is erected,—we intend to maintain a rigid regard to that economy, which the circumstances of the case so imperiously demand.

Thus much I have felt bound to say in reference to the propriety and expediency of this project.

The ceremonies which have now been witnessed, may appear to some, as unmeaning or cabalistical; and though they are all capable of satisfactory explanation, the occasion does not allow me to enter on the task. Suffice it to say, that these ceremonies, like the peculiar titles and badges of our Order, are essentially such as have been transmitted to us from ages long gone by, and if we have a right, we are not much inclined to dispense with or essentially to change them.

The work, in which we are now engaged, although in itself simple and apparently of little moment, in its relations and consequences, is full of interest. It is so to us as Masons.—This is not the ephemeral work of a day, to be forgotten to-morrow. The building we now commence, is to stand a perpetual monument of the wisdom or the folly of those through whose instrumentality it is to be erected. A monument of the utility and excellence or the perfidy and worthlessness of the institution under whose auspices it is reared.

We then, who know the character and design of that institution, must *rejoice or tremble* as we see those walls arise.

And are we differently constituted from other men? are we not selfish? have we not a regard to our own honor and interest? "Hath not a Mason, "eyes, hands, dimensions, organs, senses, affections, passions; are we not fed with the same food, hurt with the same weapons as other men?" And are not our characters at stake, in a transaction, which thus publicly and palpably proclaims our opinions, and our attachment to the principles and objects of this institution?

The transaction is interesting to us as citizens of a free, enlightened and happy community. What language does it speak to those amongst whom we live and move, and have our being, with whom all our interests are blended and identified, from whom we expect every earthly joy and honor, to whom we look to commend our virtues, or to condemn our vices; from whom we expect our only returns in the affections and civilities, and courtesies of life?

The doings of this day, are interesting to us, as fathers, as husbands, as members of our several domestic circles. In view of this, does not every Mason make these inquiries; shall I cast a blot and a stigma upon the character of my family? shall I wound the reputation and peace of the wife of my bosom, the children of my love, the sisters and the brothers of my affection?

Are we Christians,—the event has interests deep and high; they stretch beyond the vale of time and take hold on eternity's hopes and retributions. How does this transaction tell upon the cause of Him, who died to redeem our race from death eternal? Do we here erect a temple for the worship of idols? Do we expect here to inculcate sentiments subversive of Christianity? Is any object to which this building shall be devoted, adapted to impede the progress of that Gospel, which brings peace on earth and good will to man?

These are considerations, which shew, that the event has responsibilities which must weigh upon every man with a power, that will either drive him from the work, or cheer his heart and nerve his arm for the labour before him.

My brethren of the Masonic Fraternity. What do we say, to these considerations; how do we answer these questions?

Permit me to assume your feelings and to give your answer. I trust, that, in a figurative sense at least, we have not begun to build without sitting down first and counting the cost. I trust as we examine our motives, and review our principles, we have no misgivings of conscience, when we put our hand to this work. I trust we are able to give an answer to every reasonable man, that asketh—satisfactory to him, and to ourselves, that our work is honorable and our motives pure.

I feel a pride in declaring in this public

manner, that the spirit which has been manifested in the various incipient steps in the projecting of this enterprise, is alone sufficient to convince me, that the great body of the craft under this jurisdiction are firm to their principles, and rejoice in this opportunity of demonstrating to the world, their determination to protect and defend them.

It cannot be necessary, were it proper on this occasion, to go into a consideration of the principles of Free Masonry. They have been stated a thousand times, and all who are disposed, have abundant means of knowing whether they are good or bad. For the present I will assume that these principles are good, and that our institution, in all its legitimate bearings, is happily adapted to our fallen nature.

I will now ask this respected auditory to consider for a moment the peculiar nature of this institution. It is of little moment here to inquire, whether it originated with Solomon King of Israel,—or with a company of bricklayers in London. 'Tis enough for the present to know, that it exists, and that too, in every civilized country on the earth. That it embraces within its pale, men of every class, from the king to the humblest citizen, the only test of character being, that of moral rectitude and a belief in God.

There is no department of human society in all the civilized world, where Masons are not to be found. Its language is the same throughout the world—its obligations are binding on all its members, without regard to nation or language, or any of the adventitious circumstances which effect the various relations and divisions of men.

Probably in all political parties, (except one of *modern and monstrous* growth, which shall now be nameless,) of whatever contrariety, there are Masons. Look through the parties of our own country: Federalists, Democrats, Administration and Anti-administration, Tariff and Anti-tariff, Jackson men and Clay men, and in them all there are many Masons. Look at the religious sects—The Catholic and the Protestant—The Episcopalian and the Presbyterian—The Orthodox and Universalist—The Baptist and the Methodist—The Trinitarian and the Unitarian, and in them all there are many Masons. Look at the other innumerable associations of men in the world formed for literary, scientific, mechanical and other laudable purposes, and in them all there are many Masons.

I have taken this view—that I may, in a word, simply inquire of my fellow citizens—whether it be possible in the nature of things, that an institution whose members are thus diffused through all the ramifications of human society and human interests, and whose own appropriate associations are ordinarily of every variety of temporal condition, and political and religious sentiment, can ever be made an engine for the subversion of govern-

ment or the dereliction of the happiness of man?

It would be awarding to us an influence vastly beyond our claims and pretensions—to charge our institution with such results. We are brought then, to the conclusion, that if our principles are pernicious—it is an evil, spread through all the fibres of organized society, an evil which must be borne, until a power stronger than man, shall sweep it from the earth; a curse, which from its very nature, man has not the power to remove or avert. Nor let him undertake the work.

But turn the tables; suppose, as we aver, and are able to demonstrate, that our principles are good, suppose they inculcate charity and philanthropy, suppose they are at war with bigotry and superstition and give no truce, to persecution and proscription, and then estimate if you can, their salutary influence in all these conflicting sects and parties. Compute if you can, the evils averted, or the good actually effected, in all these various relations. In such a society there can be no monopoly, no combination,—

To bless itself, it blessed all mankind;

To curse the world, itself must feel the curse.

In all other associations, not strictly religious, you find men of the same class or profession uniting in their respective societies, the farmer, the mechanic, the physician, the lawyer, the merchant, the manufacturer. We find the community also divided, by common consent, into various classes. All indeed uniting as has recently been most beautifully illustrated*—like the various hues of the rainbow. Not so Freemasonry. It is no sect, it is no party, it is no class,—it forms no distinct *stratum*, in the *iris* of human society,—but mingles its light or its *darkness*, its beauties or its *deformities* with each and all of them.

But I have said enough.—It remains only that I acknowledge, and I do it with profound respect and most grateful emotions—the marked decorum, and apparent interest manifested by this interesting group of friends and citizens around us. We stand before you as Masons; you know us as men, as friends, and as neighbors. According to our character and deportment, in these relations we expect to be estimated. Judge us by our works; love us for our virtues, condemn us for our vices.

My Brethren, I congratulate you, on the event which has brought us together. It is indeed auspicious in its character, but let me remind you, that it brings with it new obligations and responsibilities,—we have again, before the world, borne testimony to the usefulness of our ancient institution. In this act, we have proffered new vows on the public altar, that our lives shall conform to our principles. We have given new pledges to day, which I trust we are prepared to redeem. I thank you for your obedience to our call, to assist in the ceremonies of the day. May you

*Buckingham's Address before the Mechanic Association.

return to your respective homes in peace, and “may the God of love and peace delight to dwell with you and bless you,” and yours for ever.

After the Address the following was sung in ancient style by the assembled brethren, to the tune of ‘Old Hundred.’

Be thou, O God, exalted high,
And as thy glory fills the sky,
So let it be on earth display’d
Till thou art here as there obey’d.

Prayer Book Version.

The Benediction was then pronounced by the venerable and Rev. Dr. Ripley, of Concord, Mass. The procession was again formed, and returned through Tremont street and Cornhill, to the Hall, where the brethren separated.

The *Building Committee* consists of the following gentlemen, viz. Jos. Jenkins, Esq.; Elijah Morse, Esq.; Hon. Charles Wells; Rev. Dr. Asa Eaton and Capt. Benjamin Smith.

It is estimated that there were from two thousand to twenty-five hundred brethren present. Some gentlemen who took especial pains to count them, state the number at 2267. In the language of a contemporary, ‘there were a great variety of banners and other emblems of Masonry, and the individuals composing the assembly were constituted of our most active, industrious, and respectable citizens both of this and from neighboring towns. On no occasion have we seen a procession uniting a larger portion of citizens distinguished for probity and civic worth.’ There were gentlemen of all ages and all professions. There were twenty-two clergymen, some of whom were upwards of eighty years of age. *Seven officers* of the Revolution honored the occasion by their presence, besides many civil & naval officers, who are now in active service. Among the most elderly gentlemen, we were pleased to see the Rev. Dr. Ripley, of Concord; Rev. Dr. Harris of Dorchester; Maj. Melville and T. K. Jones, Esq. of this city.

To heighten the charms of the procession and ceremonies, Br. ZEUNER, a distinguished favorite among the professors and amateurs of his delightful art, had prepared a fine March, which, although somewhat long and elaborate, the Brigade Band had committed at short notice, and brought out with admirable effect. On all occasions of this kind, appealing strongly to the emotions and finer sensibilities of our constitution, music is a most important part of the arrangements; and if the character of it be kept in strict harmony with the sentiments awakened by the successive steps in the ceremonies, it enhances indescribably, the intensity and voluptuousness of our sensations. This delightful appropriateness was eminently illustrated in the musical performances of this happy, glorious day. The inspiring martial strain with which we went forth amid the welcome and approving throng of our fellow citizens, to perform, in their presence, a duty to which we were moved by high and honorable considerations—the solemn, gentle melody which accompanied the laying of the corner stone, and the affecting rites by which it was consecrated—and the bold, pealing chords, which saluted the rising Banner of the Grand Lodge, as it was elevated, in token of the consummation of the work—all were finely adapted to the time and circumstances in which they were respectively introduced,—each performance harmonized with and heightened the prevailing emotions of the moment, and conspired with the kindred influences of the occasion to render it a treat to refined taste, as well as cheering to the heart of every worthy Mason.

The Commentator of Saturday has the following just and appropriate remarks. The Knight Tem-

plars; though but simple citizens, exhibit in appearance, and we trust in feeling, the spirit of those of old. No matter for names; seek through by-gone ages, and more patriotic and devoted hearts will not be found. When the lance was in its rest, and the proud steed neighed, when the charge was sounded; when the shield protected valiant hearts, in other days, they covered no braver souls or better men, than in the simple garb walked among the procession of Thursday. It was a gladsome sight to view the best of our citizens, notwithstanding the obsequy attempted to be cast on the institution of Freemasonry, coming boldly out, exhibiting on a public occasion their professions and persons.—No procession which ever graced our streets contained more talent, integrity and respectability.—If Antimasonry and Secedism is superior, let them give a public procession, and let us look at them—review them one by one, and enrol their honored names on the pages of our country’s glory. If they shew a better rank, more honest, generous hearts, purer minds, and better principles in their array of strength, let us bow to their superior worth.—Michigan, New-York, Norfolk, and Milton, may bring on their heroes, and Boston produce its pride in its Antimasonic mouth pieces, and the public in all charity shall judge—ay judge with a wish to give the preference to the patriots who wish to break up a band of murderers!! Among the procession we witnessed many whom no one of late had ever conceived to be Masons. The ‘last of the cocked hats’ was there; whose grave is nigh to him, and when he was tottering upon its brink, after a life of honesty, gave the pledge that he was no murderer, and that the principles which he had so long avowed, were pure and honest. The blessing of God was called by one whose life was ripened by old age, and he dared to present his furrows of time to high heaven, and sanction the course he himself had pursued and that professed by the comparatively young flock around him. Is it to be believed that so many and so spotless characters could assemble together and insult deliberately and solemnly their God by the mockery of false, pretended devotion, if they are what political designing men have said of them? That Clergymen, forgetting their duty to their Saviour and themselves, would carry on this impious masquerade?—Is it for a moment to be believed that as a body all of the Masonic Institution ought to be disfranchised from the privileges of citizens? If so let us begin—down with such scoundrels, if they are what men have called them—disfranchise, spit upon, hunt, kill them, like wild beasts of the forest. Else let them retain their situations in the affections of society; let them quietly enjoy the peace of their firesides and the comforts of domestic quietude, and let their slanderers put ‘their hands upon their mouths and their mouths in the dust,’ and keep their peace rather than break the enjoyment of public quiet.

The Transcript holds the following language. We remember no occurrence that has ever elicited so much agreeable disappointment as the very great and respectable number of citizens, of all classes and professions that formed the procession and united in the ceremony. It was a happy omen of the indissoluble ties of social and charitable brotherhood. The croaking raven of political discord was hushed into silence. Almost impenetrable crowds of delighted citizens hovered round the Fraternity in silence and stillness, as if determined to cheer and uphold them. We stated yes-

terday that the whole number of Masons present was 2,267; this is a matter of fact, and not an idle creation of fancy. It proves one thing worth knowing, if it proves no more, that Massachusetts is a field from which Antimasonry will never reap a harvest."

The different papers in this city have noticed the procession, in a similar manner to the above—in terms of commendation and praise.

MASONIC COLLABORATION AT QUINCY HALL

ON THE FOURTEENTH OCT.

The Procession, formed for laying the Corner-Stone, having returned to Faneuil Hall, and the Grand Lodge having been closed according to ancient usage, it was announced that a Procession of the subscribers to the dinner would be then formed.

At the request of the Committee of Arrangements, consisting of Messrs. Edward A. Raymond, John Hewes, Wm. Parker, Gardner Greenleaf, and Peter Dunbar, the Grand Master, Joseph Jenkins, Esq. consented to preside; and the following gentlemen assisted as Vice Presidents, viz: Elijah Morse, Esq., Hon. Benjamin Russell, Hon. Benjamin Whitman, William Hilliard, Esq., Hon. Charles Wells, Charles Henshaw, Esq., and Henry Purkitt, Esq.

A Procession, consisting of about four hundred members of the Masonic Fraternity, was formed, and proceeded to the spacious and elegant Hall over the centre of the New-Market, where the tables were laid for their accommodation. Rev. Dr. Ripley asked a blessing before sitting down; and to that voice every heart responded its amen, in thanksgiving for the happy termination of the business of the day, and the favorable circumstance that brought so many together, to partake of the bounties of that Great Being to whose providential care they owed that happy hour. It was indeed a happy hour—when the congratulations of friends renewed the remembrances of duty—when all sectional and party feelings were forgotten, and friendship shed its brightest halo around that happy assembly. There, was the elasticity and buoyancy of youth—there, the firmness of manhood—there, the wisdom and experience of age. The grey head of the veteran soldier of the revolution, the hoary locks of Fathers in Masonry, were proud memorials to the younger members of the Fraternity, that the bond of their union has not been weakened by time, nor the harmony of social feelings interrupted by force of circumstances.

The intellectual pleasures of the day received the tributary accession of the cheerfulness of the festive board. For the ample provision and good taste with which the tables were spread, great credit is due to Mr. AMHERST EATON, of Concert Hall, who provided so well at so short a notice. For the promptitude and regularity of the arrangements, the most unqualified praise is due to the Committee.

The tables having been dismissed by Rev. Mr. Maffitt, the company sat down to reciprocate their sentiments in 'thoughts that breathe and words that burn,'—to call up the greatness of their fathers for their example—the memories of the illustrious dead for emulation—the virtues of the illustrious living for their encouragement.

The following regular and volunteer toasts were given on the occasion, viz:

REGULAR SENTIMENTS.

1st. The Grand Lodge of Massachusetts.

2d. The Masonic Institution.—The rains may descend, and the floods come, and the winds blow and beat upon it, and it will not fall; for it is founded upon the Rock of TRUTH.

3d. Washington and his Masonic brethren of the Revolution.—The proudest relationship of American freemen.

4th. The contemplated Temple.—In the language of Washington, may it prove "through all ages, a sanctuary for brothers, and a Lodge for the Virtues."

5th. The President of the United States.

6th. Freemasonry.—The handmaid of civil Liberty—the dread of Tyrants.

7th. The Governor of the Commonwealth of Massachusetts.

8th. Our visiting Brethren from other States.—Masonry recognises no geographical lines in its predilections—no boundaries to truth and integrity.

9th. Ben Franklin the Printer—Ben Franklin the Patriot—Ben Franklin the Western Philosopher—honest old Ben Franklin the Mason. Let a tear be mingled with the wine that flows for him; 'tis a meet emblem of a Mason's love. Franklin, the tear is thine!

10th. The Mayor of the city of Boston.

11th. Lafayette.—The Hero of three revolutions—the friend of the rights of Man—a firm defender of Masonry.

12th. Masons throughout the world.—May they all worship in the universal Temple dedicated to fidelity.

By Joseph Jenkins, Esq. President of the day.—The Lodges of Massachusetts—a constellation in the Masonic hemisphere—moving in order and harmony—true to its common centre—emitting in triple radiance, light, truth and beneficence.

Mr. RUSSELL (a Past Grand Master and one of the Vice Presidents,) being called upon by the Chair for a toast, rose, and after alluding to the recollections which pressed upon the mind in seeing the *Relict of Washington*, which was borne in the Procession of the Day, in a gold urn; and the admonition given to the Fraternity by LAFAYETTE, who, in his last visit to Boston, exhorted them to preserve unimpaired the great principles of their order, for that 'where Masonry was, there was Liberty and Benevolence,' proposed the following toast, which was received by reiterated cheers:—

'The immortal memory of our departed brother WASHINGTON, and the immortal fame of our living brother LAFAYETTE. An Institution cherished, sustained and illuminated by such Suns, need feel but little concern should some fleeting clouds occasionally pass over it.

JUDGE WHITMAN, one of the Vice Presidents, having been called on for a sentiment, rose and observed:—Most Worshipful Grand Master. It is now almost forty years since I was invested with the insignia of the office of Master of a Lodge in the country, by our late worthy Grand Master CUTLER, (then the first Grand Master, after the union of the Grand Lodge of Massachusetts,) and I now have the pleasure to see on my right, a worthy and respected brother Mason, [alluding to the Hon. Benjamin Russell] who was present and assisted in that ceremony. I was then young, I am now old, yet I am, by this incident, reminded of the declaration of the *Wise Man*, 'I have never seen the righteous forsaken, or his seed begging bread.' Believing as I do, that the principles of Freemasonry, are founded on our duties, revealed to us, in our holy religion; and never having known any ill effects, the legitimate consequences of the principles and obligations of Freemasons; but on the contrary, much good to society, from the practice of their virtues, and knowing also it is com-

manded of us 'to do good to them that hate us'—with your leave, I will say,

Our Antimasonic Brethren—How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?

By Hon. Charles Wells, one of the Vice Presidents.—Our old familiar Masonic lesson—Let not interest, favor nor prejudice, bias our integrity, or influence us, to be guilty of a dishonorable action.

By Deac. Hilliard, one of the Vice Presidents.—Charles the Tenth, the late King of France, and the Dey of Algiers.—Two practical pirates, the former upon the liberty of the press, the latter upon the highway of nations—may they both learn from long and wholesome experience, that man is born to be free.

By Charles Henshaw, one of the Vice Presidents. The leaders of a party that shall here be nameless—Like Whitehall boatmen, who look one way, and row another.

By Henry Purkitt, Esq. one of the Vice Presidents. The enemies of our Order—May they be as zealous to reform themselves as they are to destroy the second Institution on earth.

By Edward A. Raymond, one of the Committee of arrangements.—The Grand Lodge of Massachusetts. The elder sister of a noble parentage. She stands unmoved and unscathed amid the storms and fires of faction.

By John Hewes, one of the Committee of arrangements. The Temple.—May the strength and beauty of the contemplated Temple, be a symbol of the durability and loveliness of the principles of Freemasonry:—Dedicated to Friendship and Charity, long may it rear its turrets over the heads of its votaries.

By William Parker, one of the committee of arrangements.—Masonry. Its object, to improve the social virtues; cultivate and mature the principles of friendship; promote the felicity of the family of man, and lessen the mass of human woe.

By Gardner Greenleaf, one of the Committee of arrangements.—Andrew Jackson. A bright star in the Galaxy of Masonry—may the setting be as serene as the rising was glorious.

By Col. P. Dunbar, one of the Committee of arrangements. Gen. Lafayette and Gen. Jackson. Brother Soldiers, Brother Patriots, and Brother Masons. Heroes in a holy cause—the amelioration of mankind!—Bright stars in the galaxy of Masonry. Long may such Luminaries shed their pure rays upon our Art.

By Joseph Jenkins, Esq.—on leaving the Chair.—The bright hopes of this day.—Our characters shall never eclipse them.

The Grand Master having retired, Elijah Morse, Esq. Dep. G. Master, rose and gave the following sentiment.

The M. W. Grand Master.—A firm, undeviating and successful advocate of the principles of the Masonic Institution, and a bright example of strict virtue and pure patriotism.

By A. A. Dame, Esq. S. Grand Warden.—The memory of Franklin and Warren.—Their actions in life, form the best commentary upon their principles as Masons.

By Wm. J. Whipple, Esq. J. G. Warden.—The Temple, whose corner stone has this day been laid.—Future ages shall see it standing a proud and enduring monument of the excellence of our Institution, when the names of its present opposers shall have been forgotten, or remembered but to be pitied.

By John J. Loring, Esq. Grand Treasurer.—The Corner Stone.—May it sustain a building whose cement shall be brotherly love—whose beauty shall be charity.

Thomas Power, Esq.—being called on, rose and stated that in the course of his official duties, as Grand Secretary, he had received a letter from a venerable and highly respected brother, which

with the permission of the Chair, he would read as introductory to a sentiment.

Worcester, Mass. Oct. 12, 1890.

Brother Power,

I have received your Circular, inviting me to attend the Grand Lodge on the 14th inst. 'to unite in the ceremonies of Laying the Corner Stone of a Masonic Temple.' It would afford me much pleasure to comply with the invitation, but my infirmities have been, for the last four months, such as not to permit me to leave home. I am much gratified that my Masonic Brethren have determined to build an Edifice which has long been wanted for their convenience. May the blessing of Heaven be, and abide on, the Masonic Family, and prosper all their laudable endeavors for the promotion of Benevolence, Morality and Religion, which compose the true basis of Freemasonry; of this Truth, may all reasonable members of the human family, who are now opposed to the institution, be speedily convinced.

I am with due respect for the Grand Master, and the Grand Lodge, theirs, and your, aged Masonic Brother,

I. THOMAS.

Aged nearly 82 years

T. Power, Esq. G. Sec'y. of G. Lodge."

Isaiah Thomas, Esq.—*The oldest living Past Grand Master of Masons in Massachusetts.*—Although the frosts of eighty two winters have gathered on his head, they have not chilled the early affections that clustered round his heart.

By Robert Lash, Commanding officer pro tem. of the Grand Encampment. *The prospect before us.* Under the smiles of a benign Providence, a clouded canopy will be succeeded by a beautiful sky.

By the Rev. Asa Eaton, D. D. *The Members of the Masonic Fraternity.* 'By well doing they will put to silence the ignorance of foolish men.'

By the Rev Paul Dean. *Those brethren, who, in the days of trial, have proved themselves faithful to each other and to the cause of virtue; adversity has only cemented their friendship and strengthened their fidelity; and, when the tempest and the darkness are past, on them may the brightest sun of prosperity arise and the gentlest dews of heaven descend to refresh and bless them forever.*

By Rev. Luther Hamilton—one of the D. D. G. Masters. *Clergymen who have renounced Masonry.*—May they yet learn from the rebuke of an intelligent community, that the religion that is without virtue, without honour, without charity, is worthless.

Mr. Samuel Ellis, being called on for a sentiment, rose and said:

"I will beg leave to preface the sentiment I shall offer, with a very few observations on its application to the present occasion. It is the custom of the festive board, (hallowed by example,) to mingle the memory of the past with the delightful associations of the present, and while assembled to commemorate memorable events—to conjure up in the enchantment of imagination, the mighty spirits that have gone before us—commune with them of the heroic actions of other days, and hold them up to our generation as living monuments for present example.

In humble imitation of this reverend custom, permit me to call your attention to the intimate connexion of civil liberty with Masonry. Among no people has this coincidence been so strongly illustrated as among us. With the nations of the old world, the rise or decline of Masonry has been graduated by the political condition of the people; and the ratio of despotism always measured by the persecutions of the order. But with us, the

revolutionary record of those who periled all in the great cause of liberty, bears ample testimony of the influence of Masonry. There yet live those, (about to be gathered to the tombs of their fathers,) who can tell with glistening eye and heroic exultation, of the days when the Warrens, and the Hancocks of '76, met under the veil and sanction of Masonry, to digest and mature those mighty movements of opinion, pregnant with the liberties of unborn millions.

That consecrated height, where public virtue is slowly raising its chaste monument to patriotism, even there the blood of a brother was offered up, as the first living sacrifice on that primeval altar of liberty, and now cries from the ground, "My sons scorn to be slaves." Not a battle of that perilous period of our history, but the blood of our brethren was poured out like water in the cause; not a battle was fought; not a trophy was gained; no deeds of fame blazoned on the face of our national escutcheon; but the name of a Mason was mingled with its remembrance, and the memory of its effects embalmed in the evergreen gratitude of the fraternity.

At the darkest period of that eventful time, when the dispirited remnant of our patriot army was encamped at Valley Forge—when famine and the elements held undisputed dominion over the iron nerves of men—when misery and want, with its haggard train, had conquered hearts that never cowered before a foe,—in that dark hour did the leaders of that diseased and disheartened army, assemble in their Travelling Lodge, and nightly, in christian charity, provide means to cover and feed a naked and famished soldiery; in that moment of peril to join in one union of supplication to him who holds the destiny of nations in his hands, that he would not forsake an oppressed people, struggling for their liberty. 'Twas to men like these that, in that dark hour, the destinies of this great people were confided! How well they performed the mighty work—how deeply their spirits were imbued with the love of republicanism, the record of our country's glory fully testifies.

Indeed, sir, did the time and the occasion call for it, an array of facts might be brought to prove the intimate connexion of Masonry with civil liberty; honourable alike to the institution and its principles. The late revolution in France, effected almost individually by our own, our favoured La Fayette, acting in the maturity of age, upon those principles first inculcated by the Masons of America, is one of the strongest exemplifications of the influences of our order.

It is not in the spirit of exultation, that I would call up this array of our departed brethren, nor would I claim the exclusive monopoly of the honour of these illustrious actions to Masons. Others have performed well their parts in this great drama of events. I would rather recur to them, as pointing out to us an illustrious example for imitation, as what posterity would demand of us in an hour of like peril and danger.

Fortunately, the enviable situation in which we stand as a people, demands only of us, that we shall bequeath, unimpaired, the rich inheritance of freedom to posterity; that we should practice rather on the mild virtues of society, than mingle in the wild contentions of civil or political warfare. But should the day arrive in which the liberties of our native land should be invaded by foreign power, or domestic tyranny, I feel that the Mason-

ic body would form an impenetrable barrier against the assaults of despotism—would stand like Spartans in the Thermopylae of freedom, offering their life-blood to secure the rich inheritance, and should one recreant be found, to shun the peril of that hour, his brethren of less favoured lands, would write his epitaph in letters of adamant,—

He lived a Coward and he died a Slave!

Allow me to give as a toast,

The memory of our illustrious brethren, who have devoted their lives to the cause of civil and religious Liberty.

By Lemuel Shattuck, D. D. G. M. 5th District.—*The Citizens of Boston.*—They understand their constitutional rights too well, to be instructed by foreign teachers.

The Hon. John Abbot, Past Grand Master, being prevented by ill health from participating in the festivities at the table, sent in the following sentiment.

Friendship among Freemasons.—A chain, the increasing use of which is constantly giving increasing strength and brightness.

By D. Baxter, jr. Esq. one of the Marshals of the day. —Our Brother La Fayette.—"Acting under the influence of Masonic oaths," he discharges the "duties of an important office in the gift of the people."

By H. Gray, one of the Marshals.—*Centennial, Triennial, Masonic, and all other celebrations,* which promote love of country, and strengthen the cords which bind us to our fellow men.

On the announcement of the 8th regular toast, B. H. Norton rose, and stated that, as a member of the Grand Chapter of Connecticut, he considered himself called on to reciprocate the sentiment just pronounced. He gave,

The Grand Lodge of Massachusetts. A brilliant star in the East—from it, emanates light and truth—to it, our dispersed Brethren look for guidance and direction.

By John R. Bradford, one of the Marshals.—*Our Institution.*—When Charity ceases to be a Virtue, and Virtue is no longer estimable, we may then think of abandoning it.

By J. Eveleth, Esq. Toast Master.—Washington, Franklin and Warren. All good Masons venerate their virtues, and cherish, with the liveliest emotions of gratitude, the remembrance of their services and their sacrifices.

By Edwin Sevey, one of the Marshals.—Don Miguel of Portugal. The *Usurper* and *Tyrant* in politics—the *Bigot* and *Hypocrite* in religion; and, of course, the *enemy* and *persecutor* of Masons.

By Simon W. Robinson, one of the Marshals.—*Freemasonry.* Sustained by the immutable laws of Justice and Truth; it has nothing to fear from the machinations of disappointed office-seekers and political jugglers.

By E. Hobart, one of the Marshals.—*Masonic Ties.* Our whole duty to God and to man; while such sacred obligations rest on the Fraternity, the depraved must accede.

By the Rev. John L. Blake.—Let Masons duly respect themselves—let them duly respect their institution; and it will command the respect of all those whose respect is worth possessing!

By T. W. Phillips, Esq.—The memory of Dewitt Clinton—the glory of New-York; a benefactor to his Country, and one of the brightest lights in the firmament of Masonry.

By Henry J. Finn, Esq. after having favored the company with a song.—*Antimasonic intelligence.* Important, if true!

By Wm. Knapp, Esq.—The tutelary divinity of our Craft; whose eye is the lustre of the evening star; whose voice is the sweetness of the seraph's harp; who should be invoked by the good and wise to sit on our altars, hallow our mysteries, temper the warrior's sword, pass between the proud man and his revenge: and finally to make

a permanent temple of every Mason's heart. The mild spirit of charitable forgiveness.

By John K. Simpson, Esq.—*The Masonic Republic*. In which personal worth, and individual merit, alone constitute the claims to preferment.

By Maj. Jackson, of Newton, (a Revolutionary Officer.)—May the Masonic Temple be completed in these troublesome times, as the last Temple at Jerusalem was. May we not mourn as the Jews did, if it is not so beautiful as the first; and may it be honoured, as that was, in a spiritual sense, by our Saviour, until the members shall be admitted into that Temple not made with hands.

By J. V. Browne. *Independence*. That construction of our nature which prompts us to maintain our principles, adopted upon 'mature deliberation.'

By John Nichols.—The Duke of Sussex, G. Master of Masons in Great Britain.

By A. H. Ward, Esq.—*Seceding Masons*. May they have God for their friend.

By A. Buttrick.—THE MASONS OF MASSACHUSETTS. Distinguished for their firmness, their patriotism and their intelligence.

By Robert Keith.—*A good Mason*—He who best sustains the ordinary relations of life: A faithful friend—a kind neighbor—a patriotic citizen—an honest man.

By Nabum Capen.—Influence of Freemasonry.—In the language of the 16th century—Not so much calculated 'to make bad menne gude as gude menne gudder.'

By E. M. Cunningham.—The three great Lights of Masonry.—Lights in this world and guides to Heaven.

By J. P. Robinson.—*Masonry*.—Its lights have ever shone bright; they will continue brighter and brighter until the perfect day.

By C. W. Moore.—*The Solomon of our Temple*.—May he ever find a Hiram ready to assist him, whether it be in raising a Temple from the dust, or the unfortunate from adversity.

Our Fair opponents!—Wandering angels in search of paradise, who have been led from their starry track to follow an ignis fatuus through the labyrinths of error. May they soon return to their first love.

Lafayette.—The friend and patron of Freemasonry.—'In war, a tiger chafed by the hunter's spear; in peace, more gentle than the unweaned lamb.'

The Institution.—A Blessing to Society, the dispenser of Charity to its unfortunate worthy members, their widows and orphans.

Our aged and Venerable Brethren, who honored this day with their presence—A peaceful exit from this world of trouble, when it shall please Providence to call them hence, and an eternal rest in bliss in the world of spirits.

La Fayette.—He has controlled the destinies of a great nation. He is an undeviating supporter of our free institution.

The President of the United States.—Although we may not all approve his politics, we do all approve his Masonic firmness.

Washington.—The benefactor of man—the father of his country—a Master of Masonry.

The only political creed known in Freemasonry.—"Patiently to submit to legal authority, and to conform with cheerfulness to the laws and constitution of the government under which we live."

Our Brethren who bled in the war of Independence. A few of them are with us this day, the bones of many of them are mouldering in the battle grounds of our country wherever duty calls, there ever has been, is now and ever will be found members of our fraternity.

Our friends not of the Masonic Order.—May they never have cause to withdraw their confidence.

The Great Masonic Hive.—May there be fewer drones; less buzzing, and more honey.

Br. Monroe, of Cambridge, favored the company with an original song: the two first verses of which, only, we recollect.

While seated round the festive board,
Attun'd to social glee,
'Twere shame to want one generous chant
To Old Freemasonry:
To Old Freemasonry, my dears,
To Old Freemasonry:
'Twere shame to want one generous chant
To old Freemasonry.

The joys that cluster in the bowl,
Or beam from beauty's eye,
Let others praise; our voice we raise,
To Old Freemasonry.
To Old &c.

It was truly gratifying to see in our ranks on this occasion, such venerable men as Majors Melville, Purkitt and Russell of Boston; Hon. Mr. Hart, of Reading; Major Jackson, of Newton, and Rev. Dr. Ripley, of Concord;—all of whom were engaged in our revolutionary struggle. The time would fail us to enumerate the active men of business who acknowledged their connexion with the craft on this joyous day. It seems but justice to name especially, the Rev. Dr. Harris, of Dorchester, who for forty years has been devoted to the best interests of the institution, and has given much of his valuable time in compiling our Book of Constitutions. His appearance at this time, adds another claim to his many others, upon the friendship and esteem of the younger members of the Masonic family. The letter, from that patriarch and father of American Printers, Isaiah Thomas, of Worcester, which was read at the Dinner in Quincy Hall, a copy of which is in our columns of this day, was truly refreshing. Our readers have an opportunity of reading his deliberate opinion of the character of the institution.

That the Fourteenth of October was a proud day for Masonry, we all feel and acknowledge. Our predominant feeling is that of deep felt and sincere gratitude, that so many aged and respectable citizens were spared so long, and disposed to stand to, and abide by, this persecuted, but not forsaken association. Let us all renew our resolutions to sustain its respectability by a manly and upright course of conduct on all occasions; abstaining from all vindictive and acrimonious attack upon our enemies and slanderers—acting merely upon the defensive, and never carrying the war into the enemy's country, unless compelled in justifiable self-defence.

To Masons in other parts of our state and country we would say: Boston is safe; the tempest has past over us; its fury is spent.—Antimasonry, after vainly attempting to carry its banner to the polls, has been signally defeated.

After witnessing the attempt of this combination to control the nominations of the National Republican party in this city; after seeing them postpone the nomination of candidates for President and Vice President of the U. S. until September 1831, who can doubt that Antimasonry is the cloak of some ambitious spirits, who are striving to "raise the whirlwind" and intend to ride upon the storm. Most of those who are drawing in its traces, are tools in the hands of designing men, behind the scenes, who pull the

wires and make the puppets dance.—Time will unravel their doings and shew this political party in its naked deformity. The path of duty to us is plain;—a steady, persevering; but silent attention to the just claims of the institution upon our time and our influence;—a readiness to adapt the institution, in non essentials, (but never upon compulsion,) after deliberation and concert, to the present state of society in this republican community.—As to the edifice about to be erected, permit us to hope that a chaste and substantial style of building may be adopted, and a rigid but judicious economy strictly adhered to.

Finally, Brethren, associated with men like Washington, Franklin, Warren, Clinton, Brooks, and Bigelow, among the departed, and with men like La Fayette, John Marshall, Charles Jackson and Samuel S. Wilde, among the living, what have we to fear from the clamorous of factious demagogues! Let the watch words be, *steady* and *firm*; and the course of the Institution will be, must be, ONWARD!

THE PROCESSION.

The crowd presses onward! as ocean's broad wave

Rushing forward to gain its deep shore:

But it was not the fame of the warrior brave,

Nor the sad, parting honors that rest on the grave

For the loved one that bears us no more.

They come! Firm and silent the column moves on;

Not a bugle-note swells on the ear:

Each face spoke of bitter reproach they had borne,

But each heart felt the joy of a victory won;

Each felt that his triumph was near.

Still silent, and grateful, and tearful they move;

Their confident trust is on high:

Youth, manhood and age there unitedly prove

How deep and sincere is a Mason's first love!

How he feels for the friends that are nigh!

Hark! The drum's measured accent now floats on the ear.

And the trumpet's shrill note breaks the spell;

See, the banner of beauty salutes the gay fair

And strength is abroad, and grave wisdom is there,

Of their faith and their hope there to tell.

Soft charity too, with her mild, glistening eye,

Was there, when the pageant passed on:

She prayed for her enemies to the Most High;

She asked for all blessing's beneath that mild sky,

When she thought of the days that were gone.

'Tis passed! 'Twas a lovely, bright vision that fled

From the gaze of a brother, a friend!

How blest, there to mingle the thoughts of the dead

With the fame of the living, whose virtues there shad

Their mild light on life's object and end!

TO OUR SUBSCRIBERS.

We beg the indulgence of our subscribers this week for the unavoidable delay in the issuing of our sheet; next week we will endeavor to forward our paper at an earlier hour than usual; and we hope the great quantity of interesting matter presented this week will plead a sufficient apology.

MOORE & SEVEY, 46, WASHINGTON ST.

Three Dollars a year, in advance. Agents allowed the 7th copy: are holden for all the subscribers they obtain. Individuals must send \$3 on ordering the paper.

BOSTON MASONIC MIRROR.

NEW SERIES. VOL. 2. NO. 18.

SATURDAY, OCTOBER 30, 1830.

\$3 PER YEAR; IN ADVANCE.

BOSTON MASONIC MIRROR.

MOORE & SEVEY, 46, WASHINGTON ST.

WILLIAM HENRY CLARK, PRINTER.

From the Union Village N. Y. Courant.

We have heretofore had occasion to advert to the impudence, the unblushing effrontery of antimasonry, which in the face of constant and unvarying refutation, continues to insult the public understanding with the most improbable tales of Masonic murder, outrage, abduction, etc. We had hopes, slight it is true, that experience would have taught the conductors of the antimasonic press policy, if not *decency*, and a proper respect for the understandings of their fellow citizens; but we have been miserably deceived: we had not argued rightly from the premises presented to us by this proscriptive body, who, we are sorry to say it, appeared to be 'led by the nose more than by the understanding;' and who, knowing that mad intolerance and utter recklessness with regard to means, are the predominant features of their party, yet combined to act as the degraded panders to a foul and vitiated appetite, which is not satisfied even when gorged to bursting with the nauseous food of slander, vituperation and mendacity. Our charity, our good opinion of human nature, has deceived us; and we are now compelled to listen to another tale, 'of masonic vengeance,' of 'daring outrage,' and unexampled villany, got up as a political bug-bear to frighten the people out of the free exercise of their right of suffrage,—another 'good enough Morgan till after election.'

The Champion, which has the merit of being, to the best of its ability, a most faithful slave to antimasonry, has given us a most doleful account, with a promise of further particulars, of an unsuccessful attempt to take the life of Elder Witherell, of Hartford, a seceding Mason, on the night of the 27th, ult. The outrage is charged directly upon the Masonic Fraternity, upon what evidence, *Satan* and Erastus D. Clover and the two officious committees of Hartford and Fort-Ann can tell. Our information corresponds with that of the Champion, so far as it respects the fact that, in Elder Witherell's absence, two persons entered the house, in the night, his wife being alone in bed—that they uttered as she said some threats against him on account of his perjury—and having heroically inflicted one or more wounds upon the headboard of his bed, retreated in good order, before the superior prowess of 'young Witherell.' For the truth of the above statement we have no better warrant than common fame and the antimasonic Champion, two sources the information drawn from which, is generally considered apocryphal. But admitting the facts, as stated to be true, have we any evidence of the agency of Masonry in the transaction? Or have we not reason rather to view it as a mock attempt at assassination by the Anties themselves, made on the eve of an election, for the purpose of cheating republicans out of their votes? Elder Witherell renounced Masonry, because he was forced to it by the antimasonic part of his church.—The moderation of his published sentiments was any thing but satisfactory to the Anties, and created for him not a single enemy among the Masons. What Mason then could wish to take his life, more especially at this particular juncture? No man of common sense could for a moment believe that one could be found so lost to political prudence, even though his humanity had become a nonentity.

It was a very easy matter for a pair of antimasons, knowing Elder Witherell to be absent, to enter his sleeping apartment in disguise using, such language as Masons might be supposed to use on such an occasion, make a feigned attempt to assassination, and charge it upon the Masonic Fraternity, for the purpose of turning in upon them the current of popular indignation. This we sincerely believe to be the fact—no unprejudiced man, acquainted with the antimasonic party, believes otherwise. 'At the dead hour of night,' two Anties perform the farce and depart—neither Mrs. Witherell, nor 'young Witherell,' give any alarm till about the regular hour of rising next morning. An alarm was raised and circulated—an antimasonic meeting held—S. D. Brown and S. S. Cowen, Esqs. are sent to assist in developing the 'dark affair'—the deputation is heard to say, 'we hope they will refuse to come; it will be all the better for us;' which being told those gentlemen, they do refuse, to the great gratification of the Anties, as affording them a matter of accusation against two as respectable men, and magistrates as any in the State. The mighty mountain, after all its travail, brings forth nothing but a contemptible mouse. Fort Ann, that sink of antimasonic corruption and iniquity, not thinking the Anties of Hartford capable of managing their own affairs, next takes up the matter—sends a committee on a pilgrimage to Hartford, who to give the transaction some color of importance abroad, offer 'a reward of \$250 for the detection of the offenders;' and sent off the determined-to-be-notorious Erastus D. Calver, who arrives in this village at 'a dead hour of the night,' with despatches for the Champion; and here the matter rests, save that the aforesaid despatches are to be published, and an excitement got up; which is to be maintained, by all means, till after election.

Are not such an act and such proceedings in full and perfect keeping with the spirit Antimasonry, and the practice of his adherents? Is it not well known that they depend on votes for success, and on excitement for votes; thus insulting the people with the imputation that they are not of sufficient judgment to know how to vote on principle, and are only to be frightened to the polls by tales of horror, as children are seated into obedience to the will of the nursery maid, by stories of 'raw head and bloody bones?' Has it not been their constant practice, on the eve of elections, and so near the day of trial as to preclude the possibility of refutation, before the intended effect was produced, to fabricate and promulgate some thrilling tale of 'Masonic murder'—some hair erecting account of 'Masonic vengeance,' outrage, or violence? And though exposure the most full and ample has followed the footsteps of their imposition, yet do they not pertinaciously adhere to their course, laugh in their sleeve at the dupes of their knavery, and offer the incense of adulation to the ingenuity which supplied them with a 'good enough Morgan till after election?' They do all this and much more; and yet to the disgrace of American dignity, their designing leaders have found *meanness* enough in the country to compose a suitable retinue, to follow the car of their ambition. We are sorry to be obliged to bring such a charge against our country; but our duty requires it of us. We would gladly hold up to other nations, the whole population of our country, as possessing that high and noble spirit, which animated the authors of our independence; but, alas! we cannot do it. We are obliged, in humility to confess that a faction exists in this free country, that can stoop to mean and contemptible devices, for political purposes,

which would spread a scarlet hue on the face of a negro slave! and that we have amongst us, men to whom the possession of wealth and talents cannot be denied, who are so entirely lost to principle, as to 'crook the pliant hinges of the knee' to this scurrilous mob; flatter it with a disgusting humility; kiss the 'great toe' of its insane power; and extend the suppliant hand of beggary to receive the alms of its suffrages, in the hope of regaining power justly forfeited, or withheld on account of their corrupt principles. Heavens! that we should have such a tale to tell! and that tale, too, a shameful reality!

'Then what is man! and what man seeing this,
And having human feelings, doth not blush,
And hang his head, to call himself a man!'

And have we no remedy for the disease in the body social? We have. A sovereign antidote exists in the democratic republican party of the country; one, which, when properly applied, has never failed to effect a cure in the disorders of the state. It is now needed—the time is at hand for its application:—apply it then; and let it circulate through every vein of all the state, that where its power is felt, the people may also feel its mercy, in the extinction of antimasonry.

[From the Western Courier, Ohio.]

TO THE METHODISTS OF PORTAGE COUNTY

Dear Brethren:—

I have been a Mason many years, and expect, while I live, to remain one. I know of no reason why I should not. The assertion that Masonry and religion cannot exist together, exhibits a zeal without knowledge. It shows the weakness, or wickedness of the one who makes it.

Dear Brethren, is it reasonable that I should renounce Masonry? If I do I must renounce principles dearer than life, and sentiments that I would not renounce for the wealth of India. Evangelos tells us of a great number of professed ministers of the gospel, that have renounced, abandoned, and denounced Masonry, as, at best, a worthless Institution. Would you, dear brethren, be willing that our holy religion should be judged, and condemned by the same rule? Would you be willing that our church should be tried by the declarations of seceding members? I have known Methodist ministers, and members who have seceded, and disclaimed against our church, with as much bitterness as seceding Masons do against Masonry—but no candid person would judge us by their testimony. I know there are many of us, Masons, who do not live as we ought—but the honest in heart will not charge their failings, short-comings, and imprudences to the fault of the Institution. So with religion. No one charges religion with the faults of its professors—but rather charge them with a want of it.

There is one thing which is evident—which it requires neither philosophy, nor inspiration to understand—that a man, whether minister or not, who has been a Mason year after year, while popularity attended it, and who, when persecution arises abandons it, and speaks all manner of evil against it, was, either first, or last, destitute of principle—and would renounce his religion in times of similar persecution on account of his religious faith.

Dear brethren, my desire is that you examine these things prayerfully, that you may discover from whence arose the present divisions in the Methodist church. Has it been made by those of us who are Masons? Have those of us who are Masons, excited, or stirred up strife?

Or have we not rather been the advocates of peace! If the antimethodists insist on a division in the church, the question is who shall leave it—those who have lived peaceable members, and avoided giving offence, or those who have kindled the flames of persecution?

I feel that Evangelos has flung a stigma on the Methodists—that will not be easily wiped away. We shall be— we ought to be, closely watched by genuine republicans, while such aristocracy remains in the church, and the flames of discord are blown by Methodist ministers.

For the honor of the church, and that the stigma may be attached to the proper person, I hope if Evangelos continues his unhallowed, uncharitable, antichristian, and antirepublican course, that he will come out under his own name, and not like a savage hurl his poisoned missiles from behind an ambush.

EPHRAIM WOOD.

Streetsborough, Oct. 1, 1830.

ANTIMASONIC CONSISTENCY.

It is well known to our readers and the public generally, that Elijah Gray and James Gray, were some time since convicted and sentenced to be hung, for the murder of Samuel Davis, of Le Roy, in January last. It is equally well known in this vicinity, that after their conviction and before their sentence, a petition was drawn up and circulated by a son of Elijah Gray, the old man, for his *unconditional pardon*, not for a commutation of his punishment. This petition was widely circulated, and contained, as we are informed, for we never saw the petition, a great number of names. This petition was sent to the governor. The governor has exercised the clemency vested in him, as executive, by the laws of the state, so far as to commute his punishment from that of death, to confinement in the state prison for life.

Now what has been the effect of this exercise of the executive clemency? No sooner is it known, than it is attempted to be turned to political account. And by whom is this attempted? It is sought by a set of men, who, of all others, should have been silent on this occasion. The Warsaw Sentinel, a whole hog antimasonic paper printed in this county, in speaking of the commutation of Gray's punishment, puts forth the following low and contemptible assertion—'it may have been thought that a knowledge of executive clemency, would be favorable to the prospects of a certain candidate for the office of governor.' Such language is contemptible and mean. Cannot a man exercise the functions of his office, and particularly in a case of this kind, without an attempt to use it to his political disadvantage? Supposing governor Throop had refused, either to pardon or commute his punishment? What would have been the language of these same men? Why, they would have said at once that he acted from the impulse of political considerations—that Gray being a Judas, therefore he would not pardon or commute his punishment.

Who are the men that petitioned, not for a commutation of his punishment, but for a full and free pardon? That the public may judge with what justice this clamor against the executive clemency, is set forth by antimasons, we will state a few of their names. John Wilder, Esq. antimasonic sheriff of the county of Genesee—Nathan Townsend, antimasonic under-sheriff and gaoler—David C. Miller, antimasonic county clerk—Robert Earl, jr. a Judas Mason, and judge of this county.

Now, after all this, will it be said that the governor acted from political motives? What had he to expect from these men? He well knew, if, indeed, the thought entered his mind when in the discharge of his duty, that they were his rank and bitter enemies; and the act could not, therefore, benefit him in the least. 'Oh how this world is given to lying.'—*Batavia Times*.

During the balloting in the House of Assembly for speaker, we noticed one thing. It was passing strange. After several unsuccessful balloting, for speaker, Mr. Smith, the antimasonic candidate declined, and the consistent anties then immediately voted for Mr. Bates, a Royal Arch Mason!—*Vermont paper*.

ANTIMASONIC SYMPHONIES.

NO VI.

A FAVORITE SONG.

TUNE.—'The Belfast Fisherman.'

Sam Anderton, my Jo, Sam,
You've played a noble part,
And proved yourself well skilled at least,
In Anties' real art;
Tho' they do say, 'bout other things
You very little know,
That's better for our purposes.
Sam Anderton, my Jo.

Sam Anderton, my Jo, Sam,
You've taken many a fish,
But gudgeons, Sam, are not the kind
That gentlefolks do wish;
They cannot well digest them, Sam,
Tho' doctors say they'll go,
And their flavor is not just the thing,
Sam Anderton, my Jo.

Sam Anderton, my Jo, Sam,
When you went to the banks,
You was a mere tail-cutter, Sam,
For that you owed your thanks—
They wouldn't trust you, so you went
On your own hook, you know;
And a pretty mess of fish you made,
Sam Anderton, my Jo.

Sam Anderton, my Jo, Sam,
It must have made you stare,
When you got into Marblehead
And found the doctors there;
They dosed you with a carious pill
To bring you down so low!
But I hope you will be better yet,
Sam Anderton, my Jo.

Sam Anderton, my Jo, Sam,
If you'd been at the Hall,
Heard Ward and Dexter try to speak,
And heard the people bawl,
'Mong all your dreadful sights you'd sworn
It was the greatest show:
Much greater than the Irish farce,
Sam Anderton, my Jo.

Sam Anderton, my Jo, Sam,
I wonder how you dared
To tell so bold a lie, Sam,
As you on oath declared!
They sent 'way out to Belfast, Sam,
To learn if it was so;
And they've caught you napping on the truth,
Sam Anderton, my Jo,

Sam Anderton, my Jo, Sam,
If you're a prudent man
You'll never tell another lie,
Nor drain another can;
For when they find you beastly drunk
The wicked Masons crow;
But they can't degrade you as to truth,
Sam Anderton, my Jo.

Sam Anderton, my Jo, Sam,
Let's take a parting drink,
You'll toast the Suffolk Anties, Sam,
Who ponied down the clink;
As grog and lies are sure to make
Your Antiam grow,
You'll drink to those who pay you best,
Sam Anderton, my Jo.

Sam Anderton, my Jo, Sam,
If you go but once more,
Remember one upon the seth
That saw you on the shore;
For when life's voyage is ended, Sam,
He'll call you from below,
To render up your reckoning,
Sam Anderton, my Jo.

[From the Albany Argus.]

ORIGIN, PROGRESS, AND BEAUTIES OF ANTIMASONRY.

Origin of Antimasonry. One of the committee of the national antimasonic convention at Philadelphia, date the origin of antimasonry 'more than 30 years ago.'—There must be a mistake in this report. In Nile's Register, vol. 8, p. 260, is an ordinance from the 'Inquisitor General' regarding an edict of Ferdinand of Spain, proscribing the Masons; which is the legitimate foundation of Antimasonry. That part of the edict which relates to this subject is as follows.

Madrid, Jan. 17, 1815.

'Inquisitor General has published an edict of the king, that 'with the advice of his majesty's council, and of the Holy Inquisition, he will receive with open arms, and with all the tenderness suitable to his character and office, all such Freemasons, as shall within fifteen days, spontaneously and voluntarily denounce themselves; but if any of them shall persist in following the way to perdition, he shall then be obliged to resort to the rigorous measures enjoined by the civil and canon law.'

This document, which is dated one month prior to the embarkation of Bonaparte from Elba, conclusively proves the origin of Antimasonry: and also that the Bourbons were the fathers of it. It is therefore 'legitimate,' according to the royal sense of the term. But this proscriptive party will be repudiated 'Liberals' all over the world.

KOSCIUSKO.

Origin, progress, and beauties of Antimasonry.—Mr. Editor.—A few days since I gave you an extract of an edict from the King of Spain, registered by the Holy Inquisition, to show the true origin of Antimasonry. This decree was dated in Feb. 1815, and proves conclusively that political Antimasonry had its origin with the Bourbons and the Holy Inquisition, and that instead of being 30 years old, as stated by the Philadelphia convention, this child of bigotry and proscription is only 15 years old last February.

But it is not the age of this antirepublican banding, but its origin and principles, to which I would call the attention of the 'Liberals,' here and elsewhere. I now send you an extract from Nile's Register, vol. 14, p. 21, June 17, 1818; to show the progress of Antimasonry, under the decree heretofore published.

'Spain—A letter from Alicant says; 'Last week, the clergy excommunicated from their churches all Freemasons; also all persons who may have in their possession any book of Masonry, or who may know of a person and not inform against him. Poor fools! how can they point out a Mason, unless he should declare himself, which he would not, as the Inquisition would imprison him for life. There is a Col. Fernando, a worthy brave officer, now in close confinement in the castle, where he has been eighteen months. He was seized at the dead hour of the night, and carried from his bed to a prison by those wretches, for being, as they supposed, a Mason.'

The press was also proscribed, as will appear by the following extract:

'English newspapers and those of the Netherlands, are strictly forbidden in Spain; and only three of those published in France are permitted.' Nile's Register, June 12, 1819.

Those who have watched the progress of antimasonry in this state, will observe the striking likeness between the fruits of antimasonry in Spain and here. In Spain, the Holy Inquisition excommunicated Masons from the church;

the same thing has been done in this state. Three persons, who would not inform against Masons were punished; here also, those who will not join in the crusade are proscribed. There the press was denounced by the Holy Inquisition; and to make the parallel complete, the recent convention at Philadelphia have appointed grand inquisitors, and have denounced the press.

The spirit of antismasonry is the same here as it is under the Inquisition of Spain, and once give them the power, and they would proscribe every *Liberal*, and second the Bourbons in all their acts of tyranny and oppression.

KOSCIUSKO.

Mr. Editor.—In two former numbers, I have exhibited documentary evidence, that antismasonry was originated and nurtured up by the Bourbon family, after their restoration by the 'holy alliance.' And have shown that the King of Spain, at the head of the most bigotted, besotted, and priest-ridden government on earth, was the most deeply imbued with the spirit of antismasonry.

It will be recollected that in the extracts heretofore given, it was proved that antismasonry sprang into life soon after the Bourbons had been seated, not by their own virtue or valor, but by the strong arm of the legitimates, upon the thrones of their ancestors. In looking round for the causes which had dethroned their imbecile predecessors and which had given concert of action to the friends of liberty and force and energy to free principles, these monarchs of antismasonry, fastened upon the Masonic lodges as one of the means of extending those doctrines of liberty and equality, which are terrible only to tyrants. Accordingly a decree was issued, shutting up all lodges, and punishing with imprisonment and death, those who did not renounce and join the antimasonic party, and swear allegiance to the holy inquisition.

From a persuasion that the Bourbons had discovered the secret spring that moved the republican spirit which had given so much trouble to the crowned heads of the old world, the King of Prussia, who had aided to re-install the Bourbons, resolved to follow the example of his royal ally of Spain, and issued a decree in favour of antismasonry.

The following extracts will show, that it was an antirepublican spirit which moved him to proscribe the Masons. It was just such a spirit as we have witnessed in this state.

The decree of Ferdinand 'the ordered,' establishing the holy order of antismasonry, was in Feb, 1815. The King of Prussia, it will be seen, did not come into the arrangement until several years afterwards. Extract:

Intelligence from Berlin, of the 13th July, 1819, states, that recent investigations in Prussia and other countries, have proved the existence of secret democratical societies, whose proceedings are of a treasonable nature. A complete plan of a republican constitution had been seized in Germany.—Niles' Reg. vol. 17, p. 15.

PRUSSIA.—A government order has been issued in Berlin for shutting up the lodges of Freemasons. It is thought that this measure will be adopted throughout all the states of Germany, it has excited much surprise in Prussia, where the Freemasons have hitherto been protected by the government.—Niles' Register, vol 19, p. 152. Nov. 4. 1820.

PRUSSIA.—Some journals have been suppressed by the King for having exhibited too much insolence.—Many arrests of suspected persons had been made and were making.—Niles' Reg. vol. 16, p. 123, Oct. 28, 1819.

I cannot close this communication, without calling the attention of the reader to the striking fact, that antismasonry, although cultivated in different climates, produces the same fruits on this as on the other side the Atlantic. In Spain, the inquisitor general of antismasonry prohibited foreign journals; in Prussia, the royal antismason suppressed the liberal journals; and to leave no doubt that the spirit of antismasonry is the same all over the world, the national convention of antismasons held at Philadelphia, denounced the press in unmeasured terms, and actually resolved, so far as their patronage was concerned, to proscribe all papers which did not advocate the bigotted and antirepubli-

can doctrines of antismasonry. Those who possess this spirit, if they had the power, would visit their opponents, and particularly the editors of *Liberal* journals, with all the punishment of the holy inquisition.

KOSCIUSKO.

From the Washington Co. (N. Y.) Champion.

Daring Outrage.—We learn from Hartford, that on Monday, the 27th ult. the Rev George Witherell, pastor of the baptist church in that town, having some business to transact with Mr. Samuel Haile, of the same town, left home for that purpose, in the afternoon, with intention of returning to his family before bed time; but on account of the rain which commenced and continued till late in the evening, he was induced to tarry at Mr. Haile's all night. Mrs. Witherell finding that her husband did not return, and judging that he was detained by the rain, and that he would probably stay away from home all night, suggested to her son, (a young man about seventeen,) the propriety of his taking a bed in the room adjoining, or near to the one in which she slept. At the dead hour of the night, after they had been asleep, Mrs. Witherell and her son were awoke by the sound of footsteps in the kitchen, which at first they supposed were those of a husband and a father; but they soon found their mistake. Two ruffians then immediately entered the room, where Mrs. W. was in bed, one of whom exclaimed as he entered, 'now you—perjured rascal, we will now inflict upon you the penalty of your violated obligations.' [Elder W. is a seceding Mason.] At this moment young Witherell sprang from his bed and ran towards the scene, exclaiming in a loud and quivering accent, 'father, have you got home?' 'father, are you there?' &c. One of the ruffians seized Mrs. W. by the throat, and made a pass at her head with his fist, or with a weapon, which, however barely grazed her head, and struck the head board with considerable force.—It is presumed from what followed, that the cries of the young man induced them to examine to see whether their intended victim was at home, for one of them drew from his pocket, or from under his coat, a pocket lantern, which he opened, and examined the bed. Finding the object of search was absent, they immediately decamped.—The light which shone from the lantern, enabled young Witherell to discern that one of them had a large butcher's knife in his hand; that one of them was a large man, dressed in grey clothes; and that they were both without hats, having black silk handkerchiefs on their heads (as he judged from their appearance) which came down over and veiled their faces. An alarm was immediately sounded, and some of the neighbors came in; but as yet we have not heard that any discoveries have been made of the villains. We are apprised that a legal investigation is shortly to take place, till which time we forbear to comment.

The following facts appeared in evidence at the court of examination, as related to us by a gentleman, who heard the trial. Elder Witherell, the day previous to the intended outrage, went about two miles from home, to a certain Mr. Haile's, after some mutton. While there, some apples were given to him, eating one, and looking at the seeds, he started up in amazement, and said, it was revealed to him, through the medium of that apple, that a conspiracy was formed to assassinate him, that night in his own house. Consternation turned the good man pale, and he accordingly tarried, at the house of his friend over night. Early in the morning he returned home, and affidavits of this daring outrage, were immediately procured, and widely disseminated. Unluckily for the Elder's excuse for staying from home, it rained when he left home. After these affidavits had been taken according to the desire of the electioneering Anties, and distributed throughout the state, they were wonderfully resigned, and preached peace and advised forgetfulness.—The lovers of order and truth, however, were not content; and caused a man to be arrested on suspicion, and compelled the attendance of the witnesses. After the arrest, the hopeful young Witherell, who witnessed the horrible attack on the head board, was sent off post haste into Vermont, to prevent his being produced as a witness. When time enough had elapsed, to conclude

the examination, he returned privately and in the evening. It was ascertained that he had returned, and a constable was despatched to bring him into the court. On his way, he showed the officer a statement of facts, which had been given him by the anticounsel to swear by, and also read it to an innholder, where he had formerly lived. Hethen destroyed the paper. He said that the paper was given to him, so that he might tell the same story he had in his affidavit, if there should be any further investigation, and the anticounsel said he had a right to give it to him. The wife of the sage elder testified fully to the facts as above related, and her neighbors testified that she was not entitled to belief, her reputation for veracity being notoriously bad.—It was proved also, that the good lady had a stock of cider brandy on hand at that time. The son sustained his mother in her story, generally, but forgot all about his written statement of facts, which he had repeatedly exhibited. It was proved too, that these good people went by fourteen able bodied men, to get to an anti, before they gave any alarm. Nobody in the vicinity believes that any attack was made, and those who affect to believe it, are put down by circumstances that cannot lie. It is believed that if any persons entered the house, it was a concerted plan, to raise the wind before election. Our informant says every sensible man discredits the whole concern entirely, and that he has heard several candid anties reproach the actors in this shameful imposition, in the strongest terms, and denounce the whole affair as a contemptible farce.

We never had any doubts of this, from the anti story itself. Here are mother Witherell and her hopeful son, wide awake, addressing the ruffians as the good Elder.—They do not flee as detected assassins are wont to do, but, notwithstanding, the presence of young W. they seize madam by the throat, and commit a shocking battery on the headboard. What does this hopeful youth do all this time to relieve his mother from their ruthless grasp? Does he assault them with shovel and tongs? No. Does he sound an alarm? No. What is he about? deliberately examining the color and fashion of their dress, and critically inspecting their head gear, and dreadful butcher knife, by star light. The assassins, too, to cap the climax of folly, deliberately open a dark lantern and coolly examine the premises, and finding the Elder, the object of their attack, absent, quietly withdraw. Now take this in connexion with the facts of young W. passing fourteen men, before he gave any alarm, and the sage Elder's prediction over the apple, and the anxiety of the anti's to prevent a legal investigation, after they had promulgated their edition of the story, and who can doubt? A cause that requires such contemptible measures to sustain it, as this, and the Anderton murder story will readily be embraced, we think, by intelligent, and honorable men.—Belchertown Sentinel.

Officers of St. Andrew's R. A. Chapter, elected on Wednesday, the 6th inst.

Robert Keith, H. P.; Wm. Knapp, K.; Jed. Tuttle, S.; John J. Loring, Tr.; John Chadwick, S'y.; Rev. Sebastian Streeter, Chaplain; Edwin Barnes, R. A. C.; John R. Bradford, C. H.; Thos. Waterman, P. S.; Wm. C. Martin, M. 3d V.; Peter Dunbar, M. 2d V.; A. H. Jennings, M. 1st V.; Wm. Eaton, S. S.; Gardner Greenleaf, J. S.; S. Peabody, Tyler.

Officers of the Boston Encampment of Knights Templars, elected on Wednesday evening, Oct. 20, 1830.

Edward A. Raymond, G. C.; Thomas Power, G.; John Hewes, C. G.; Robert Lash, Pr.; John J. Loring, S. W.; Abraham A. Dame, J. W.; Jacob Ames, Tr.; Samuel How, Rec.; Michael Roulstone, S. B.; Galen Holmes, John Nichols, St. B.; Gilbert Nurse, W.; Chs. Williams, Samuel Wales, Gardner Greenleaf, G's.

MASONIC.—'I wish to God,' said an antimason, coming to Boston the day before the late Masonic celebration, 'that to-morrow would bring forth rain, thunder and lightning, and that the bolts of heaven would kill the whole of the Masonic crew.' A Mason in the stage replied, 'I belong to the order, and to prevent such a disaster, I shall wear a lightning rod on my hat.'—Commentator.

BOSTON MASONIC MIRROR.

In a former paper we hinted at the probability, that we might notice Elder Sawyer, of Governor, in this state, a renouncing Mason, the honor of a notice. We are sorry we did so, as upon reading his renunciation we found it unworthy of a review—just such a document as might be expected from the depraved pen of an apostate—one who, upon his own confession, while a minister of the gospel, was ignorant of his duty as a Christian—who, while pretending to dispense the light of religion to others, was himself grovelling in gross darkness; and who acknowledges that, while professing to the world that he was a servant of Christ, he was 'Chaplain' of 'an institution stained, if not maintained by blood'—a strong advocate of what he terms 'a secret system of infidelity.' If he was then a man capable of expounding the scriptures, and unfolding to the world the sublimity and beauty of the christian religion, his understanding would have grasped the character of Freemasonry, at least very soon after his connexion with the order; if his mind was not adequate to the task, then surely we may be permitted to doubt his capability to 'train souls for immortality.' This latter imputation he doubtless would not wish to have cast upon him. But granting him common sense, and ordinary talents, he must have known the nature and character of the institution, while he was Chaplain of the order, if he ever could know it.—Did he not, as Chaplain, lend the sanction of his advocacy to the cause of Masonry? Did he not combine in himself the characters of a christian teacher and a teacher of Masonry? Yes—he acknowledges it himself. But his *improved vision* has since discovered it to be 'a secret system of infidelity.' Alas, poor human nature! To what degenerate days are we reserved! Philanthropy turns pale, and humanity heaves the deep sigh of regret, to hear a minister of the gospel plead ignorance in extenuation of his unfaithfulness in the discharge of his duty; for certainly it will be contended that it is the duty of the spiritual shepherd to warn his flock against 'a secret system of infidelity.' If he does it not his only plea is ignorance. In the case before us, we are unwilling to admit this plea—the state of education among the clergy forbids us to admit it. What then is the conclusion? Will the editor of the Antimasonic Republican draw it for himself? We would willingly bespared the pain of doing it, but he has challenged us; and thus we reply, that a minister of the gospel, if ignorant, deserves our pity; charity would draw a veil over his wellmeant but weak efforts: but if to wilful neglect of duty he adds a dissolution of the bonds of moral obligation, he becomes unworthy of esteem, either 'as a man, as a citizen, as a christian, or as a minister of the gospel.'

If Elder Sawyer be, as the editor of the Republican intimates, a maker of antimasons, we do not grudge him either the *honors* or the emoluments of his office; and if this article, though not a 'shaft of Masonic malice,' should be the means of making 'hundreds more,' we have only to say that they will have done us 'honor over-much;' for it never came, even amongst our dreams, that we possessed influence enough to make one antimason, much less, 'hundreds.' Should Mr. Sawyer feel aggrieved by what we have said on this subject, we refer him to the editor of the Republican for redress. Our promise to notice him was *not positive*; and we should have said nothing further

about him or his renunciation, had we not been 'called out' by Mr. Barber, who seems to feel quite pugnacious about the matter. Such renunciations are not objects of much importance at this time.—*Union Village N. Y. Courant.*

By a *Postscript* in the Ohio Luminary (an antimasonic paper,) we find that the Antimasonic National Convention, which met at Philadelphia the 11th inst. and adjourned to meet again some time next year in Baltimore, had some serious difficulties in obtaining a place of meeting. They could not procure the *Masonic Hall*, nor the Mayor's Court Room, and then applied for the Hall of Independence, which was refused, but they were 'granted the privilege (as the Luminary has it) of *assembling* (qu. was it not meant for *scrabbling*) in the dirty District Court Room.'—This place it seems did not answer, and then the *Ohio Luminary* again says (all in the postscript) that 'the Saloon of the *musical fund* Sheity,' was procured—a pretty *shy* place for these harmonists truly, when we add from the same postscript the 'rent was demanded before it would be opened.' The correspondent of the Editor remarks, 'I have not time to comment on the strange proceedings.' We hope he will find time. The disquisition will be extremely interesting and edifying.

Buffalo Republican.

From the South Carolina Times.

'To the corrupt servility of cities, arbitrary power looks for its support—To the virtuous and hardy owners and cultivators of the soil, a Republic must turn in the hour of trial. Upon these South Carolina now throws herself; and they will sustain her, for it is in defence of their interests that she has been dragged into this collision.'

The censure which the nullification editor casts upon cities is false. In all the great contests between freedom and despotism, the first impulse has been communicated by large cities. Did not the American Revolution originate in Boston?—Did not the first Revolution in France rise in Paris? Has not Charles X. been just driven from his throne, by the heroic inhabitants of Paris?—There is as much virtue, patriotism and love of liberty in city as in country—and more energy, more rapidity of action, and less liability to be the dupes of ignorance and prejudice. The fanaticism of antimasonry in this state never can enter any of our cities. It flies at the approach of a free, inquiring and intelligent people, who reads all sorts of newspapers, and compare all opinions. Let us hear no more of this censure on cities.

N. Y. Enquirer.

Antimasonry, as we all along predicted it would, receive the death blow on the 12th instant. It may, indeed, linger out a 'miserable existence for a short time, here and there, but it has received the mortal wound 'in head and heel,' and must soon die the death of the unrighteous, and go to its grave unhonored and unsung.—*Lan. Rep.*

Although Antimasonry may flourish for awhile, and it will be but for a little while, in 'spots' of Pennsylvania, it never can mar any considerable portion of the fair face of the 'key stone of the federal arch.' There is too much good sense, patriotism and moral virtue, among us for that.

Lan. Republican.

THE BOQUER.

For the Mirror

THE WANDERER'S RETURN.

There stood beside a lonely cot
A weary man with silver hair;
Sorrow was in his eye, and thought
Was busy there, on that lone spot,
With memory of days that were;
When boyhood's smile, and boyhood's tear
And all its joys were tasted here.

Oh! many a well remember'd scene
Of halcyon sports in childhood's day
Lay smiling there, so brightly green,
Ye might have deem'd Death ne'er had been
To mar their beauty with decay!
That Time, the spoiler, might not blot
The brightness of that cheerful spot.

Here flowed the stream whose rushing tide
Had dash'd his puny barque below;
And there the hill whose rocky side,
Oft climb'd in youthful glee and pride,
Still rear'd, as then, its lofty brow—
When younger playmates gazed with fear,
Upon his upward, bold career.

But they whose smiles were wont to bless
His youthful hours—Oh! where were they?
That mother, whose fond parting kiss,
Whose long last look of tenderness,
Years had not power to close away;
That father, where?—whose parting tear
And sad farewell were given here.

Slowly the shades of twilight fell
On hill and valley, sea and sky;
And but the herds returning bell
Low tinkling in the far-off dell,
And but the breeze that murmur'd by,
No sound disturbed the silence there;—
The grave alone could answer—*where!*

Alas! they never more may greet
The wanderer at his natal home;
They never more may spring to meet
With fond embrace, and welcome sweet,
Or shout for joy that he is come!
Oh! vain that call—echo alone
Flung back in mockery its tone.

He wander'd to the church-yard lone—
That wan old man with silver hair;
And traced on many a moss-clad stone,
The names of each long cherished one,
Inured and mouldering there;
Despair grew strong—one groan he gave
And died upon his kindred's grave.

H.

NOVELS.—It has become too much the fashion with modern novelists, to select for their heroes splendid villains, and by endowing them with all the glorious attributes of intellect, to apologize or atone for their moral deformity. The province of the novelist, although not strictly that of a proponent of ethics, is nevertheless one of a highly responsible nature. Nothing tends so much to elevate the character of Scott, and to give currency to his works, as the lofty patriotism, parity of sentiment, and honourable incentive which they inculcate. The villains of his pages are dressed in the hideous colors which they deserve; it is virtue alone that is painted in brilliant hues.

Phil. Inq.

Industry needs not wish, and he that lives upon hope will die fasting.

INDULGENCE OF GRIEF.

It is not in the power of every one to prevent calamities of life—but it evinces true magnanimity to bear up under them with fortitude and serenity.—The indulgence of grief is made a merit of by many, who, when misfortunes occur, obstinately refuse all consolation, till the mind, oppressed with melancholy, sinks under its weight. Such conduct is not only destructive to health, but inconsistent with reason. 'There are,' says South, 'what may be called the ceremonies of sorrow; the pomp and ostentation, effeminate grief, which speak not so much the greatness of the misery as the smallness of the mind.'

To persevere

In obstinate condolence, is a course
Of impious stubbornness, unmanly grief.
It shows a will most incorrect to Heaven,
A heart unfortified, a mind impatient;
An understanding simple and unschooled.

Change of ideas is as necessary to the health as change of posture. When the mind dwells long upon one subject, especially if it be of a disagreeable and depressing nature, it injures all the functions of the body. Hence the prolonged indulgence of grief spoils the digestion, and destroys the appetite. The spirits become habitually depressed—the body emaciated, and the fluids deprived of their appropriate supply of nutriment from without, are greatly vitiated. Thus many a constitution has been seriously injured by a family misfortune, or any occurrence, giving rise to excessive grief. It is, indeed, utterly impossible that any person of a dejected mind should enjoy health. Life may, it is true, be dragged on for years. But whoever would live to good old age, and vigorous withal, must be good humored and cheerful. This, however, is not at all times in our power—yet our temper of mind, as well as our actions, depends greatly upon ourselves. We can either associate with cheerful or melancholy companions—mingle in the offices and amusements of life—or sit still and brood over our calamities, as we choose. These and many similar things are certainly within our power—and from these the mind very commonly takes its complexion.

The variety of scenes which present themselves to our senses, were certainly designed to prevent our attention from being too constantly fixed upon one single object. Nature abounds with variety, and the mind, unless chained down by habit, delights in the contemplation of new objects.—Examine them for some time—when the mind begins to recoil, shift the scene. By these means a constant succession of new ideas may be kept up, till what are disagreeable disappear. Thus travelling—occasional excursions in the country—the study of any art or science—reading or writing on such subjects as deeply engage the attention, will expel grief sooner than the most sprightly amusements. We have already repeatedly said, that the body cannot enjoy health unless it be exercised—neither can the mind; indolence nourishes grief. When the mind has nothing else to think of but calamities, it is no wonder that it dwells upon them. Few persons are hurt by grief, if they pursue their business or their active duties with attention. When, therefore, misfortune happens—instead of abstracting ourselves from the world, or from business, we ought to engage in it with more than ordinary attention—to discharge with double diligence the duties of our station, and to mingle with friends of a social and cheerful

disposition. Innocent amusements are by no means to be neglected; these, by leading the mind to the minute contemplation of agreeable objects, help to dispel the gloom which misfortune shed over it. They cause time to seem less tedious, and have many other beneficial effects. But it is to be lamented that too many persons, when overwhelmed with grief, betake themselves to the intoxicating bowl. This is making the cure worse than the disease, and seldom fails to end in the ruin of fortune, character, happiness and constitution.

Jour. of Health.

PIONEERS.

At the siege of Algiers, the Arabs used a singular species of pioneers. They collected several bodies of camels, and formed them into long lines. They then tied them together by the nether lip, so as to keep them in ranks. These companies were advanced to the front of the French battalions, and, when at a proper distance, fire was applied to their tails. The whole then rushed forward with such impetuosity, that they entirely overturned the lines opposed to them, while the columns of Arabs advancing in their rear, rushed on close after them, and took advantage of the confusion.

This manœuvre is not without example in ancient and modern times. On one occasion Hannibal extricated himself from a difficult position, by adopting a plan somewhat similar. He collected all the cattle in his camp, and applied fire, not to their tails, but to their heads; then tied burning torches to their horns, and in this way sent the whole body furiously on the Roman army, which soon gave ground.

But in the year 1798 it was practised in Ireland with decided success, particularly at the battle of New Ross. A quantity of cattle was collected from the neighboring fields in a mass, and brought in a body to the entrance of the town, then occupied by the king's forces. When arrived at the head of a steep street called Three Bullet Gate, they were goaded on and ran furiously down; filling up and sweeping everything before them with irresistible force; so that Gen. Johnson, and about 1500 men, were completely pushed from their position, and carried across the bridge into the county of Kilkenny, by the fixed horns of these pioneers, as efficacious as if they were fixed bayonets and insurgents, following in their rear, took for a time almost undisturbed possession of the vacated town.

WHAT IS LIFE.

There is eloquence of thought as well as of language in the following paragraph from Arnott's Elements of Physics.

The functions by which the animal body assumes foreign matter around, and converts them into its own substance is little inviting in some of its details, but taken altogether is one of the most wonderful subjects which can engage the human attention. It points directly to the curious and yet unanswered question—What is life? The student of nature may analyze with all his art those minute portions of matter called seeds and ova, which he knows to be the rudiments of future creatures, and the links by which endless generations of living creatures hang to existence; but he cannot disentangle and display apart their mysterious life! that something under the influence of which each little germ in due time swells out to fill an in-

visible mould of maturity which determines its forms and proportions. One such substance thus becomes a beautiful rose bush; another a noble oak; a third an eagle; a fourth an elephant—yea in the same way, out of the rude materials of broken seeds and roots, and leaves of plants and bits of animal flesh, is built up the human frame itself, whether of the active male, combining gracefulness with strength, or the gentler woman with beauty around her as light. How passing strange that such should be the origin of the bright human eye, whose glances pierce as if the invisible soul was shot with it; of the lips which pour forth sweet eloquence; of the larynx, which by vibrating, fills the surrounding air with music; and more wonderful than all, of that mass shut up within the bony fortress of the skull, whose delicate and curious texture is the abode of the soul, with reason which contemplates, and its sensibility which delights in these and endless other miracles of creation.

THE PARSON AND THE DEVIL.—In New-Jersey, not a century ago, a young clergyman went to pay a visit to a senior brother parson, who resided on the sea coast. During his stay he was invited by his friend to go a fishing; to this he readily acceded, and as they were proceeding on their excursion, asked what kind of fish they would be likely to take? His friend replied, that they might get some devil fish. After trying some time they hooked a large devil, who immediately ran off, and dragged the boat with considerable velocity. The senior parson burst out into a hearty laugh, while his friend, apparently much alarmed, inquired the cause of his laughter. The older gentleman replied, he was laughing at the devil's running away with two parsons.

Bowing is a science by itself; and must be closely attended by those who would, by turning and twisting themselves, keep in the sunshine of fashion. Bow very reverently low to a million of dollars, most respectfully to a hundred thousand, courteously to fifty thousand, civilly to ten thousand, coldly to five thousand, and never know poverty by sight.

A butcher about to kill a cow, employed an Irishman to hold her. The butcher squinted, and when looking at the cow, appeared to look at the Irishman. Pat fearing he should get the knock down instead of the cow, said in much of a hurry; 'Arrah, man do you strike where you look?' 'To be sure I do; where do you think I strike?' 'Then you may howl the cow yourself till I get out of the way, just.'

A notorious toper used to mourn about not having a regular pair of eyes; one being black and the other hazel: 'It is very lucky for you,' replied his friend, 'for if your eyes had been matches your nose would have set them on fire long ago.'

'Once,' said a Quaker, in a dispute concerning the propriety of titles. 'I had the honor to be in company with an *Excellency* and a *Highness*.—His *Excellency* was the most ignorant and brutal man I ever saw; and his *Highness* measured just four feet eight inches.'

GLOVES.—In Paris the ladies go to have their hands measured for gloves, as carefully as our fashionables have their feet measured for shoes.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, OCTOBER 30, 1880.

YOUNG MEN'S CONVENTION. Pursuant to previous arrangements, a convention of the young men of the county of Chatauque, New-York, opposed to political antimasonry, was held at the Court House in Mayville, on the 28th ult. After the organization, several resolutions were proposed and adopted, setting forth that it is the duty of every individual in the community, however humble his sphere of action may be, to use his best exertions to steady and support the main pillars of government; that the present state of political party in that section of our country seems to endanger everything that is amiable in friendship, valuable in civilized life, and sacred in religion; and that a remissness and inactivity in times like these evince a moral and political apathy which no good man can possess; that the antimasonic party in their unholy zeal for political power, have sundered the ties of consanguinity and friendship—scattered jealousies through all the departments of society—profaned the sacred grave, and torn the Christian worshipper from the altar of his God; that the introduction of antimasonry into the church, and the test as to the religious qualification, consequent thereupon, is a perversion, not only of our political institutions, but a dangerous approximation to the inquisition itself; that a free press, governed by pure principles and guided by truth, is one of the greatest agents in the formation of correct public sentiment, but that a licentious press is the greatest moral and political curse that can befall a free people; that they have no evidence in the history of legislation, or in the organization of our government, of the dangerous influence of Freemasonry; that however much they may discountenance the spread of Masonry by refusing to attach themselves to the lodges; yet they cannot join in that political crusade against, and proscription of, all such as shall be members of that fraternity; but with them the test shall be, is he honest? is he faithful? is he capable? that they have full faith in the potency of truth and in the patriotism of the people, and believe that the time has already or will soon arrive when they will perform their important political duties calmly and disinterestedly, and proceed to the choice of the public officers without any reference to Masonry or antimasonry, but solely with a view to their country's welfare; that while they lament the furious career of political antimasonry, they rejoice that it has not drawn into its vortex those men to whom they have habitually looked up for correct moral and political example, nor prostituted to its service much of the talent of the community.

We subjoin the address. It is a temperate and manly production.

To the Young Men of the County of Chatauque.

In the exercise and enjoyment of the government under which we live, it is the boasted right of all, freely to express their opinions, upon all questions of political or governmental policy. This right being recognised, and the propriety of it being indisputable, it becomes an imperative duty, binding upon every good citizen, to examine, with care, and with the best lights with which nature and education have furnished him, all questions that may arise calculated to affect our civil or religious institutions. When novel doctrines are advanced, and new parties advocating them, arise and attempt a revolution in the community, it becomes good citizens to scan, and weigh well the principles advanced, and to ascertain the objects to be obtained by the inculcation and support of them. Every individual feels, or ought to feel a deep interest in the welfare of his country, in the permanency and durability of those principles, which are the best calculated to ensure the rights of every member of the civil compact. If there be evils in the community, they ought to be eradicated. If there be a class of men, whose political practices and tenets, are hostile and dangerous to the liberties of the country, every patriot should oppose them.

But ere we determine to exclude any class of men, from the free enjoyment, from a full participation in the manage-

ment of the affairs of government, to deprive them of all the benefits of the elective franchise, to place them under the ban of public proscription, we ought to be thoroughly convinced of their enmity to the free enjoyment of the liberty we so highly prize.

The government, of which we are members, is one emanating from the people, and is based upon those principles of moral justice and the inherent right which every man possesses, of participating in its administration.

When any combination act against a denomination or class of men in the community, because they belong to a particular society, what is it but reducing them to the ranks of the plebians? But antimasonry says that this class, this fraternity, is dangerous, that our liberties, in their hands, or under their guardianship, would be destroyed.

It is not necessary to defend or advocate the principle of the institution, if we shall say that we cannot see the evidence of this danger. It does not follow that he, who will not join in the hue and cry raised against Masons, is therefore a friend to Masonry. Where is the evidence that Masonry is hostile to a free government? In the examination of this important question, our minds cannot fail to revert to that history of those times when a great nation was brought into existence; when the framers of our constitution came forward, and with toil, with study, with an eye single to the good and the happiness and the prosperity of a great people, by their united wisdom, and a modest yielding spirit of concession to the requirements of their co-laborers, agreed upon, and gave to their posterity, the admirable system of government which we still enjoy. Who is dissatisfied with it? Are not its great features strictly in accordance with our wishes and feelings? Could we better it? Does the antimasonic party contemplate any change in our constitution. In looking over the names of those patriots, we find that many of them were Masons; no one then doubted the honesty of opinion with which each supported the doctrines he proposed. Masons have continued to hold offices in our State and general governments, and the laws which have been passed, have been almost universally popular. If these men were dangerous and hostile to our government, why have they never shown it in their acts as legislators? Can we believe that the heart of man is so deceitful, that he can raise his voice in our senate against oppression and tyranny, in favor of the dearest rights of the whole human family, and at the same time nourish in his bosom a viper, to sting and poison all for which he contends? It cannot be. We look then in vain for evidence, in their acts of legislation, upon which to convict them of a conspiracy against our liberties. And shall we, admitting their institution and its ceremonies to be *useless* and *foolish*,—shall we for this, chastise with a heavy hand of total proscription? What does antimasonry seek? They do not pretend that they want any changes made in the laws. If any changes are desired, has not any member of our legislative halls a perfect and indefeasible right to propose those changes, and if the wisdom of the whole body assembled, shall concur, after enlightened discussion, will they not pass them?

If antimasons were to gain the ascendancy, would they pursue the same general system of government? This is an important question, and should be weighed by every reflecting man. If they intend to introduce any great fundamental changes, are the citizens of this republic prepared to assent to them? If no changes in the fundamental principles of our institutions, are to be effected, what is their object but political power, and a domineering ascendancy. The votaries of antimasonry say that they do not proscribe any, that they exercise the right which a majority always has. If to say that all who are attached to a society who entertain upon the subjects of theology, or any moral subject, opinions different from ourselves, shall not be supported for any office, is not proscription, in what place can the word be used with propriety? Suppose you raise the hue-and-cry against any religious society, and exclude them from office, is not this proscription? We do not compare Masonry with our religious institutions; but unless it can be shown that Masonry is opposed to the

liberties of our country, how can we indiscriminately exclude them from our confidence? There may come a time in this country when illiberality and fanaticism may rage against the professors of some religious creed, and will you advance the doctrine that their religious *heresies* shall be destroyed at the ballot boxes? Shall the sacred palladium of our liberties become the engine of the spirit of the inquisition? The young men who have not joined in the crusade against Masons, are accused of being the supporters of Masonry. We do not come forward to advocate the principles of the institution, and be our opinion of its utility or uselessness, as it may, we cannot consent to proscribe, *en masse*, a body of free citizens, till we are satisfied of their inimical designs against the institutions which we enjoy and admire. Deeply impressed with the baneful and unhappy effects of the spirit of antimasonry, in all the ranks and grades of society, we deem it a duty to oppose, with calm, but decided perseverance, its progress.

SHERIFF SUMNER.

We copy the following from the Transcript of Tuesday evening. We have only room this week to remark, that the 'doggerel stanza' objected to by Mr. Sumner, is from a scurrilous handbill written by some one of his own *antimasonic friends*, [and insultingly sent through the Post Office, to most of the prominent Masons in the city,] for the purposes of slandering and libelling that Institution from which the worthy 'Sheriff of the County of Suffolk' has apostatized. The Sheriff ought not to complain, because his *new* friends wish to render him 'immortal in song.'—Achilles was thus immortalized, and so was

Grimes, 'that good old soul!'

Why then should the Sheriff object?

Mr. Sumner seems to feel aggrieved that such use should be made of his name; but it must be some consolation to him, while smarting under the *friendly* lash, that the liberty is not unwarrantable. He has voluntarily thrown his name and his character into the scale of antimasonry, and if they be occasionally held up to the gaze of the rabble and the laughter of the boys, we do not know that he can reasonably object, particularly when this be done by his *own friends*.

Boston, 26th Oct. 1830.

Sir,—I am sorry to see that you have copied in the Transcript, of Thursday evening, Oct. 21, a doggerel stanza, in which a reflection upon the City Police is attributed to me. The words are these:

Now our Police is quite too weak,
With Otis at their head, sir,
To still a secret, lawless mob,
As Sheriff Sumner said sir,

The appearance of that stanza in your paper, gives it a claim to my attention, which it would not otherwise possess; but I should not object to it, if it had been printed without its *second* and *fourth* lines. In these, the writer has yielded himself more to the guidance of his rhyme, than of his reason. I am not addicted to the use of disparaging language of any Chief Magistrate; and my heart is a stranger to the sentiment towards Mr. Otis, which is thus unkindly put in my mouth.

I am, sir, your respectful servant,

C. P. SUMNER.

Editor of the Daily Evening Transcript.

It will not escape the notice of our readers, that whilst Sheriff Sumner *regrets* that we have inserted a reflection upon the City Police attributed to him, he does not object to the first and third lines of the "doggerel stanza," which makes him say

Now our Police is quite too weak,
To still a secret, lawless mob."

He would have had no objection to the stanza, if it had been printed without the *second* and *fourth* lines. We have printed them *without* the second and fourth lines, and now ask him whether the first and third do not cast a reflection upon the City Police, to the printing of which he has no objection.

THE THEATRE.—We are as much opposed to the licentiousness of theatres as the most rigid moralist can be; we would go farther than most of those who set themselves up for theatrical censors; we would not only strip the theatre of its unwholesome attractions, but we would prune every piece brought forward for representation, of its indelicate and exceptionable points. And if we mistake not, there is, generally, more need of reform in this particular than in any other. In our visits to the theatre, we have never been able to discover such great improprieties, such monstrous wickedness and profligacy, as it is alleged do exist.—But if such enormities really have a being, is a clergyman, who it is presumed never honors the theatre by his presence, the proper person to prescribe the remedy? It would be thought ridiculous and censurable in a physician to prescribe for his patient without any other knowledge of his disease, than that derived from a third person. We believe that there is virtue enough in the play-going part of the community to correct the abuses of the theatre, without clerical interference; and that clergyman who does so interfere, hazards the dignity of his sacred calling and lessens his own influence in society.—‘Theatrical amusements may be made the cover of much impropriety, but it is questionable whether the pulpit is the proper weapon of reform. The broad impudent vices of large cities and places of, so called, elegant amusements, are better reformed by the pepper and pugnancy of the press. The pulpit is a sacred place—it is holy ground—it should be devoted to all the gentler feelings of religion, virtue, and humanity. The introduction of politics or the attacks is equally out of place in the unspotted sanctuary.’

That abuses upon decorum have been practised before the present season, does not admit of dispute, but why and wherefore should reverend gentlemen and their coadjutors, cavil in the day of reformation? If buildings are to be condemned to everlasting infamy for the misconduct of former residents or visitors, many meeting and dwelling houses would not escape. Although the splendid mansions of the most pious and respectable citizens may be defiled by a few polluted inmates, would it be thought charitable to call them brothels? It were to be wished that the exertions made to put down the theatre may not deprive the manager and his company of ‘the means whereby they live.’

In regard to the Tremont Theatre, we presume it will not be said that it is not, at least, as well managed as it has heretofore been. The police is more efficient, and there has been less disturbance the present than in any former season within our recollection. The communication between the second and third tier of boxes, opened the last season, has been closed by the present manager. Mr. Russell publicly invites investigation—he asks the friends of the establishment to point out the abuses, if any exist, and he promises to apply the remedy. What manager has ever done so much? Can more be expected of him? Certainly not. The crusade then which has been commenced against him, is disingenuous, to say the least of it. If any man feel aggrieved on account of real or supposed abuses, connected with the theatre, let him go forward like a man and point them out. When the manager refuses to hear complaints, it is then time enough for him to be assailed from the press and not from the pulpit.

Mr. Forrest closed his engagement on Wednesday evening, and evinced much improvement since the last season. The alteration in the third act of William Tell does not accord with nature or history, and ‘would be more honored in the breach than in the observance.’

☞ We make the following spirited extract from a letter addressed to the editor of the Vermont Advocate, dated Montpelier, Oct. 12, 1830:—

The Grand Lodge commenced its session yesterday and terminated this day. Its members are composed of the first men in the State. I wish you could have seen them. You could have had a fine opportunity of judging whether the institution merited the deep and bitter denunciations which its enemies have bestowed upon it—whether the members were deserving of that unyielding and uncon-

promising spirit of persecution which has so madly and so holily pursued them since the disappearance of William Morgan. A majority of the members are far advanced in life—were the founders of our sovereignty—their wisdom framed and their strength raised the glorious fabric of our constitution. And are these men, around whose brows are encircled the snows of three quarters of a century, to become victims to a spirit, as fierce and as cruel as that which marked the era of the first French Revolution!—shall they be immolated to appease the vindictive passions of the modern Robespierres, Marats and Dantons, which have sprung up around us within a few years? Heaven forbid that such a calamity should overtake us! May God in his infinite mercy long preserve the brotherhood, and may we both live to see them triumph over the arts of their enemies—to resist the waves of malevolence—turn back the tide of anarchy, and become as pure as when they originated. I do not think the institution in any danger from the attacks of its enemies. The characters of those who assail it, are known throughout the state—their motives are beginning to be understood. In the onset of the excitement, masonry was denounced as a political society—with using secret and corrupt means to influence public meetings. Now, their adversaries avow as their leading sentiments, that they will support none but avowed anti-masons for office—that they will not acknowledge any neutrals. This doctrine they proclaim here. Is it not anti-republican? and does it not bebove the people to examine into its dangerous tendency?

PENNSYLVANIA.—The elections in Pennsylvania, which State has been considered the strong-hold of anti-masonry, have resulted in the most complete discomfiture of that ridiculous faction. The Philadelphia Sentinel says, “the miserable faction on Tuesday polled seventy votes all told, out of between 6 or 7000. A party got up on the proscriptive principles of anti-masonry deserves no better fate, and will receive none other from the intelligent and liberal citizens of Philadelphia.” The Pennsylvania Reporter has the following:—

SIGNS OF THE TIMES.

Lycoming county, which at the election last fall gave about two hundred majority for Ritner (anti) now gives a large democratic majority!!!

Armstrong last year sent an antimason to the legislature, this year the whole democratic ticket has succeeded by a large majority!!!

In Franklin, last year the candidates for Governor had an equal number of votes; at the late election, the democratic majority was upwards of 500!!!

Dauphin and Lebanon gave the antimasonic ticket nearly 900 majority last year; now, the democratic is 427!!!!!!

Allegheny, which at the special election last winter for Congress, gave Denny a large majority, now sends three democratic members to the legislature!

In Erie county, last year the antimasonic majority was 1655, it is now only about 250!

In Union county, the Antimasonic majority is reduced from 1460 to about 500; in Somerset from 936 to less than 500; and in Lancaster from about 1600 to less than 900!

The Lancaster, (Penn.) Journal says, the result of the election throughout Pennsylvania is, we think, strongly indicative of the downfall of anti-masonry, and we are satisfied, that as soon as the national Republican or Clay party is organized throughout the State, which we suppose will be effected before the next election, the antimasonic party will not command a majority of votes in a single county in this State.

LAFAYETTE.—The whole of the Masonic Lodges, in Paris, have decided on giving a banquet to their venerable brother General Lafayette, and expressing to him their gratitude for his noble conduct during the events of July. “Where MASONRY is” said Lafayette, when last in Boston, “there is LIBERTY and BENEVOLENCE.”

OUTRAGE.—The annexed paragraph is copied from the Erie Observer, a paper that is published in the town of Erie, Pennsylvania. It displays the true spirit of anti-masonry.

ANTIMASONRY.—The fearless and independent editor of the Huntington Advocate was waylaid on the 22d ult. on passing from his office to his dwelling, knocked down and most inhumanly beaten by an anti-mason, with the butt end of a waggoner’s whip—all of which was inflicted because he had independence enough to refuse to lend his paper to that party for the purpose of villifying his neighbors indiscriminately, who happen to be long to the society of Freemasons. The reign of terror has truly commenced. The editor says ‘if club law is to be the rule for those who consider fines of court as mere trifles, however great has been his outrage, we will not be deterred from combatting aristocracy and tyranny, and advocating liberty and equality, though assassination and death await me.’ Lay on friend Wallace—Lash the rascals naked through the world.’

Extract of a letter to the editor dated Framingham, Oct. 14. ‘I expected to be in Boston at the laying of the Corner stone, which takes place this day; but the storm last evening, has deprived me of the pleasure which I had anticipated in meeting with a large collection of the brethren of our persecuted Institution: an Institution which I have ever esteemed, next to the holy religion taught by divine inspiration, the best calculated to advance the happiness and best interests of man in this world, and lead him to that which the righteous only have the promise of finding!’ It is probable that the unfavorable state of the weather, the day previous, prevented at least 500 brethren from uniting in the ceremonies.

NEW CITY.—A New York correspondent informs us that application has been made by gentlemen of that city, to the Lt. Governor of Upper Canada for a grant of 50,000 acres of land, located between Montreal and Prescott, on the river St Lawrence, for the purpose of building a new city, to be called the City of Adelaide. It is expected that the British government, independent of the land, will grant to all engaged in the undertaking, two years rations. Some gentlemen of wealth and influence are engaged in the project; and it is said the settlers are all to be drawn from the city of New York.

☞ The Gazette states that the antics of this city—noble souls!—in secret conclave assembled, on the evening prior to the laying of the Corner Stone, voted not to interrupt the procession!!! There never was any thing more laughable ridiculous than this, except it be that the Honorable and Reverend Moses Thatcher has been nominated by the anti-masons of Norfolk county, as a candidate for Congress!!!

Governor Levi Lincoln has appointed, with the advice and consent of the Executive Council, ‘Thursday the second day of December next, to be observed as a Religious Festival, by the people of the Commonwealth; that uniting, on that day, in public offices of devotion, they may, with one heart, and one voice, render to Almighty God, the tribute of adoration, thanksgiving, and praise.’

The true spirit of Antimasonry.—“Yes, we will put down Masonry by the sword, if we cannot put it down without,” said Mr. Jacob Hall, the other day, to a gentleman in conversation with him. “And,” continued the honorable ex-senator, “if we could prove a little more against you, we would put it down by the sword!” This is the mild spirit of anti-masonry!—the charitable spirit of a combination of men, who, out of purely patriotic motives, would create a Civil War!—would assassinate their neighbors and friends, to prove their great love of country! ☞ We record this fact for future use.

VERMONT.—His Excellency Samuel C. Crafts, has been elected Governor of the State of Vermont. His opponents were Palmer, (anti-masonic,) and Meech, (Jackson.)

In the poetry, page 140, 26th line, for close read chase.

THE WRATH.

AN EVENING HYMN.

Swiftly o'er the shining ocean
 Silent wends yon distant sail,
 Like a passing spirit's motion,
 Gently wafted by the gale!
 Lovely still, the lonely rover
 Fades where rests the sun-tipp'd wave,
 O'er the billow doomed to loiter,
 There to seek an unknown grave.
 Farewell to thee, then, forever!
 Fare thee well! farewell forever!

Thus must fade the best, the brightest—
 E'en the lovely and the gay!
 Not a breath we deem the slightest
 But doth waft some soul away!
 Thus on earth what most we cherish
 Seems to droop before the blast—
 Thus, oh thus too soon must perish
 Ev'ry tie we deem'd would last!
 Farewell to thee, then, forever!
 Fare thee well! farewell forever!

Thus I've watch'd, with fond devotion,
 Forms, that I have thought my own,
 Fading on life's troubled ocean,
 Till from thence the spirit's flown!
 Oh, if spirits, hence departed,
 E'er to earth again should stray,
 Here to seek the stricken-hearted,
 Then, fond spirits, haste this way!
 Hasten to me, then, fond spirits!
 Spirits bless'd, oh haste this way!

EXPRESSION.

There are hearts that love the unchangeable dye,
 And passionless depth of a calm blue eye;
 And worship a brow that is ever serene,
 Like the lifeless sky of a painted scene,
 Where the sunshine sleeps and the clouds are still,
 And motionless gushes the mountain rill;
 Such eyes are too steady, too patient, too true—
 I love not their sleepy inanimate hue;
 But give me the glance with the soul in its rays,
 The brow that can frown, and the eye that can blaze;
 The smile of that brow is forever the lightest,
 As a flash from a dark cloud is ever the brightest;
 For one, my dear girl, is the still bright lake,
 That winds cannot ruffle, and storms cannot shake,
 The other the foam of the cataract dash—
 The darker the water, the brighter the flash.

MASONIC REGISTER.

Full Moon, this Month, Friday the 2d.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday. Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter.—

Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Peters. Southwick Friendly Society. Nantucket Union. South Reading Mount Moriah.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian.

Friday.—Hingham Old Colony. Chelmsford Pen-tucket. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown. King Solomon 2d Tues. Cambridge Amicable 3d Mon. Brighton Bethesda 2d Tues.—Medway Montgomery 1st Wed. Falmouth Marino 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. Johns Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, *Bibles* and *Prayer Books*, of various sizes, bindings, and prices. *MASONIC CONSTITUTIONS*. Watts, Methodist, and other *Psalm and Hymn Books* in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

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THE Subscriber respectfully acquaints the public that the Establishment at LYNN MINERAL SPRING, that delightful summer retreat, has been recently repaired and improved, and is in the best order for the reception of Boarders, Parties of Pleasure, transient visitors, &c.

The salubrious qualities of the water of this celebrated Spring—the beautiful Pond adjoining the House, abounding with fish of various descriptions, and surrounded by the most romantic scenery—a fine Sail-Boat, and every convenience for fishing—a Bathing establishment on the margin of the Pond,—where the cold or warm bath may at any time be taken—the pleasant situation of the House, with its comfortable and furnished apartments—are attractions for those in pursuit of health or recreation which are rarely exceeded, if equalled in any part of the country.

As the subscriber has had much experience, and is well known as the keeper of a Public House, it is unnecessary for him to promise any thing more than that his utmost exertions will be used to give satisfaction to all who may favour him with their patronage.

JABEZ W. BARTON.

TERMS OF THE MIRROR.

Three Dollars a year, in advance. Agents allowed the 7th copy: are holden for all the subscribers they obtain. Individuals must send \$3 on ordering the paper.

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Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

BOSTON MASONIC MIRROR.

NEW SERIES. VOL. 2. NO. 19.

SATURDAY, NOVEMBER 6, 1830.

\$3 PER YEAR, IN ADVANCE.

BOSTON MASONIC MIRROR.

MOORE & SEVEY, 46, WASHINGTON ST.

WILLIAM HENRY CLARK, PRINTER.

U. S. ANTIMASONIC ADDRESS.

'What a fool art thou,

A ramping fool; to brag, to stamp, and swear,
Upon my party.'

Myron Holley, well known to the readers of the Craftsman, as a speculator upon the treasury of the state of New-York, as the secretary of the Washington Benevolent Society of Ontario county, and as a degraded politician, has the distinguished honor of writing and reporting the address to the people of the United States, which was adopted by the political jugglers and perjured priesthood recently assembled in the city of Philadelphia. It is not our purpose now to dwell with any minuteness upon the character of the writer, but to review such sections of the document which is before us as we deem to be important to the general interest, and to strip off the gaudy apparel ingeniously woven around a hideous and deformed subject and expose it in its naked wickedness, to the eye of a people who are sought to be made the dupes of the depraved and abandoned crew who live upon defamation and the misfortunes of the good and the virtuous.

In introducing the address, the writer artfully alludes to the *momentous duties* assigned to the convention, and professes to proceed 'in the *ingenuous and free spirit of men, who earnestly seek the good of all.*' Let the reader, go into the examination with us, of these *momentous duties*, as performed, and see how they honor their fair professions. We quote the second paragraph:

'Facts numerous and authentic, demonstrate the existence, in this community, of crimes and dangers, which, upon their first distinct disclosure to honest inquiry, excite equal surprise and solicitude; and which cannot be reflected upon, by any mind imbued with genuine self-respect, and a just regard for human rights, without the deepest abhorrence and alarm.

Freemasonry is the source of these crimes and dangers.'

Is this statement entitled to credit? It is easy to make assertions and place them before the public, without proof to substantiate them; but is it just for a body of men gravely assembled to adjudicate upon grave and *momentous* matters, to solemnly tell the world a deliberate, unblushing falsehood! Where, we ask, are the 'facts, numerous and authentic,' demonstrating the existence of crimes and dangers of which Freemasonry is the source? The oft repeated and stale tale of the abduction of William Morgan, dressed up anew and blazoned forth in all the horrors of blood and carnage, is the only fact introduced to sustain this preposterous hypothesis: and is Freemasonry with her hundred thousand deeds of benevolence and rich posthumous works, pencilled in gold throughout the earth, to fall a victim to the errors of a few infatuated men? The ignorant may be misled by such statements, but the intelligent will reflect much before they will give credence to the sweeping denunciation, and view, with the 'deepest abhorrence and alarm,' a class of men who convoke together to impose upon the innocent and unsuspecting cunning deceptions and specious falsehoods. But, the charge alluded to is no more impotent than another immediately

succeeding it. The writer proceeds with a narrative of Morgan's abduction and briefly concludes a pointed sentence with the assertion that *he was privately murdered!* Now there never has been any proof that Morgan is dead, and by what authority is this declaration made? The convention must have thought the 'march of intellect' retrograding, and gullibility on the increase. Then, says the address:

'Previously to his seizure, numerous meeting of Freemasons, in lodges and otherwise, were held for the purposes of contriving and adopting the most certain means of carrying into effect, their unlawful objects upon them. These meetings were attended, and the designs of them approved, by several hundred of the most respectable and intelligent of the Masonic brethren.'

There has been no proof of any meetings in lodges for the purpose specified, nor that the project of abducting him was 'approved by several hundred of the most respectable and intelligent of the Masonic brethren.' It is a wanton and aggravating libel not only upon the fraternity but upon this community; nothing but the most fiendish malice could have invented it. But we will not dwell here, for we next encounter some sage speculations as to the motives of men, and some new principles of morality:

'William Morgan was a royal arch Mason. And the cause of all this unlawful violence against his liberty and his life, was his determination to publish the secrets of the order. These secrets are now published, partly from manuscripts, prepared by him, but more extensively from the deliberate testimony of many worthy men, who had been initiated further into the dark mysteries of the brotherhood, than he had. The precise motive, which impelled Morgan to the determination of publishing, we do not know as the act was one of conformity to his highest obligations, and therefore, of distinguishing honor, we believe the motive to have been good.'

We were disappointed when we read this paragraph.—We did not previously believe that the seceding Masons, men who have called their Maker to witness that they have limed their souls with perjury, were to be eulogised by a convention over which FRANCIS GRANGER presided, as *worthy men!* Oh, genius of virtue and patriotism, and angels of innocence! Degraded America, with what propriety may Europeans now embrace the dogmas of Feron, Nash, Hall and others, as to the character of your citizens! They know Morgan to be *murdered!* but do not know the *motive* which impelled him to the determination of publishing! What miserable subterfuge—they do know that it was to get money; no man of common sense ever had a doubt upon the subject, and they have heard it sworn to, again and again and seen the acknowledgments of Morgan himself. They say that they believe 'the motive to have been good,' and assert that it was in conformity to one of his 'highest obligations.' Both falsehoods; they believe no such thing, and how vilely do they traduce their God by the assumption that it was in conformity to one of his 'highest obligations' evidently meaning obligations to Heaven. It is the worst of blasphemy and most demoralizing of all sins, to tell a man who has solemnly invoked the Almighty to register a pledge for his honour and faith with his fellow men, that it is one of his highest obligations to break that faith and prostrate that honour, and that for doing so he shall be considered a *worthy man.* Why did not Washington, Lafayette, Greene, Clinton and others encourage such a doctrine

The address states that Miller's office was fired in the night by a *Masonic incendiary.* Another assertion without proof to sustain it.—Miller's story is all they had to warrant them in the declaration, and his character is notoriously bad. Say they 'the incendiary is *known,* and was subsequently a principal in the *murder of Morgan.*' Who is it, and where is he? If they know that Morgan has been murdered and know his murderer, and know a man guilty of arson, why do they not bring him to justice? At least they should exhibit proof enough to keep their scandal in good odour with their readers. The address complains much of the conduct of a constable and a few assistants, towards Miller, and closes a paragraph by informing the world that for their offence they were "*indicted and convicted.*" If they were, they paid the penalty of their errors, and that is all that is required in a land of laws. We quote another paragraph:

'Every unperverted feeling, and every upright voice, anxiously claimed the impartial and prompt application to them, of the appointed powers of our criminal jurisprudence. Then began to draw on, that dark eclipse, upon the vaunted lights of Freemasonry, which, to the public eye, is rapidly becoming total, and through the eternal shadows of which, nothing will be discernible hereafter but blood.'

It is notorious that the 'most respectable and intelligent of the Masonic brethren,' who are charged in this same address with having concurred in the abduction, were among the first to exert themselves to bring the guilty to punishment. 'Then began to draw on, that dark eclipse, upon the intellect and honour of this fair portion of America—then the dark cloud of credulity and prejudice and passion began to gather over the people of Western New-York,' which to the public eye, is rapidly becoming a total, and through the eternal shadows of which 'it is feared nothing will be discernible hereafter,' but knavery, superstition and ignorance.

What right have they to draw the conclusion that nothing but blood will be discernible hereafter of Freemasonry? Especially what right has one standing in the light of a robber of the public treasury, to place his opinions in opposition to the honour, integrity and worth of every great and good man of the nation?

'In this alarming emergency, the agents of government seemed paralyzed. Our public institutions and provisions for the preservation of tranquility, and the repression of crime, seemed nugatory. And without the use of other means than the law, and its official ministers, the most daring and brutal inroads upon our dearest rights, would have passed off, without effort to understand their origin, punish their instruments, or provide against their recurrence. No arts were left untried by Freemasons to baffle the pursuit of truth, and defeat the administration of justice. The lion's grip of the order was upon our courts, and loyalty to that, displaced fealty to the state.'

Here we have more assertions without proof. The agents of the government are libelled—our institutions are libelled, and all for what? because a man has been abducted. Freemasons en masse are anathematized, and for what? because a few men belonging to that order abducted a man. Why not proscribe and follow up by persecution on persecution every son of Ireland, because an Irishman has some day committed murder, or every Scotchman, or Frenchman, or Dutchman, for like reasons? Or why not denounce every religious sect, because some one of their body has been guilty of crime? Must Freema-

spry, alone, stand the shock of his wrath! It was natural for all those engaged in the abduction of Morgan to do what they could to make their escape from punishment, and they have probably done so; but does this furnish grounds of complaint against a large body of our most respectable citizens? A man who loves truth and justice, and does by his neighbor as he would wish that neighbor to do by him, would sooner sever his right arm from his body, than be guilty of writing and publishing such foul and false charges as are contained in the above paragraph.

A large proportion of the constables, justices of the peace, lawyers, judges, sheriffs and jurymen, of the counties where these acts were performed, were members of the society, and had taken oaths binding them in terms, to conceal each other's crimes. The high sheriffs were all Masons, and at that time, summoned as grand jurors, at their discretion, any such men as had the common qualifications. In the counties of Genesee and Niagara, where the fraternity were most afraid of criminal prosecutions, majorities of Freemasons are known to have been corruptly returned as grand-jurors. And these sheriffs of the counties were both indicted, subsequently, as parties to the conspiracy for the abduction of Morgan. One of them was tried and convicted, and the trial of the other has not yet taken place.

The first period of this paragraph has no foundation upon which its author or authors can uphold and sustain it; there are no oaths administered to Masons, 'binding them, in terms, to conceal each other's crimes,' and the statement is a *ridiculous* falsehood—an assertion that will not be believed by the most artificial and childish of the followers of Antimasonry. The second period is likewise false—the high-sheriffs were not all Masons. The third period is in common with the others—there is no evidence of grand-jurors having been corruptly returned. The fourth and fifth periods contain truths; one of the sheriffs was indicted, tried, and convicted, and 'the trial of the other has not yet taken place,' because he was corruptly indicted, eight out of sixteen only voting for a bill of indictment. The reader will refer to one of our numbers addressed to John C. Spencer, where we speak of the Genesee indictments.

The next effort made in this charitable address, composed in such an *ingenuous spirit*, is to impress upon the minds of the people that the public functionaries were 'totally inactive' through 'cowardice or corruption.' As a malignant and black-hearted falsehood as ever disgraced a public assemblage—but it is almost needless to comment on the works of such an unprincipled libeller, for we might write till time is no more and we could not add to the scorn and infamy into which he has plunged himself in the estimation of every virtuous man of the community. He eulogises the notorious Lewiston committee, who have kept Western New-York in a state of confusion and uproar for the last three years, and says they *suspended their private concerns, and gave themselves up to all the labors of a complicated investigation, without any emolument, at great expense of time and money*; but not a word does he say of the character of these men—not a word about Heman Norton who was sent to the Assembly—*Thurlow Weed*, who was sent to the Legislature last year—not a word about the renowned *Bates Cooke*, another, who is now a candidate for Congress—not a word about *Frederick Whittlesey*, another, and who is likewise a candidate for Congress—nor a word about that talented and honourable little man, Judge Rawson, another, who as a candidate for the Assembly, on the same ticket with that pattern of virtue and protector of innocence *John C. Spencer*—not a word, except that they were slandered and lied and their lives endangered! Reader,—you who know *Theodore F. Tilton*! would you kill the poor innocent creature? or you who know *Rates Cooke*, a 'HERO IN THE LAST WAR, who was the last man on the retreat when Lewiston was burnt, and while bearing his wounded brother from the field, contended with his single arm against five British savages, whom he killed, and rode off covered with gore and carnage, with a splen-

did Indian horse, which he made his prize?' would you, we say, have the hardihood to attack such a giant? No, no, reader, the framer of that address knows you better—he never thought the lives of such gallant and intrepid heroes in danger—he is only quizzing you. But, let us quote a serious paragraph, relative to these pure and disinterested patriots:

'Whatever could be done by good and wise men, without special lawful authority, was performed by those committees. They ascertained the principal facts respecting the kidnapping and murder, both as to the persons directly concerned in them, and their motives and principles of action.'

What murder? Where are the proofs? They have judges, and jurors and special counsel of their own making, now, and if they have the facts of a murder, it is high time that they have laid them before the public:

'Bills of indictment have been found for several of the minor offences: and convictions have followed in a few cases—upon the confession of the culprits in some, and after protracted trials in others. But most of those who have been indicted have been acquitted. In the conduct of these trials, the influence of Freemasonry has been constantly apparent; and the whole force of it has been exerted to exile truth and justice from their most consecrated altars.'

In previous paragraphs it is charged that all public functionaries were 'totally inactive through cowardice or corruption,' and that every effort was made to screen the guilty from punishment. Here it is acknowledged that some confessed their guilt, and we may as well add, that so far from truth in their assertion concerning the public functionaries, that *BOWEN WHITING*, Esq. a Mason, acted as prosecuting attorney in Ontario county, where indictments and convictions were had, by both confession and trial, before a special officer was appointed, and *JUDGE THROOP*, now acting Governor of this state, who held his office before and after the abduction, sentenced the convicted, using the following language, which neither manifests a disposition to screen the guilty nor to remain *totally inactive*:

'Your conduct has created, in the people of this section of the country, a strong feeling of virtuous indignation.—The court rejoices to witness it—to be made sure that a citizen's person cannot be invaded by lawless violence, without its being felt by every individual in the community. It is a blessed spirit, and we do hope that it will not subside; that it will be accompanied by a ceaseless vigilance and untiring activity, until every actor in this profligate conspiracy is hunted from his hiding place and brought before the tribunals of his country to receive the punishment merited by his crime. We think that we see in this public sensation the spirit which brought us into existence as a nation, and a pledge that our rights and liberties are destined to endure. But this is not all; your offence was not the result of passion suddenly excited, nor the deed of one individual. It was preconcerted, deliberated upon, and carried into effect, by the dictates of the secret councils and conclaves of many actors. It takes its deepest hues of guilt from a conspiracy—a crime most dreaded, from the depravity of heart it evinces, the power for unlawful purposes which it combines, and, from its ability to defy the power of the law, and ultimate danger to the public peace.'

As to acquittals, men have been convicted without testimony to warrant their conviction, but it is notorious that no man has been acquitted where there was the least proof to justify conviction. It is a painful truth that many have been indicted on mere suspicion, and suffered deeply from the same species of prejudice which this U. S. Antimasonic address seeks to inculcate among the people throughout the Union; that members of the Masonic fraternity; and other honorable citizens, have used their influence to preserve the innocent from incarceration we admit, but that the 'whole force of the influence of Freemasonry has been exerted to exile truth and justice from their consecrated altars,' or to screen guilt, is another black and demoniacal falsehood; another declaration without proof

—an assertion which any one might make, but every one might not be able to clothe in the same ingenious garb.—Has this community become so callous as to tolerate such vile defamation? Will virtuous men—men who shrink from falsehood, prevarication, and meanness in any shape, hereafter, when they meet *MYRON HOLLEY*, and his coadjutors, extend to them the hand of fellowship, or will they spurn the canting hypocrites and base assassins of reputation from their presence?

[To be continued.]

ANTIMASONIC SYMPHONIES.

NO VII.

MEDITATIONS.

A name! 'A rose by any other name
Would smell as sweet.' Ecotia's rustic plains
Though called 'fair Athens' would be rustic still.
The hard, rude hands of a base, vulgar mob
Change not their rudeness to the gentle touch
Of lady's glove; nor does their boorish speech
Take praise of merit, even when roared out
Where wise men meet. The fame of worthy sires
Marks with more prominence th' unworthy deeds
Of base, degenerate sons; as some dark spot
Is marked on surface of the mid-day sun,
And throws its shade upon the blaze of light.
The proud man's ancestry in honored line,
Gives higher color of respect to him
Where worth and virtue centre. 'Tis so fixed.
Dexter out *sinister*! A name, perchance!
If *ambidexter* that were base indeed!
Who joins our band, whatever his design,
Be it revenge, or disappointed hope,
Or dream of greatness, or a love of gain,
Or other selfish, *sinistrous* intent
The world calls guilty—him we *dexter* call.
With art most *dexterous* to touch each string
Of popular commotion; ring each change
Of dire events that catch a rattle's ear;
Direct suspicion's dark, malignant scowl;
Or draw from simple hearts injurious thoughts
And angry passions, that engender strife,
Discord and hate—the bane of social life.

The following candid remarks are from the Bedford, Penn. Gazette. Such antimasons are entitled to a hearing.

Again, our brother 'presumes that we have always *professed* ourselves to be truly antimasonic.' It is true that we have professed ourselves to be antimasonic, and we always shall be found consistent in our professions and practice. We shall oppose, as we ever have done, the establishment of any Lodge in the United States. We do not wish force, violence, falsehood or proscription resorted to, in order to effect this suppression; but wish it effected by the voluntary acquiescence of the members of the fraternity, and a decent respect for the opinions of the citizens inimical to the institution. There are many worthy men, and respectable members of society, who are conscientiously opposed to Freemasonry, and they should be convinced of their error or their prejudices should be respected. Yet probably, we ask too much. We are not Masons, and we know not what obligations may be imposed on Masons to abstain from a defence of their order. Certain it is, they have, as an association, exercised great dignity and forbearance in this universal excitement against them. We have not heard a single attempt by the order to defend themselves, though we have seen convention upon convention assembled to destroy them and render them odious to the people.

We do not justify the indiscriminate proscription of Masons as individuals. We cannot bring ourselves to imagine that the Masonic order exercises a dangerous influence upon the administration of our political institutions; nor can we believe, if we judge from what we know of individuals

composing it, that such a result is likely to ensue. We cannot denounce as traitors to their country, as wretches covered with crime and infamy, men with whom we are in the habit of daily intercourse,—men whose morals we know to be pure, and whose political principles attach them enthusiastically to the institutions of the country.

'I was born of woman, and drew milk
As sweet as charity, from human breasts.
I think, articulate—I laugh and weep,
And exercise all functions of a man.
How then should I, or any man that lives,
Be strangers to each other? Pierce my vein:
'Take of the crimson stream meandering there,
And catechise it well; apply thy glass—
Search it, and prove now, if it be not blood
Congenial with thy own; and if it be
What edge of subtlety canst thou suppose
Keen enough, wise and skilful as thou art
To cut the link of brotherhood by which
One common Maker bound me to be kind?'

We will not interdict fire and water to one hundred thousand men and families, or whatever number the Masons may count in their order, because a few, say two or three, out of that number have been guilty of a crime for which they should be hung, and for which they are now suffering exile from their families, their homes and country.—We would think it quite as expedient and just to proscribe every antimason because two of those who signed the address of the Le Roy convention, denouncing Masons, have committed murder, since that act as to proscribe every Mason, because a few infatuated and guilty members of that fraternity murdered Morgan. Would it be just or reasonable to enter a crusade against the Presbyterians, the Catholics, or the Lutherans, because a few members of their society committed murder? It is as impossible to exclude bad men from a Lodge, as to exclude them from the sacred Altar. And yet we see in the Inquirer of the 24th ult. an attempt to excite a religious persecution against the Masons. A wretch who is so weak, and so profligate, as to justify such proceedings, merits and receives our execration.

We feel for Masons as we feel for other men. We apply to them the language of a reverend instrument: in peace they are our friends: if they declare war against us or our principles, they are our enemies. If he is fit and capable—if sound policy requires the election of a Mason we shall support him—if otherwise, we shall oppose him.

We think, however, that in the possibility of things, evil may at some future time arise to these states, from a body of men who feel as little disposed to suffer proscription as we ourselves. As they possess human passions, human frailties, and human energies, in common with us, we cannot calculate the consequence of a unity of action among an association so extensive in numbers and powerful in intellect; in case oppression or fancied oppression was to drive them to resistance. This is a mere possible case, and we are not certain that we are acting in the spirit of christian charity, which ought to be extended to all men, in supposing it a possibility. We see that some of the most conspicuous and valuable men of the late war, and of the revolutionary war, were Masons.—We instance LaFayette, Franklin, Washington, Jefferson, Generals Jackson, Pike and Covington, Mr. Clay, Commodores Decatur, Perry, M'Donough, &c. &c.

It would be a perversion of terms, it would be suggesting an absurdity, it would be insulting the patriotism of our readers to suppose such men capable of crime.

The Grand Royal Arch Chapter of the State of Tennessee, closed their Annual Session on Tuesday evening last. The following are the officers elected for the ensuing year. M. E. Wm. G. Dickenson, of Franklin, G. H. P.: M. E. James M. Pike, of Nashville, D. G. H. P.: Wm. E. Euler, of Jackson, G. K.: Ezekiah Ward, of Columbia, G. S., Companions Moses Stevens, G. S.: Dyer Pearl, G. T.: James H. Otey, G. C.: Oliver H. Wilson G. M. I.: R. S. Moore, G. C. of Guard: Austin Gresham, G. S. and T.

ANTIMASONIC RENUNCIATIONS.—A renunciation of Antimasonry by several young gentlemen of this county, will be found in another column, to which we invite the attention of all candid Antimasons. Those gentlemen espoused the cause of Antimasonry from an honest conviction that in so doing they were performing a solemn duty which they owed to their country and themselves. They pursued it, so long as the original object was kept in view. But when they found that it had become the mere hobby of broken down politicians, upon which every knave might ride, they, like honest men, abandoned it'.—[Freeman.]

From the Sacket's Harbor Gazette.
TO THE YOUNG MEN OF JEFFERSON.

The undersigned, young men, beg leave to address you upon a subject in which our mutual welfare, our future prospects and political characters are involved. We have no desire or intention to dictate, nor have we experience or ability to instruct, but with that friendly feeling and interchange of sentiment peculiar to juvenile days, we present our views, with the confident hope, that they may meet your approbation and receive your cordial support.

In the first commencement of the Morgan excitement (as it was called,) we were and still are opposed to Speculative Freemasonry, and believing as we then did, and now do, that a free citizen had been kidnapped and probably murdered by Masons, it cannot be a matter of surprise, that the importunities and specious arguments of the Antimasonic party led us into their ranks. We then believed them actuated entirely by a sacred regard for the laws of God and man, and the improvement of society.—But a few months experience has drawn aside the veil, and exposed to view, an unrelenting **POLITICAL PARTY, CALLED ANTIMASONRY**, whose leading principle and broad rule of action, is, 'rule or ruin.' It admits of neither distinction or qualification; the innocent and guilty, and virtuous are indiscriminately consigned to one common destruction; and although, many of our kindred friends, our neighbors and acquaintances whose reputations we had ever been taught to venerate as the Fathers and benefactors of our common country, the able defenders of our rights, the promoters of peace and good order in society, and the faithful guardians of our Republican institutions, were prominent Masons, and notwithstanding they are perfectly innocent of the outrage committed upon William Morgan, and openly deprecated the act, and denounced the perpetrators, yet they too, must bow their devoted heads, silvered over with the frosts of many winters, to the **ANTIMASONIC ALTAR**, and denounce, as **UNHOLY and UNJUST, WICKED and UNPRINCIPLED**, an institution they think sacred and good, or be consigned to political oblivion, infamy and disgrace, fit only to be numbered with those with whom 'murder is a duty and vengeance a sworn obligation.' To such political doctrines we, their sons and descendants, do hereby enter our unequivocal **PROTEST**. We have also witnessed in our families, our neighborhoods, towns, counties, and states the direful and all appalling consequences of Political Antimasonry. The husband against the wife, father against the son, brother against brother, and neighbor against neighbor; and could we stop here the picture would be less frightful; but is not the venerable and faithful preacher of the gospel, who has reared up and led his pious flock in peace from the earliest settlement of our country, driven from the sacred desk, or compelled hypocritically to denounce and renounce as unholy, an institution which he in his heart highly esteemed? The language of his church is confounded, and instead of peace, harmony and brotherly love, malice, jealousy, contention and Antimasonry reign triumphant. We are very far from attempting to sustain the institution of Masonry or advocating its doctrines, rites or ceremonies; but honestly believing that it ought not to have any connexion with politics we do solemnly renounce all political allegiance to Masonry and Antimasonry, and declare ourselves to be **FREE and INDEPENDENT REPUBLICANS**, and as such will give our votes for talents, integrity and ability, without reference to Masonry or Antimasonry.

[Signed—Moses Barnett, Hiram Barney, D. N. Bar-

ney, J. S. Leach, S. Euel, L. Gore, N. Burrell, Abel Bassett, J. Baker, S. Wilson, S. W. Clark, A. Johnson, C. Merriam, Wm. Briggs.]—Jefferson Co. Oct. 1830.

ANTIMASONRY.—We extract the following from the Albany Daily Advertiser: 'In the remarks which we have before made, respecting antimasonry, we particularly alluded to its baneful and deleterious character, as connected with its effects in *politics*; where it operated to the exclusion of men of worth, talent and ability, from all public office and to their degradation from all public confidence, for the reason that they happen to be Freemasons. We have now to remark on its destructive and blasting influence in a holier and more retired condition of man—namely, in **RELIGION**.

The following article from the Delaware Co. Gazette, exhibits an act which is, and cannot but be, the consequence of principles which upturn all the established modes and customs of society; it pourtrays the feelings which govern those who are influenced by that baneful spirit of bigotry, which, not confined to political affairs extends itself to the church of Christ; which, not content with excluding from civil office, men attached to certain associations, also deprives them of the consolation of sitting at the table of their crucified Lord, and partaking of the consecrated symbols of his body and blood.

Christians, as well as others, can now judge of the fiend-like effects of antimasonry; and they can suppose what the consequence will be of the elevation of the antimasonic party to power. 'If these things are done in the green what will be done in the dry?'

From the Delhi (Delaware co.) Gazette.

If additional proofs are necessary to satisfy the public of the deplorable effects that antimasonry has wrought in our country, we think that they may be found in the following statement:

On Sunday, the 3d inst. the sacrament was administered to the members of the church in Stamford, under the charge of the Rev. Mr. Forrest. According to custom, the Thursday preceding had been observed by the members as a fast, and on Saturday a preparatory sermon had been preached to the congregation, at which time tokens had been given out to those who were considered by their pastor as worthy of a seat at the table, and who were to be permitted to partake of the holy sacrament. When the members are seated at the table, these tokens are returned to the deacons of the church. On the occasion referred to, the members had taken their seats, and the persons designated for that purpose were about to administer, when the ceremonies were stopped, and Mr. Forrest remarked, that he had entirely forgotten one subject in addressing them; and then proceeded to announce, *that all Freemasons were forbidden the communion table!*

Mr. William M'Mullen, a member of the church, in good standing, but a *Freemason*, returned his token, withdrew from the table, and immediately left the house.

It is difficult to believe that a minister of the gospel could so far forget the dignity of his station, as to descend from the pulpit to engage in a political controversy, or lend himself to favor the views of an electioneering party. I would rather ascribe this extraordinary occurrence to the fact, that the reverend gentleman had been overpersuaded by the antimasonic members of his congregation, and perhaps compelled to join them in the crusade they were carrying on against a respectable portion of society, without due reflection, and against his better judgment.

Is antimasonry so presumptuous as to assume the sacred garb of religion, to conceal its unholy purposes? Or, have its fortunes become so desperate, that it needs the exclusive protection of the church to revive it and prolong an unnatural existence? When designing men attempt to convert religion into an engine to further their ambitious views, and to exclude, from an enjoyment of religious privileges, those who differ from them in their political sentiments, it is time that the people look around them, that they may be able to appreciate the objects of a faction, whose policy has been to distract and divide the community, and which invades even the sanctuary of the church with its polluting influence.

BOSTON MASONIC MIRROR.

'Their feet make haste to shed blood.'

ANTIMASONIC DOINGS.

A few weeks since, on Sunday, Dieffenderfer, (a Freemason) of New Holland, went to a camp-meeting, then holding below that place, to pass the Sabbath and hear the sermons that might be delivered on the occasion. After Mr. Dieffenderfer had been there some time, and walking in company with very respectable Antimasons, towards a group of persons, whom he considered his neighbors and friends, he was accosted by one of the gang, who said in substance, '*there comes another damned Mason*'—when a response was sounded, signifying that '*Masons should all be killed*. Mr. D. felt alarmed, knowing himself to be among none but Antimasons, and said, to allay the infernal fire that he saw kindling in the faces of his avowed enemies, 'men! not so hard—you certainly would not say so!' to which the answer and watchword, in consummation of the principles of their sworn creed, was given by these infuriated advocates of political Antimasonry—'*kill him—kill the damned Mason; they should all be killed*'—which expressions were followed up by strokes and blows of violence, inflicted on Mr. Dieffenderfer to such a degree that had not those gentlemen who went with him interfered, he would in all probability have shared the fate they had predetermined, by their wicked, abominable cut-throat oaths, for all who will not kneel to the Moloch of political Antimasonry.

We have been concise in this statement, but are determined to search out every fact connected with the murderous outrage. What we have said we can and will prove, by undoubted testimony. We have omitted names on account of the respectable families to which the men belong who stained their hands in the blood of a quiet citizen.

We ask a serious perusal of the above, and if such a party, possessed of such principles, and guilty of such acts, are suffered to pass unnoticed by a moral community, we are at a loss to account for the cause. Why have not the reformers of mankind, the Antimasonic newspapers of this county, taken this bloody outrage into question before this? It has not been kept quiet to their ears. If this is not satisfactorily answered by these 'right or wrong' gentlemen, we shall endeavor to do it ourself hereafter.—*Lan. Pil. of Dem.*

HEAR YE, HEAR YE, O, ANTIES!!

Be it remembered, That on Thursday the fourteenth instant, there assembled in our good city of Boston, to assist, in the ceremony of laying the Corner Stone for a Masonic Temple, *Two Thousand, Two hundred and Sixty Seven* Masons, 'good and true,' and formed themselves into a procession with banners and music, wearing those dreadful antirepublican badges: and joining in those awfully profane and antichristian rites.—How sad the spectacle! The pious Greene, we presume, wept tears of blood, and the Hon. and Rev. Thacher, with his truly benevolent co-workers in the cause of morals and apostacy, of benevolence and moral treason, 'groaned in spirit,' and almost despaired of their salvation. Compare this assemblage of honest men, with the famous State Convention in Faneuil Hall, or with the still more formidable self-styled National Convention at Philadelphia. In the one case we find 2267 brethren, distinguished among their friends and neigh-

bors, for purity of life, and manners, voluntarily assembled on, short notice, to do honor to an institution they revere; and in the other, a company of delegates, commissioned by the disaffected, and riotous, illustrious only for their industrious attacks on the public peace—for their versatility of character—shameless violation of promises, and wanton aspersions of the virtuous and orderly. The Philadelphia Union, says, this great and numerous, and respectable National Convention assembled in a certain 'Music Saloon, having fifteen hundred seats, and there was no day or hour of their session, when thirteen hundred of them were not occupied.' This great convention, then, got up by dint of the most powerful exertions, and the bright prospect of a rich reward, numbered, delegates and spectators, the immense sum of of two hundred, Verily Masonry is 'going down.' O dear! O dear! friend Anti, 'what can the matter be.' Dr. Arcanum won't be governor this year, perhaps he may next, if he can make the good people believe his account of the death of Kennedy and Hunter.—*Belchertown Sent.*

It was positively predicted by some of the antimasonic papers, and no doubt confidently calculated upon, that the late elections would show a majority in favor of that cause in the Legislature—indeed a neighboring print claimed a majority of 26! in the House of Representatives alone.—The fallacy of their hopes, and erroneousness of their calculations, have been completely exposed. Out of the 26 members of Congress elected, they have but 6; out of the 93 members of the State Senate they have but 4; and out of the 100 members of the House of Representatives, they have elected but 26!—and three of the four members set down as antimasonic in Bucks county, are said not to be so—which reduces their number to 23.

[Adams, N. Y. Sentinel.]

THE BOQUET.

FEMALE INFLUENCE.

The following striking and eloquent remarks are from '*Suggestions on Education*,' by Miss Catherine E. Beecher.

'Woman has been but little aware of the high incitements that should stimulate to the cultivation of her noblest powers. The world is no longer to be governed by physical force but by the influence which mind exerts over mind. How are the great springs of action in the political world put in motion? Often by the secret workings of a single mind, that in retirement plans its schemes and comes forth to execute them only by presenting motives of prejudice, passions, self-interest or pride, to operate on other minds. Now the world is chiefly governed by motives that men are ashamed to own. When do we find mankind acknowledge that their efforts in political life are the offspring of pride, and the desire of aggrandizement; and yet who hesitates to believe this is true?

But there is a class of motives that men are not only willing but proud to own. Man does not willingly yield to force; he is ashamed to own that he can yield to fear; he will not acknowledge his motives of pride, prejudice, or passion. But none are unwilling to own that they can be governed by reason; even the worst will boast of being regulated by conscience; and where is the person who is ashamed to own the influence of the kind and generous emotions of the heart? Here then is the

only lawful field for the ambition of our sex. Woman in all her relations, is bound 'to honor and obey' those on whom she depends for protection and support, nor does the truly feminine mind desire to exceed this limitation of Heaven. But where the dictates of authority may never control, the voice of reason and affection may ever convince and persuade; and while others govern by motives that mankind are ashamed to own, the dominion of woman may be based on influences that the heart is proud to acknowledge.

And if it is indeed the truth that reason and conscience guide to the only path of happiness, and if affection will gain a hold on these powerful principles which can be attained no other way, what high and holy motives are presented to woman for cultivating her noblest powers. The development of the reasoning faculties, the fascinations of a purified imagination, the charms of a cultivated taste, the quick perceptions of an active mind, the power of exhibiting truth and reason by perspicuous and animated conversation and writing—all these can be employed by woman as much as by man. And with these attainable facilities for gaining influence, woman has already received from the hand of her Maker those warm affections and quick susceptibilities, which can most surely gain the empire of the heart.

Woman has never waked to her highest destinies and holiest hopes. She has yet to learn the purifying and blessed influence she may gain and maintain over the intellects and affections of the human mind. Though she may not teach from the portico, nor thunder from the forum, in her secret retirements she may form and send forth the sages that shall govern and renovate the world. Though she may not gird herself for bloody conflict, nor sound the trumpet of war, she may envelop herself in the panoply of Heaven, and send the thrill of benevolence through a thousand youthful hearts. Though she may not enter the lists in legal collision, nor sharpen her intellect amid the passions and conflicts of men, she may teach the law of kindness, and hush up the discords and conflicts of life. Though she may not be clothed as the ambassador of Heaven, nor minister at the altar of God, as a secret angel of mercy, she may teach its will, and cause to ascend the humble but most accepted sacrifice.'

GHOST STORY.

About four years ago, a colored female presented herself in the Police Office, and related under oath, without the least appearance of any aberration of intellect, the following story. She had been a servant in the employ of several highly respectable gentleman of this city, was married, and afterwards removed to Poughkeepsie. During the absence of her husband, a tall, slim man, with dark brown hair, and yellowish complexion, about 25, appeared to her one night, and stated that he had been killed by two females, who infused poison in some liquor he drank, and then robbed him of seventy dollars, and his gold watch worth about five hundred dollars. He then suddenly disappeared. In a few minutes she distinctly heard the patting of feet along the chamber floor, though she could not at first distinguish any object. At length the form became visible, as it moved towards her bed,—and when it began to address her, she observed that it was of a different person from the other, wrapped in a winding sheet, with light hair and pale blue eyes. It proceeded to inform her that he also had been murdered by the

GERTRUDE.

'Do you know, Gertrude, the opinion prevalent in the neighborhood, in regard to your friend Wilton?'

'Mother,' said Gertrude, with a forced composure, 'I know of nothing to his disadvantage. I know he has enemies here—bitter, implacable enemies, who would sacrifice him. I know too, that their tongues have not been idle—that defamation in its foulest nature has been plentifully bestowed upon a virtuous and high minded gentleman.'

'Gertrude,' said her mother, 'I know that the world sometimes condemns unjustly. I know that defamation has sometimes hunted down the pure and virtuous, and blackened the fair fame of the upright and praiseworthy. But, when so much is averred respecting Wilton, when friends and foes alike acknowledge his aberrations, the one by open attacks upon his reputation, the other by doubtful whispers, and expressions of regret, and an evident withdrawal of their former warm and confident friendship, we may justly fear that there is indeed some reason for such a change, that our young and ingenuous friend is yielding to the fascinations of vice; gliding gradually and imperceptibly down that fearful path, which leads from the perfect light of virtue and holiness.'

'I will not believe it—never,' replied Gertrude, her clear blue eye lightened up with unwonted energy. 'Mother, you are deceived, alike by the avowed enemies, and the false and envious friends of Charles Wilton who is virtuous and honorable. And who, let me ask, are those who traduce his character?' Her beautiful lip curled into an expression of ineffable scorn, as she replied to her own interrogatory—'False hearted wretches—creatures of envy and malice, who would as soon dare the falling thunderbolt, as confront the indignant glance of the man they have so foully injured.'

Gertrude spoke from the impulse of her heart. She could not believe that such a man as Charles Wilton *could* debase himself to the sin of drunkenness—that he whose nature was so noble—so elevated—a passionate lover of the beauty of the natural universe, and of the godlike manifestations of human virtue, the outbreking of the immortal spirit from the darkness of its prison-house, *could* by any possible temptations, yield to the baleful enticements of the destroyer, and humble the godlike image of manhood, lower than that of the 'brutes that perish.'

And was it, that when all her friends saw and warned her of her danger, she clung yet closer to the object of their fears? Why was it, when the bosom friends of Charles Wilton avoided him as if there were contamination in his very presence, that the beautiful and intellectual Gertrude welcomed his approach with a smile of deeper fondness? *She loved him*; and the love of a heart like hers changes not with the changes of the beloved; it burns brighter and warmer as the shadows of evil close around its object.

And Gertrude became the wife of Charles Wilton—and his victim also. She died early, but not before every beautiful blossom of her affection had perished; not before a deathlike withering had gone over her heart, till it became as dust, and all its warm and holy feeling gave place to bitterness and loathing and abhorrence. Oh, there is nothing in human suffering like wrong and scorn from those whom we love, and would die for; nothing which so changes and chills the confiding bosom.

And all this Gertrude felt, and her high spirit sank under the trial. She perished; but the last moments of her existence were unsoothed by the voice of affection. At times, indeed, a bloated and loathsome form bent over the pillow; the wreck of all which gives beauty and dignity to manhood—and a voice, hideous from drunkenness, murmured in her ear the disgusting words of an idiot's fondness—to be succeeded by the rude oath—the unfeeling jest—the same indifference to mortal suffering, which characterizes the lost, shameless drunkard.

Let woman beware of the Intemperate. Let her shun their presence as the accursed of Heaven—the smitten with that moral leprosy which is alike immedicable and unescapable. Let her remember that in uniting her destiny with that of the Drunkard, she is drawing down upon her head the heaviest of curses. It were better to embrace the sepulchre, whose cold halls are haunted only by the Spectre of Decay. It is the wedlock of beauty and pollution—of purity and pestilence—the binding of a breathing form of life to the loathsomeness of death.

THE DANDY.—If there is any object on earth deserving of especial contempt—of unqualified detestation, it is the modern fashionable exquisite ycleped in common parlance, a dandy. He is a thing made up of starch and linen—of whalebone and corset—the dressed puppet of the tailor and barber—a locomotive automaton whose ideas never rise higher than the arrangement of a dickey, or the display of a watch chain. Man he is not; woman he is not; human he can hardly be called. He is a weathercock turning in the variable atmosphere of fashion; soulless, heartless, and effeminate—a direct libel upon the human species. He can stand erect, and so can the Ourang Outang. He can grin and bow and chatter, and so can the monkey.

Yet, how often does a creature of this description—brainless and penniless—with no recommendation save his affected gentility and his fashionable exterior—become the lion of the day—the favorite of a village! Merit and talents give place to the miserable apology for manhood. Old friends are forgotten—intellect and honesty and sincerity of heart are overlooked in the presence of the mere shadow of a man—the handy work, not of nature, but, of the tailor. For him every voice is tuned to melody—every eye glances brighter—and every smile becomes sweeter. As if indeed, a dandy could appreciate aright delicate attention and refined sentiment! They might as well be bestowed upon the tenant of a Hottentot Kraal.—Your genuine dandy can no more raise his ideas to the standard of intellectual conversation, than a man of sense can tolerate his company. He is familiar with but one subject—his own dear self—to all others he is an entire stranger. In the discussion of ordinary topics his countenance has all the wonder and vacancy of an idiot's.

It is strange that such beings are tolerated in respectable society. Without a single trait of character worthy of admiration—with no positive evidence of possessing a single quality of mind above those of the brute creation—they certainly deserve little from the hands of a civilized community.

[Hart. Review.]

'A money lender serves you in the *present* tense—he binds you in the *conditional* mood—keeps you in the *subjunctive*—and ruins you in the *future*.'

same females, and robbed of \$180:—that he was levelled by them with a huge pounder, and after being beaten to death, was enclosed in a large Russia sheet and thrown by two men into the dock near New Slip, on the East River. The phantasm, as it finished the relation, underwent a horrible change, and disappeared, leaving her spell bound and terrified at what she had heard and seen. A third time a similar tread was heard upon the floor, and a figure of marble look and deathlike cheeks, apparently about 45, stood beside her. It told her that he was the third victim of the unhallowed crimes of the two females and their associates:—that they rushed on him with drawn knives, uttering horrid imprecations, and buried them in his blood; he staggered and fell; and though he lifted up his hands for mercy as he was in the agonies of death, they only plunged their knives the deeper, until he fell back and expired.

The deponent gave names, dates and places, and accompanied her story with appropriate expressions of horror at the crimes, and invoked the eternal judgment of Heaven upon the heads of the perpetrators. She had come down from Dutchess county, she said, for the sole purpose of giving this information:—she had no peace day or night, and the same image often appeared to her.

The Magistrate had her statement recorded, and as there was nothing in her manner or deportment to believe her insane, he regarded it as an idle illusion of the imagination.

About the middle of last week, an elderly man of very respectable appearance, about sixty years of age, in the garb of a Quaker, entered the Police office, accompanied by a good-looking colored woman, and called one of the magistrates aside, telling him they had a revelation of horrible import to communicate. They were interrogated by Mr. Stephens, the chief clerk, who soon recognized the resemblance of their story to the features of the one he had heard about four years ago. The female related the same details, agreeing in manner, dates, &c. with surprising accuracy. The Quaker declared that he had known the woman who came with him, about five years; and had often been told by her that a number of persons had been murdered in this city, whose ghosts had, at various times, appeared to her, haunting and distressing her. That he was fully satisfied of the truth of her story, believing that beings of another world may have communion with this, and possess a power to mingle in the transactions of men, to an extent of which we are necessarily ignorant:—That he himself was once accosted in Broadway, and asked for a few pence, by what he at first supposed to be a man, dressed like an old revolutionary soldier, who suddenly disappeared, leaving no doubt in his mind it was a ghost; and that he was apprehensive if the murderers spoken of had a chance, they would kill both him and the woman; That he had conversed with one of the men described as a participator in the murder, who had admitted to him that he saw a man murdered in Thomas st., and that the drops of blood had never been washed from the floor where it was perpetrated.

Such is the substance of the story, which we give in its true colors, without gloss or exaggeration.—It affords a remarkable instance of the power of imagination over a mind in other respects rational.

Jour. Com.

The hatred of the vicious will do less harm than their conversation.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, NOVEMBER 6, 1880.

SHERIFF SUMNER.

We did think that the celebrity given to the letter addressed by Mr. Sumner to the Suffolk Antimasonic Committee a year ago, was sufficient to satisfy the reasonable ambition of a younger aspirant for public notoriety, than is the worthy 'Sheriff of the County of Suffolk.' But it appears that we were in error; and are now called on to acknowledge our temerity in presuming to prescribe bounds to the ambition even of an old man. For aught that we can perceive, the fire of ambition burns as freely in the breast of Mr. Sumner at this time, as it did a 'quarter of a century ago.' His desire to figure in the columns of a newspaper, appears to be as unconquerable now, as we may readily imagine it to have been then. This may not be generally regarded in the light of a laudible ambition; yet, as no very serious consequences are likely to result from its indulgence, we are disposed to favor Mr. Sumner, to a reasonable extent, in this particular. If we can render the evening of his days more calm and happy than was the dawn of thereof, by transmitting his name to posterity through the columns of the Mirror, to refuse him so small a boon, were a breach of kindness in us, to which our 'heart is a stranger.' We do not hold the pen of a Homer, and shall not therefore attempt to immortalize his name, as the name of Achilles was immortalized. Nor shall we, like the eulogist of the immortal Grimes, portray his personal peculiarities nor sing his *sheriffic* exploits in 'doggerel stanzas.' For, though this course were honored by the ancients and, (as doth appear from the case of the venerable Grimes,) has been approbated and followed by modern writers, Mr. Sumner, somewhat singularly regarding it as a custom 'more honored in the breach than in the observance,' has once rejected the proffered services of an eminent friendly poet! It were temerity then to presume that he would take it kindly in us, were we to attempt to tell his virtues in song. We must, therefore, yield to the better judgment of him whom we would place among the gods; though, inasmuch as he is himself a poet of no inferior pretensions, we cannot but acknowledge our surprise at his determination. What we can do, however, in the way of honest prose, to gratify his ambition, we shall hold ourselves in readiness to attempt. In accordance with this sentiment, we republish his letter to the editor of the Daily Evening Transcript:—

"BOSTON, 25th Oct. 1880.

SIR:—I am sorry to see that you have copied in the Transcript, of Thursday Evening, Oct. 21, a doggerel stanza, in which a reflection upon the City Police is attributed to me. The words are these:

Now our Police is quite too weak,
With Otis at their head, sir,
To still a secret, lawless mob.
As Sheriff Sumner said, sir.

The appearance of that stanza in your paper, gives it a claim to my attention, which it would not otherwise possess; but I should not object to it, if it had been printed without its *second* and *fourth* lines. In these, the writer has yielded himself more to the guidance of his rhyme, than of his reason. I am not addicted to the use of disparaging language of any Chief Magistrate; and my heart is a stranger to the sentiment towards Mr. Otis, which is thus unkindly put in my mouth."

I am, sir, your respectful servant,

C. P. SUMNER.

If Mr. Sumner were really sorry, as he declares himself to be, that the editor of the Transcript, had copied the 'doggerel stanza, in which a reflection upon the City Police is attributed to him,' it were sufficient for him simply to disavow his knowledge of the author, and his approbation of the calumnious reflection. This was the only proper course for him to pursue, if indeed any notice were required of him. As the case now stands, it does not appear that Mr. Sumner regrets that the reflection was made,

but is sorry that it is attributed to him! Does he not, in fact, approbate the libellous reflection cast by the writer of the stanza upon the character of the City Police? It seems to us that he assumes precisely the same ground, in this, as is assumed by his antimasonic friends in regard to the Masonic Institution. Their practice is to seize upon the great body of the Masonic fraternity, and belie, calumniate and villify them in the most opprobrious manner; and when confronted or called on to give a tangible shape to their base and groundless charges, they sneak away, like cowardly poltroons as they are, and shield themselves from responsibility, and the punishment due to their villany, behind the plea that their abusive criminations are alleged against the *Institution*, and not against its *members*!—So with the Sheriff. While Mr. Otis' name is connected with the calumny intended to reflect on the Police, the charge is tangible and a degree of responsibility rests on the *reputed* author. But remove Mr. Otis' name, so that the reflection shall fall on the Police, *as a body*, and Mr. Sumner will not object to the printing of the calumny!

Mr. Sumner says he is 'not addicted to the use of disparaging language of any Chief Magistrate.' We would be very much obliged to him if he would inform us what there is disparaging in the following lines:

'With Otis at their head, sir,
As Sheriff Sumner said, sir.'

We can discover nothing in them very disparaging either to the 'Chief Magistrate' or to the Chief Sheriff. They convey no distinct idea at all: they are alike harmless and ridiculous. Whatever, then, there may be of 'disparaging language' in the whole 'doggerel stanza,' is contained in the following lines, to the printing of which Mr. Sumner has no objection:

'Now our Police is quite too weak,
To still a secret, lawless mob.'

Mr. Otis is a constituent part of 'our Police,' and when that is scandalized by 'disparaging language,' the 'reflection' falls upon him as much as upon any other member of that body, whether he be personally designated or not. It seems to us that the case stands thus: 'Our Police' has been basely and falsely assailed as weak and inefficient, by some obscure antimasonic 'doggerel stanza' writer; and to this calumny Sheriff Sumner has imprudently, and perhaps unconsciously, given his approbation. He, therefore, has tacitly assumed the responsibility of the anonymous author; by which means he has given to the infamous scandal an importance and a consequence which it does not merit, and which it would not otherwise have obtained. For the consequences Mr. Sumner is, therefore, personally responsible. And until he declares that, in sanctioning the parts of the stanza last quoted, he did not design to sanction the accusation therein contained; that, in approbating the printing of the stanza, 'without its *second* and *fourth* lines,' he 'yielded himself more to the guidance of his rhyme, than of his reason,' he must be considered as having preferred a serious charge against the Police of the City.

Mr. Sumner says that the appearance of the stanza in the Transcript, gave it a claim to his attention. We do not think so. It was not entitled to the serious attention of any gentleman, much less one of official character and standing. We do not believe that the editor of the Transcript published it, because he considered it of any consequence; but merely to show the shameful and disreputable measures resorted to by the antimasonic cabal in this city, to ridicule and calumniate the members of the Masonic Institution. Nobody believed that Mr. Sumner ever made the accusation there imputed to him, nor would any man, in his senses, have given credit to the declaration at all, had it not received the sanction of the 'Sheriff of the County of Suffolk.' The people now have a right to believe it. Mr. Sumner, who, from his official capacity, is presumed to be thoroughly conversant with the facts in the case, has given a degree of credit to the charge which it did not before possess. He has virtually arraigned the Police of the city, and pronounced it 'too weak to still a secret, lawless mob!' If this be the fact, it is time that

measures were taken to render it more efficient. But we do not believe that it is so. We believe it to be fully adequate to quell even the riots that may grow out of the vile principles of antimasonry; and Mr. Sumner ought to know that it can never be called upon to encounter anything more desperate. We do not, therefore, believe that Mr. Sumner, more than Mr. Otis, was required to take any notice of the infamous slander. Did we not believe that the Sheriff was a gentleman of principles too honorable for such an act, we should be more ready to admit that, influenced by a kindred sympathy for a brother poet, he was apprehensive that the ill-favored bantling would of itself sink into obscurity, unknown and unhonored; and that, out of compassion, he had seized upon it, in its expiring moments, with the fond hope that he might be able to give to it at least a temporary existence and a temporary notoriety. It had been far better, had it been left to die, where it received its birth, in ignorance and infamy.

In conclusion, will Mr. Sumner inform us what he means by a *secret mob*? To us a *secret mob* is an anomaly in society; a thing before unknown and unheard of. We fear the gentleman has given himself up entirely to the 'guidance of his rhyme.' There certainly is *poetry* in his public letters.

HON. CHRISTOPHER WEBB.

A stronger case of political turpitude has never fallen under our observation, than that presented by the *Honorable* Christopher Webb, of Weymouth, during the recent election of Representative to Congress from Plymouth county. On the 12th ult. a convention of the republican citizens was held at Halifax, for the nomination of a candidate. The most influential and active members of the convention were Masons. The chairman and secretary were both Masons. A committee, consisting of seven, among whom were four Masons and Mr. Webb, were appointed to report resolutions expressive of the sentiments of the convention, and to draft an address to the electors. Among the resolutions reported was one recommending the *Hon. John Quincy Adams* as a suitable person to represent that ancient district. Another set forth that the acceptance of the trust, by Mr. Adams, would confer peculiar lustre upon his character as an American patriot and republican citizen, and afford a practical illustration of the beautiful theory of our free institutions. It is not probable that the question of Masonry or antimasonry was broached at this convention; for here we see Masons, who were in the majority, working with an *honorable* antimason to promote the election of Mr. Adams, who is claimed by that party; with how much truth we neither know nor care. Everything went on harmoniously and smoothly, and Mr. Adams accepted the nomination. We will now turn the canvas:

On the 19th ult. seven days subsequent to the meeting at Halifax, an *antimasonic* convention was held at Abington. The *Honorable* Christopher Webb, who had been acting with the Masons at Halifax, was appointed chairman of a committee to report resolutions expressive of the sense of the meeting. These resolutions are before us: and a more abusive, and slanderous string of lies, (we use plain language for fear of being misunderstood,) never emanated from the mouth of the most polluted wretch, be he antimason or not. The only object of this committee seems to have been a determination to wilfully slander and villify the Masonic institution. Seven resolves were brought forth by this *disinterested* committee—with the *Honorable* Christopher Webb at its head—to the following effect. The first was against the advocates and adherents of a secret society, stained with *crimes* and infected with the *dangerous principles* of Speculative Freemasonry. The second was simply an alteration of Mr. Webster's celebrated Bunker-Hill address:

'Resolved, That we will sacrifice all political differences of opinion on the altar of patriotism and public weal! and hereafter give our suffrages to those candidates only, who, unfettered by secret obligations to the interest of a few, will faithfully serve the people, the whole people, and nothing but the people.'

Now, for the soul of us, we cannot understand the classical diction of the above resolve. The anties have asserted, time and again, that neither their object nor their acts were *political*; and yet, they now intend to sacrifice all *political* differences of opinion by voting *politically* against the Masons! who are not to be represented, because, forsooth, they are not the *people*, the *whole* people, and *nothing but the people*! This is *disinterested patriotism* with a vengeance! They should have commenced thus: 'We will sacrifice all the generous emotions of the heart on the altar of *persecution*, to the disturbance of the public weal!'

The third resolve is a *lie*: it asserts that the doings of the State and National Antimasonic Conventions were withheld, &c. owing to 'a slavish subserviency to the interests of Masonry, and a mean disregard of the general welfare.' We beg leave to refer these gentlemen to our own *Masonic* paper; when, on so doing, they will stand convicted of telling a downright *lie*; for there we have given their doings in their true colors—we have there told the *truth*, the *whole* truth, and nothing but the *truth*.

Resolved, That a newspaper, unshackled by *Masonic* influence, [but devoted exclusively to and shackled by antimasonic disinterestedness] and which shall contain articles usually embraced in those of the day, would be *deserving* of, and *receive* the *generous* support of an *enlightened* public!

Here is another resolve; recollect it is *not* political.

Resolved, That committees of vigilance and safety be appointed in the several towns in this district, whose duty it shall be to *protect* our *rights* and *interests* at the *polls*.'

Nor is the following political—we would not wish any one to believe that this is *political*:

Resolved, That ballots shall be *prepared* and *distributed*, at every *future* election, by the committee of vigilance,' &c.

We now come to the last resolution, to which is prefixed a preamble, to which the Honorable Christopher Webb has the honor of having his name affixed:—it is a beautiful document, and will 'afford a practical illustration of the beautiful theory of our free institutions.' It sets forth that many citizens in the ancient district are 'desirous of exhibiting a testimonial of respect to our late President and distinguished fellow citizen, John Quincy Adams, by tendering to his acceptance the highest political honor in their gift, a testimonial of his long and arduous duties in the service of the republic, discharged with singular fidelity and zeal to his constituents and to their entire acceptance: *and whereas we have reason to believe, that he has already been made to drink of the bitter cup of MASONIC PROSCRIPTION*,' &c.!! We would merely ask whether the exertions of the Masons at Halifax, with whom Mr. Webb acted, to promote the election of Mr. Adams, looked like *proscription*?

We will quote one sentence more, merely to exhibit the honorable gentleman's regard for *truth*, in its proper light:—'Whereas the Masonic Fraternity, to whom this communication was addressed, [an insultingly ridiculous communication, from the still more ridiculous State Convention,] have treated the same with *contemptuous neglect*, [and so it ought to have been treated—so ought the ravings of the whole antimasonic rabble be treated,] and so far from showing a disposition to relieve the public mind of its anxiety and alarm at the existence of secret societies thus constituted, did, on the 14th inst. come out in the streets of the metropolis arrayed in all the gorgeous and military trappings of the order, with the avowed purpose to commence the erection of a Temple, in which to celebrate their *unholy rites* and to preserve and perpetuate their blood-stained institutions in this ancient commonwealth, in *defiance of public opinion*; thereby exhibiting a fixed determination to maintain principles and practices at *war* with *Christianity*, *Morality*, *Equal Rights*, and the *Laws of the Land*.'

These sentiments are subscribed to by the Honorable Christopher Webb, of Weymouth. During the whole controversy, we have never seen anything in this section of the country, more palpably wicked and base.

PENNSYLVANIA.—So complete is the overthrow of antimasonry in Pennsylvania that the papers of that State consider it very doubtful whether the Antimasons succeeded at the late election in selecting a single member, either to Congress or the State Legislature, on the strength of their own party. Last year, Ritner tied Wolf for Governor, in one county, but R. was then voted for because he was *anti-Jackson* and not because he was antimasonic. So this year, where they have succeeded, it was by the aid of other parties who were left no choice but to vote for the antimasonic candidates or those of their political opponents. To effect their object, the leaders of that party have been as regardless of everything like consistency, as careless and reckless in assertion and abuse. They assumed, as best suited their views, democracy, federalism, Jacksonism, or Clayism—and 'careerred over the character of the living and the fame of the dead,' without remorse, and almost without opposition.

Ritner has been beaten, fairly, fully and forever. The fabric of antimasonry is demolished! The pillar is overthrown, and the giant lies crushed beneath it!! The National Gazette says: 'It appears from the election returns, that the *antimasonic party* have been *GENERALLY AND SIGNALLY BEATEN* in this commonwealth.'

CONGRESSIONAL ELECTIONS.—Hon. Nathan Appleton was elected on Monday to represent this District in the Congress of the United States. In Essex South District, Hon Rufus Choate has been elected over Benj. W. Crowninshield. Mr. C. was honored with the support of the antimasonic party. Might this not be the cause of the loss of his re-election? The people begin to think that the candidate who courts or is willing to receive the aid of antimasonry, is of doubtful honesty and qualifications, and had better remain in private life. In Essex North there is no choice.—In Middlesex, Hon. Edward Everett is re-elected. In Norfolk, Gen. H. A. S. Dearbon, whose nomination the anties say, 'was procured by *Masonic influence and intrigue*,' has been elected by a large majority over the Honorable Moses Thacher—the antimasonic political priest. Thanks to the virtue of the people, *this man's race is run*! In Worcester South, Messrs Davis and Kendal are re-elected. Pliny Merrick received *one hundred and three votes*! This man is sinking away even faster than *we* could wish, and heaven knows that's not slow! In Plymouth, ex-President Adams is probably elected.

Our fellow townsman, Dr. S. G. Howe, whose letters from Greece a few years since were very generally read and admired, witnessed the late revolutionary scenes in Paris, and at the last accounts was at Brussels, whence he writes to a friend in Providence in the following terms:—

'You will perceive by the public prints what is the state of things here. All Belgium in arms, with the complete possession of the country, stands in a cool and dignified, but determined attitude, and demands of her King, complete political, legislative and executive separation from Holland; professing and really feeling an attachment to the present dynasty; agreeing to be governed by the King, or his son, but to be governed separately from Holland.—They are not seeking for union with France, nor to overthrow the dynasty, but to erect Belgium into a kingdom.

The grounds of their complaints are many, and most just. The reasons for a separation are unanswerable—inequality of taxation; inequality of representation; disgraceful preference given to the Dutch in all appointments; denial of the principle of ministerial responsibility, and maintenance of the principle of the personal inviolability of the King; difference of language; difference of interests; difference of religion, and entire difference in feelings.—These are the charges brought against the government, and the reasons adduced by the Belgians for demanding a separation from Holland. Were I to dwell on them, in detail, I could, from almost any one of them, make out a cause sufficient for discontent and resistance. Belgium, with four millions, is represented by 55 deputies to the Etats Generaux: while Holland, with less than two millions, has the same number. Nineteen twentieths of the

public officers are Dutch; Belgium helps pay the interest of the debts of Holland, contracted before the union; she pays her part for public works; for colonial expenses, of which Holland reaps almost the sole benefit; and government has been persisting in the absurd attempt of forcing the Belgians to speak Dutch, a language they hate as they do a Dutchman—it is made essential to almost every office of profit or trust.'

THEATRE.—The manager, in the absence of those brilliant luminaries which occasionally appear in the dramatic horizon denominated 'stars,' has been compelled to rely upon resources more immediately at command, for the supply of that variety so necessary to fix the attention of the lovers of novelty, and though he may not have succeeded in attracting 'crowds' to his entertainments, such as have been present, have one and all, borne testimony of his liberality in catering for the theatrical appetite and to the excellence of the viand spread before them. Several new pieces have been produced, in which the whole talent of the company has been concentrated. 'The Brigand,' is universally admired for its interesting plot—its pleasing, chorusses and its beautiful scenery. The 'Drunkard's Fate' and 'Maurice the Woodcutter,' are stories whose moral should leave a lasting impression on the mind. They will undoubtedly occupy the stage for a long time. Other novelty is in rapid progress. That enchanting songstress, Miss Clara Fisher, is again amongst us, and we trust that attainments like her's will not be neglected by Bostonians.

Traveller

TREATMENT OF LUNATICS IN THE NETHERLANDS.—At the distance of some miles from Mechlin is the village of Heel, where the treatment of lunatics is conducted on a principle that might be attended with advantage if acted upon elsewhere. The patients instead of being confined in a separate building, are given in charge to the farmers inhabiting the village, who receive a yearly stipend for their superintendence, and who employ the poor creatures intrusted to them in such agricultural works as are suitable to their state of mind. The result has been extremely satisfactory; the apparent freedom from restraint, the salubrity of the place, the constant but general exercise, the enjoyment of the open air, the combined employment of mind and body, all together have restored many to the use of their faculties, who have been pronounced incurable according to the customary modes of treatment.—

[Dr. Lardner's Cabinet Cyclopædia.]

Accounts from Bogota to the 28th August, have been received by the way of Jamaica and Havana. The papers contain a proclamation of Bolivar on his leaving his retirement to fulfil his duties as a citizen and soldier. A battle had been fought near Bogota between his troops and those of the government. The city had capitulated to the former. Persons and property were guaranteed by the conquerors.

TO CORRESPONDENTS.—'Franklin' writes on a subject of which we have no personal knowledge; his remarks therefore cannot at present appear. It is a rule with us, to know our correspondents or to know the facts which they state. These are times when the responsibility attached to anonymous signatures, is of very little consequence. If Franklin will make himself known to us, his communication shall appear, otherwise its publication must be delayed, until we can satisfy ourselves of its correctness.

Our friend who 'deems it of importance to furnish us with information' touching the base transactions of our persecutors, will accept our acknowledgment of his kindness;—the matter, however, to which he refers, is not of sufficient consequence to require animadversion—it carries its own antidote about with it.

We had prepared a paragraph, and had it put in type, in answer to the inquiries put to us some weeks since, by our brother of the *Vermont Advocate*; but it was crowded out from week to week, until it was finally crowded into the case again. It is sufficient at this late day to assure him that he was correct in his conjectures.

THE WREATH.

THE ROSE IN AUTUMN.

Gem of the mildly closing year,
On nature's breast reclining,
Oh! who would leave thy mildness here,
For bowers in beauty shining?
Bloom then along thy native hill,
By no rude hand invaded;
Thy flowers, like hope, shall flourish still,
When all, but thine, have faded.

Go—wreath the pensive form that lies
O'er love's last mansion bending,
And sinks, like day in summer skies,
Or evening star descending:
Smile on her humble couch of rest—
And droop not thus in sorrow,
For sure the regions of the blest
Shall be her home to-morrow.

Go—and with the fading garlands bind,
The dark, stern brow of madness?
And melt the joy-deserted mind
To more than childhood's sadness:
Tell her of him whose lowly grave
Shall meet her dark eye never;
His pillow is the stormy wave,
The deep his home forever!

Then rest thee, Autumn's lingering flower,
In life's lost fragrance lying,
And droop along thy golden bower,
Still lovely, though in dying;
And thou shalt seem, while fading there,
In ruin calm reposing,
Like virtue on this scene of care
Her weary eyelids closing!

[By Mrs. S. J. Hale.]

THE TWO MAIDENS.

One came—with light and laughing air,
And cheeks like opening blossom,
Bright gems were twined amid her hair,
And gittered on her bosom
And pearls and costly bracelets deck
Her round white arm and lovely neck.

Like summer's sky with stars bedight,
The jewelled robe around her;
And dazzling as the noontide light
The radiant zone that bound her:
And pride and joy were in her eye,
And mortals bowed as she passed by.

Another came—o'er her mild face
A pensive shade was stealing,
Yet there no grief of earth we trace,
But that deep holy feeling,
Which mourns the heart should ever stray
From the pure fount of Truth away.

Around her brow, as snow-drop fair,
The glossy tresses cluster,
Nor pearls nor ornaments were there,
Save the meek spirit's lustre—
And faith and hope beamed from her eye,
And angels bowed as she passed by.

Storms kiss the clouds above,
And zephyrs kiss the flowers,
Streams kiss their banks—and love,
Love kisses hearts like ours;
Since all nature then is kissing,
Why should we alone be missing?
Come, my dear, ere life be spent,
Let us kiss and be content.

MASONIC REGISTER.

Full Moon, this Month, Monday the 29th.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter.—Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Peters. Southwick Friendly Society. Nantucket Union. South Reading Mount Moriah.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cumington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian.

Friday.—Hingham Old Colony. Chelmsford Pen-tucket. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge Amicable 3d Mon. Brighton Bethesda 2d Tues.—Medway Montgomery 1st Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. John's Thurs suc. Duxbury Corner Stone Mon suc Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who

have favored them with their custom, and ask for a continuance of their patronage.

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Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

BOSTON MASONIC MIRROR.

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BOSTON MASONIC MIRROR.

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WILLIAM HENRY CLARK, PRINTER.

U. S. ANTIMASONIC ADDRESS.

[Concluded.]

'What a fool art thou,
A ramping fool; to brag, to stamp, and swear,
Upon my party.'

We continue our remarks. After complimenting the virtuous John C. Spencer, in alluding to his services, and that of others, connected with the trials growing out of the abduction of William Morgan, the address says: '*Many Masons called as witnesses, have notoriously committed perjury.*' Our readers, who are familiar with these trials, who have had the advantage of learning all the facts which have been elicited in courts and elsewhere, will only be surprised at the callous indifference, manifested by this self-constituted Congress, to truth and veracity; indeed, after learning the name of the writer, we do not know that they will be surprised at anything. It is the first that we have heard any witness, who was a Mason, connected with the trials, charged with the crime of perjury, with one exception, and that of a man whom they know to be innocent, and whom they dare not bring to trial, because convinced that his innocence will be made to appear; and we assert, without the fear of contradiction from any honorable source, that if there is any well-founded suspicion of perjury, it is against the *seceding* Masons; in fact, it is notorious that *Samuel D. Greene*, a seceding Mason, did perjure himself in swearing that he saw *John Sheldon*, (who was convicted and sentenced in Ontario county,) at Batavia on a particular day, when Sheldon was in Canandaigua.

We quote, again:

'Morgan's blood was shed without any pretence that he had infringed the laws of the land, and with little or no private malice, on the part of those by whom he fell. The persons most deeply implicated in the guilt of his fall were industrious, intelligent, and reputable citizens, bound to life and to society by all the usual ties. They did not proceed hastily nor adopt their ultimate decision, without manifest and painful reluctance. Before they took his life, they deliberated earnestly, frequently, and long, upon their Masonic obligations. These obligations they thought binding. He had certainly and essentially violated them. The unanimous result of all their deliberations was, that he must die. And in the understanding of all Masonic exposition, as well as of common sense, if the obligations were binding, they were right in their decision.'

More additional assertions relative to Morgan's blood having been shed, supported by *facts* relative to the speculative opinions of the abductors and *murderers*, without proof of any such thing having ever taken place. A handsomely wrought paragraph, without a word of truth in it, and here we have another of the same texture:

'A brave man had determined to reveal the secrets of Freemasonry; and as he could not be prevented otherwise, his life was taken, in conformity with his Masonic laws. Having gone thus far, in transgression, the titular dignitaries of the order had less reluctance in going further. Accordingly, by banter, ridicule, and misrepresentation, they

endeavored to repress all inquiry into their conduct. Finding themselves not wholly successful in this they prepared, as well as they could, for the exigencies of that judicial investigation which they were not able to avoid.'

Respecting Morgan's bravery, we are as ignorant as we are of the bravery of Myron Holley, but it was composed of the same material, a disposition to prevaricate, retail and wholesale falsehood, and swindle the public, it was of no very enviable character. Admitting, for argument's sake, that his life was taken, how directly in opposition to the testimony of seceding Masons, examined on the trials at Albion and Lockport, is the assertion, that it was taken in conformity with his Masonic laws. Their evidence was full and clear, that there was no obligation binding members of the order to shed the blood of a seceding brother—the candidate might imprecate judgments on his head, but no one agreed to execute those judgments. The balance of the paragraph is worth precisely as much as the two periods we have commented upon.

'The most prominent of the criminals fled. One of them confessing himself stained with the murder, and claiming assistance from a Masonic body, in the city of New York, received it, and was effectually aided to escape to a foreign country. Some confessed themselves guilty of subordinate offences, to prevent the examination of witnesses, whom they knew able to establish, in detail, the foulest. Able standing counsel were employed by the fraternity, to defend the criminals. Those who were convicted, were subjects of the deepest Masonic sympathy, and received frequent aids, from organised bodies of their brethren.'

A man who publishes himself to the world as a perjured villain, and obtains his bread by exhibiting himself and performing some indecent gambols, swears that he heard a Mason assert facts similar to those contained in the two first periods of the above paragraph. The remainder of the paragraph is in good keeping. The same persons who confessed themselves guilty have since been examined and testified to all they knew. No organised body of Masons have aided the convicted.

'While these various acts identified the institution at large, with the well known criminals, and exhibited the true principles of the association, high individual Masons, and high bodies of the fraternity, were guilty of the grossest arts of deception to mislead the public, and save the institution. Thompson and Ganson, who were active conspirators in the abduction of Morgan, and the outrages accompanying it, signed a notice offering a reward of one hundred dollars for the conviction of the offender who set fire to the printing office! The grand royal arch chapter of the state of New York, resolved that individually and as a body, they disclaimed all knowledge or approbation of the abduction of William Morgan.'

Will the writer, or any of the members of the convention, name a high Mason or any high body of the fraternity who were guilty of gross arts of deception to mislead the public? What evidence have they that Thompson or Ganson were active conspirators in the abduction. It was illegally indicted and has never been tried, and how very *charitable* to advertise a man in this way as guilty, without giving him a hearing. It is in character with antimasonry to heap censure upon every member of the fraternity who is guilty of a praiseworthy action, and to fancy they discover something criminal in their well-doing.

'And several committees of lodges, chapters, and en-

campments, in public addresses, pretended to surrender their charters, in pursuance of public opinion, while in secret, individuals employed on these committees, at the time, and afterwards, exerted every influence in their control to sustain the institution.'

Fellow citizens, is this true? Did the Masonic fraternity, here, *pretend* to surrender their charters and not do it: look around you, and answer the question, whether the highly reputable members of this community who composed these committees—many of them men whom you are proud to recognise as neighbors, and boast of as the pride and the prop of Western New York, are capable of believing their professions? In this instance, at least, the viper 'bites a file.' We select another paragraph:

'When good men join the Masonic society, and inconsiderately swear to obey its injunctions, without knowing what they are, as every Mason does, they imagine there must, of course, be a reservation in favor of all civil and social duties.' But this is a total mistake. The first oath, and many others in the series, fatally precludes it. It is a part of the language of the oaths, that the specific engagement contained in them shall all be performed, 'without any mental reservation, equivocation, or self-evasion in mind whatever.' And any brother who does not so perform them voluntarily subjects himself to the punishment of death.'

When good men join the Masonic society, they know *there is* a reservation in favor of all civil and social duties. Look to the evidence of seceding Masons, wherever they have been put under oath in a court of justice, and it will be found that they are informed, previous to taking the oath, that they are to construe nothing therein contained, 'to interfere with their civil, religious and political duties'—it will be found that they are to be 'good citizens, good and loyal subjects'—that they are to be 'just and virtuous, benevolent and charitable,' and that 'the Bible is given to the candidate as a rule and guide of his conduct.' 'The first oath, and many others in the series,' in conjunction with the charges, place these things beyond all doubt, even by the testimony of seceding Masons.—However strong the obligations of the Masonic society may be to encourage virtue and promote friendly intercourse among worthy men, they become powerless when applied to a vicious purpose—it neither obstructs the course of justice, nor conflicts with the established and salutary institutions of our country; to use the language of a seceding Mason, Dr. Joseph R. Brown, under oath, 'THE OBJECT OF THE MASONIC INSTITUTION IS TO ACCOMPLISH THE GOLDEN RULE.' So much for the veracity of the last paragraph, and now for an extract from the oath of a royal arch Mason as laid down in this address:

'I will promote a companion royal arch Mason's political preferment, in preference to another of equal qualifications. A companion royal arch Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason not excepted, &c.'

There is no such clause in the royal arch oath, by the testimony of seceding Masons. The words *political preferment*, when, under oath, they say is not to be found in it; and instead of *murder and treason NOT excepted*, they say it is 'murder and treason excepted.' The address proceeds with similar misrepresentations, through a great variety of degrees, the principal part of which are

taken from Elder Bernard's 'Light on Masonry,' in which he pretends to reveal the secrets of innumerable degrees, which abound with the most horrid BLASPHEMY, and the most vindictive and dissolute principles. Of the truth or falsity of his revelations, as we have before said, we know nothing: it will be remembered that *he bore the character of a minister of the everlasting Gospel*, when he embraced the blasphemous and irreligious rites which he details, a circumstance which will add but little to the respectability of his character. Of the history of his revelations we have heard something; it has long been known to the body of the Masonic Fraternity that there were a few men in this country, who were endeavoring to disseminate absurdities. Bernard's Illuminism, as we trust and believe this blasphemy will be known in history, is the offspring of the German Illuminati, and was introduced into this country some years since, at the south, by a citizen of France, and at New-York by a Jew; and serious attempts were made to engraft it upon the Masonic Institution; but it was soon discovered that its principles were altogether at war with the institution, and that they would no more unite than oil and water. Its progress was checked, and its ridiculous and visionary principles have been confined to a few—a very few—it never had the countenance of the Masonic fraternity as a body, and its dissemination was actively opposed by the different royal arch chapters in the country. Elder Bernard, however, adopted the whole of this new light mystery, and in the end, although he knew it had no more to do with what is generally known as ancient Freemasonry, than it had with the mysteries and rites of the priesthood of Jupiter Ammon or Juggernaut, has given this matter to the world as exemplifying the principles of Freemasonry. This man smells so rank of villany, that we doubt whether he could do a virtuous deed without counterbalancing it, with a weightier enormity upon any consideration; and yet the writings of this man—the revelation of this man's blasphemy, is solemnly adopted by a United States Convention, and placed before the people of the Union, as the principles of FREEMASONRY. Will not Francis Granger, when he reflects upon the vile slanders he has heaped upon a large class of his worthy fellow men, and the deep and damnable disgrace he would stamp upon one of the oldest and best institutions of the world, by placing his name to this document, and when convinced these revelations have nothing to do with Freemasonry, as taught, received and practised in this country, bewep his follies, and retrace his steps towards the proud and lofty goal of principle, consecrated by his father's memory?—[Craftsman.]

The following article, we recommend to the particular attention of every one who takes up this paper.—It is couched in strong language, but no stronger than the occasion called for. Every individual who possesses one spark of liberal or tolerant feeling, and every one who has ever been found the friend of De Witt Clinton, will find that in it which, upon candid reflection, will convince him that intolerant and proscriptive antimasonry is at war with one and the good name of the other. We cannot but believe that it will lead to the conviction of many who have heretofore acted with the antimasonic party.

[From the Albany Daily Advertiser.]

STATE POLITICS.

In relation to matters of the state politics which now agitate the people, and in reply to the question which has been sometimes asked, which of the candidates for governor we shall support, we have but a few words to say.—As regards Mr. Throop, and that class of the public officers known as his supporters, commonly called the Albany Regency, it is unnecessary to say much. It is known that we have always strenuously opposed them, and that it has been our wish to displace them and put better men in their stead. This object it would be our wish and shall be our aim to pursue whenever we can find an opportunity of effecting it. But until we can see a likelihood of supplying their places with men of a purer character, the public good does not require our exertions—if men of a worse character

seek to gain their situations, the common weal demands that we should oppose such men.

In regard to Mr. Granger, the other candidate for the gubernatorial chair, we have often expressed our opinion of his qualities. But it is now altogether immaterial what were or are our views of his talents or capability. It is not the man to whom we look, or of whom we speak; it is the party with which he is associated and the principles which that party proclaim, and whose principles he will be expected to enforce, should he obtain power. We will only say that he wrongs himself to act in such a cause, and while we esteem him for his talents we cannot endure the bloody spurr and galling whip of indiscriminate proscription of a particular society of men, with sufficient composure to support one identified as their head.

With him we have long acted, and he has received our cordial support for official honors, and most gladly would we, under other circumstances, have sustained him for the highest situation in the state. But he has consented to be the chief of those who wage bitter and relentless persecution, both in the church and in the state: and among those who are thus persecuted, are many of the very persons who formerly and effectually sustained him. Could it have been expected that he would thus act? 'Was this done like Cassius?'

Antimasonry is proscriptive in its character and baneful in its effects. It destroys the harmony of every thing that is held sacred. Its pestilential breath is felt in every relation of life, and among its myrmidons are some of the most heartless and depraved of the human species.

Some of the leaders of the party who have nominated Messrs. Granger and Stevens, have insinuated, and others have openly declared, that DE WITT CLINTON committed suicide in consequence of the workings of a guilty conscience produced by his being concerned in the MURDER of Morgan! Can the friends of that great man assist to build up a party who will utter such wicked, foul and hell-born slanders? Or rather, will not his friends spurn from them those who dare to ask their suffrages while this insult to their feelings is fresh in their memory? Can any one be safe under the domination of a party who thus, in the madness of their persecution, aim to sully the memory of one of the best and purest patriots that ever lived?

At the time when it was made known that the special counsel employed under authority of the state, in the Morgan investigation, had made a proposition to the acting governor to give two thousand dollars for the purpose of inducing a man to testify, almost every one was struck with horror at a proposition which amounted to little less than an attempt at subornation—a proposition which if it had been carried into effect, would have been the most serious blow at the purity and safety of trial by jury, which could have possibly been made. And the conduct of the governor in refusing to accede to that proposition was highly approved by all who had a true and disinterested regard for the preservation of one of the most inestimable rights of freemen.

But how was it with the party whose candidates Messrs. Granger and Stevens are? Did they unite in condemning this most dangerous attempt at the infraction of the holy privilege of trial by jury? No. They were loud and vociferous in justifying the proposition, and deep and boisterous in their denunciations of the governor for his rejection of it! And as the strongest and best evidence of their approval of that proposition, they have nominated for their Assembly, in Ontario county, the very man who made the proposition, which aimed to destroy a right which none but freemen enjoy, and which, should it ever be lost, would make us wretches and slaves! Can we be safe under the administration of such a party.

If the Albany regency are corrupt, and the public interests require that they should be put down, why are they not opposed on that ground? Masonry is dangerous it is said, therefore the Albany regency must be put down!—Morgan was taken off, therefore the Albany Regency should be annihilated! This is not the way to correct corrupt conduct in our public officers—this is not the mode to effect a wholesome change in our government. The true and hon-

est way is to point out to the people the misdeeds of their public servants and the faults of their administration—then, if they are disliked, the people will displace them and put in others who will at least promise to do things better. Not make Masonry the test by which every thing is to be tried. What has Masonry to do with the merits or demerits of our state government? 'There are no tricks in plain and simple faith.'

Gov. Throop is not a Mason—therefore, we shall suppose, according to the antimasonic creed, that he is a just and proper man to be governor. Not one of the state officers who composed the Albany Regency are Masons; consequently, they must be honest men and no danger can rest from their retaining power.

If the object is to arrest the progress of corruption in state matters, let it be so said, and then all honest men can unite in the laudable exertion. Let opposition be placed on such a ground, that a man, though he be a Mason, may give a vote so that he shall not by 'his own interdiction, stand accused,' nor acknowledge by his own act, that he is unworthy of all political confidence, and unfit to hold any office or receive any honor from the people.

If any real and lasting reformation is to be effected in this state, PRINCIPLE must be the leading motive and cue of action. A reformation so produced, would endure; for principles are immutable. Health and purity would exist in our government. But if a change should by any chance be effected, by a delirious whirlwind, like antimasonry, that change can be but brief, for principles would be wanting. The obnoxious materials which had been displaced, would soon again return, and we fear that the people who had suffered under the temporary change would soon be brought to effect another alteration in the manner of government. They would desire a change, but would be apprehensive, judging from their last experience, that it would but lower and degrade their condition instead of elevating it.

Let true patriots, who have long sighed over the state of affairs here, think on this. Let them not mistake the indisposed and sickly fit for the sound desire for improvement.

In the course which we take, we have the satisfaction of knowing that we pursue the course taken by honorable and high-minded men, with whom we have heretofore acted in politics. Among a host of worthies in this city, it is with pride and congratulation that we mention the names of STEVEN VAN RENSSLAER and ABRAHAM VAN VECHE. Such men can have no inducement to govern them but that which they think is for the public good, and the preservation, uncontaminated and unimpaired, of our privileges and rights secured to us by toil and the blood of our fathers. They will not 'write their own reproach,' nor consent to the degradation of pure and honorable and gifted men, merely because they are members of the institution of Freemasonry. They have uniformly and efficiently opposed those who are now at the head of affairs in this state. But they are men of high and noble bearing, who despise fanaticism, and condemn persecution, whether it be in religion or politics, and they would rather remain forever in the minority than by mean and contemptible acts acquire an ascendancy. As their souls are above vice, so are their acts beyond meanness. They harbor no craft and seek no corrupt ends.

Declining into the vale of years, with all the vigor of their former days remaining, their opinions come to us as the doctrines of sages, and their words the language of prophets. They tell us of the dangers likely to ensue to our free institutions from the cherishing of the doctrine that men must be persecuted for opinion's sake; that they must be banished from all office—kept from all power—and denounced as unworthy of all confidence, for the reason that they belong to a particular society of men. They tell us that if such doctrines obtain the ascendancy, social harmony and domestic happiness are at an end, and that of all parties that ever agitated our country that of antimasonry is the worst.

In conclusion.

We appeal to the patriot, whether he can promote a

cause which is calculated to determine the principles and sap the foundations of our free and liberal institutions.

We appeal to the friends of the lamented DEWITT CLINTON, whether they can support a cause which has sought advancement by the damnable assertion that he was a suicide and a MURDERER.

We appeal to the few remaining venerated patriots and soldiers of the revolution, whether they will record their votes in favor of the cause, which if it had prevailed in the days of '76 would have prevented Washington from taking the command of our armies;—which would have excluded Warren, and Montgomery, and George Clinton, and Mercer, and Gansevoort, and Willet, and Rutgers, and every general officer of our continental army, (except Arnold!) from participating in the glorious struggle for liberty; which would have denied to Lafayette, and to Stuben, and to Pulaski, their generous wish to engage in our cause;—which would have debarred from taking a part in promoting our freedom, Franklin, and Jefferson and Jay, and many others whose talents and virtues will forever remain a monument lasting as the liberties whose foundation they laid, and durable as the principles on which they are founded.

Finally, we appeal to all men, of all classes, who are the lovers of liberty and law, who are actuated by generous and liberal principles, and who are desirous to check a wicked persecuting, and advances a liberal and honest state of things, whether they can support a cause like that of which we have spoken. With them we leave the decision of the matter, confident in their judgment and relying on their intelligence. We have no motive but the protection of what is right and the opposition to what is wrong.—We have done what we conceive to be our duty as conductors of a public press. The end is left to the direction of heaven and the wisdom of our countrymen.

[From the Boston Statesman.]

Mr. Greene.—It must be amusing to a disinterested observer to see the consistency of the Antimasonic leaders.—At a caucus of —Republicans which assembled at Halifax on the 12th Oct. we find the Hon Christopher Webb associating and acting in concert with, literally, a lodge of Masons, and pledging himself to support for representative to Congress, their candidate John Q. Adams—and at an antimasonic caucus held at Albany on the 19th Oct. (seven days later) we find Mr. Webb chairman of a committee to report resolutions expressive of the sense of the meeting, among which we find the following—

‘And whereas we have reason to believe that he (Mr. Adams) has already been made to drink of the bitter cup of Masonic proscription for daring to avow that he was not—never had been and never would be a Mason.’

Now it would seem that these Masons were ‘good enough Morgans for his purpose’ at Halifax, but would not answer for all the New England States, as almanack makers say—no! not even for Abington, only a dozen miles north. Notwithstanding Mr. Webb has been a long and ardent supporter of antimasonry, yet his eyes were not fairly opened until the Halifax caucus—for there or somewhere else, he learnt that ‘speculative Freemasonry is stained with crimes and infected with dangerous principles.’ Had their profound meditations resulted in any other nomination than J. Q. Adams, we might have thought him sincere, and that he had seen the error of his ways in attending the caucus at Halifax. If he was not aware of having been caught in such company at the time, common courtesy should have taught him better than to speak disrespectfully of those with whom he was associated, especially as he was appointed one of, and acted in concert with a committee of seven to draft an address to the electors, four of whom at least were Masons of high standing.

The Susquehanna, Pennsylvania Register, has the following paragraph.

The little editor of the Dundaff Antimasonic Investigator has very hastily left the country. We understand that the people of Dundaff were about arresting him for perjury, which probably accounts for his sudden disappearance.

ANTIMASONIC SYMPHONIES.

NO. VIII.

GROANS AND SIGHS.

TUNE.—‘The Campbell’s are Coming.’

I’ve seen THE PROCESSION! Oh dear, we are gone!
Reflections so humbling are not to be borne!
I verily thought I should tear out my eyes,
But I vented my grief with my tears, groans and sighs.
Our leaders predicted, and we said amen,
That we never should see the procession again;
But when they came out, I was struck with surprise,
I was choked with vexation, with tears, groans and sighs:
I’ve seen the Procession! &c.

I’ve seen the Procession! &c.
I willingly own that I had not a doubt
Our party would get up a bit of a rout;
But we saw there the aged, the good and the wise,
And all riot was drowned in our tears, groans and sighs:
I’ve seen the Procession! &c.

I’ve seen the Procession! &c.
When they first came in sight, some small number reviled,
Some few of us grinned, and some two or three smiled;
But the people denounce all disorders that rise,
And our ridicule vanished in tears, groans and sighs:
I’ve seen the Procession! &c.

I’ve seen the Procession! &c.
Their banners so gay I would rend all in twain,
I would tear off each badge that was worn in that train;
I’d put each one to torture, and laugh at his cries—
But revenge is all turned into tears, groans and sighs:
I’ve seen the Procession! &c.

I’ve seen the Procession! &c.
The next time we met to consider our cause,
Our leaders could get not a word of applause;
Not a member then present his grief could disguise,
And we finished the meeting with tears, groans and sighs:
I’ve seen the Procession! oh dear, we are gone!
Reflections so humbling are not to be borne!
I verily thought I should tear out my eyes,
But I vented my grief with my tears, groans and sighs.

BOSTON MASONIC MIRROR.

IMPRISONMENT FOR DEBT.—The Legislature of Vermont, now in session, has under consideration, two bills for the abolishment of debt. The first section of the first bill, enacts that on the final judgment rendered before county courts or justice of peace, the debtor within four hours after rendition of judgment, may be examined on oath before the court or justice, and the court or justice may administer the poor debtor’s oath, and no execution is to issue against the body of the debtor.

The second section enacts that the debtor, availing himself of the provisions of the first section, may be proceeded against, as relates to the judgment creditor, within the meaning of the act directing proceedings against the trustees of absconding debtors.

The third section provides for the recommitment of a debtor who shall have remained within the liberties of the jail, the full term of six months, and the debtor shall not thereafter, be entitled to the liberties of the jail on such execution.

The second bill provides, that the body of no person shall be imprisoned for debt, by virtue of any contract entered into after the first day of January 1831.

STOUGHTON COLLECTION OF CHURCH MUSIC.—

The rapidity of the sales of last year’s edition, has induced the publishers, Messrs. Marsh, Capen & Lyon, (says the Traveller) to increase and otherwise improve the collection and to stereotype the whole for immediate publication. In the preparation of this enlarged volume many

gentlemen of acknowledged musical taste and acquirements have been consulted; the genuine improvements of the day have been adopted; and the selections, whether new or old, are chaste in style and devotional in character. The new musical type from the New York foundry, which so much resembles engraving, and specimens of which may be seen in the Euterpeid and the Amateur, has been obtained as a model for stereotyping; and the book is now in such a state of forwardness that its appearance may be looked for early next month.

TREMONT THEATRE.—We make the following extracts, relative to the recent investigations which have been made touching certain charges preferred by Rev. Mr. Palfrey against this establishment, from the Transcript.

‘We have read with much satisfaction, the Report of the Committee of Inquiry, appointed by the Proprietors of the Tremont Theatre to ascertain the truth of the charges recently made and promulgated, respecting certain abuses which were said to exist within the walls of that building.’

‘The committee left no means untried to procure competent testimony. They have called before them many witnesses—visited, in person, the most obnoxious parts of the Theatre—examined door keepers and police officers—sought for information in every nook and corner, out of which there was the slightest probability of dragging a solitary fact to the broad light of day, and, as the result of deliberate and minute investigation, declare, that the Tremont Theatre ‘is actually under better regulations, in all points affecting public morals and good order than any Theatre ever has been in Boston; and, as they believe, none better is to be found in the United States.’

The Committee ‘declare it to be the duty of the Proprietors, and all other friends of a well regulated Theatre, to uphold the present Manager, in the course which he is disposed to pursue. With the publication of this report we hope the contest will be at an end. It must be obvious to all who read it, that the accusation against the Lessee are fictitious and groundless; that the Theatre presents a moral aspect more favourable than its best friends had anticipated, and that positive reform has at least paralyzed if not entirely eradicated abuses.’

‘The discussion will have its influence; Mr. Russell’s management will prove an era in our theatrical history, and if we err not in our estimate of the substantial good produce in the community by his judicious ordinances and regulations, he has established a starting point from which reform may continue to advance, but behind which it cannot again recede. He has fought a good fight; may he go on and prosper until he shall be commended by his foes, as he is lauded by his friends.’

NEW YORK ELECTIONS.—The recent elections in the State of New York have resulted in the total prostration of the antimasonic faction. Throop is elected governor over Granger, by a majority of between 15,000 and 20,000 votes. The Centinel of Wednesday has the following paragraph:—

‘Speaking of the New York election, the New York Commercial Advertiser says, ‘we have lost every thing but our honor.’ If our New York contemporary means by this that the Clay party in the State have generally exerted themselves to the utmost to prevent the election of the Jackson candidate for governor, we should judge by the number of votes polled in the city, that they deserved no great honor for their organization. If, however, it be meant that they would not join in the Antimasonic crusade even to defeat the Jackson party, then indeed have they preserved their honor. This seems most probable. No doubt thousands of liberal and enlightened men, disgusted with the ambitious schemes of the Antimasons, have refused to vote though heartily opposed to Jackson, lest it should be supposed that they were disposed to countenance the illiberal excitement against the Masons.’

We are happy to perceive that the editor of the Centinel has changed his views on this subject. When Mr. Granger was first nominated, he held the following language: ‘In this contest the Anties and the Olay Party of New York will heartily co-operate.’

BOSTON MASONIC MIRROR.

CAUGHT IN HIS OWN TRAP.

The squib below, is copied from an antimasonic paper, of the first water and of the most vindictive spirit.

[From the Albany Journal.]

The traitor Arnold was a Freemason. 'There is a respectable revolutionary soldier now living in Ohio who has frequently sat with Arnold in Lodges. A citizen of Connecticut also knew Arnold was a Mason. Major Andre, as is stated in his biography was a bright Mason. As such Arnold and Andre could trust each other. The premeditated treason was undoubtedly matured under the protection and facilities which Freemasonry affords.

It is readily admitted that Benedict Arnold the traitor, and Major Andre, were both Masons, although we do not know that such was the fact.—But we admit the allegation. WASHINGTON was also a Mason, as all the world well know, and the antimaçons say that he was by his Masonic oath, bound to protect, and succor a brother in all cases, *murder and treason* not excepted. Andre a Mason, was found guilty as a spy, and as such was executed. An appeal was made in his behalf to Washington, and the most earnest petitions were set forth praying that his life might be spared, and his punishment commuted; yet Washington signed his death warrant, and caused him to be executed. Does this look like a Mason's protecting a brother in all cases, *murder and treason* not excepted? Benedict Arnold, the antimaçons say was a Mason! Did Washington protect him or give him succor? Did he not offer a very large reward for the head of the traitor? Does this look like a Masons protecting a brother in all cases *murder and treason* not excepted? The antimaçons are placed in a sad dilemma, and they must either pronounce Washington guilty of the crime of perjury, or confess that they are guilty of falsehood, when they say, that a Mason is by his oath bound to protect a brother in all cases *murder and treason* not excepted.

Oliver Watkins is an antimason, and so are the two Grays, all of whom are under sentence of death, and we wonder if they are better than any other murderers because they are antimaçons!

Subaltern.

MORE BEAUTIES OF ANTIMASONRY. The following article from the *Palmyra (Wayne co.) Sentinel* of Friday last, is respectfully offered for the consideration of the pious and consistent Editors of the 'Daily Advertiser' and 'Journal of Commerce':—

Religious Intolerance.—At a late meeting of the members of the Presbyterian Church at Sodus, (East Ridge,) Dr. Gaylord and Mr. Bell were arraigned for trial, on the charge of belonging to the order of Freemasons. They were called upon to renounce the Institution, on the ground that their adherence to it was incompatible with their religious obligations. They publicly declared they had not, for some time past, attended the meetings of the Lodge, but that they could not renounce the order, persuaded that there was nothing in its creed opposed to the Holy Religion, of which they were professors. The attempt thus made to drive two worthy men from the pale of the church, has been defeated. Such conduct is enough to arouse the indignation of every citizen of this free land, and

should be enough to expose the alarming tendency of Political Antimasonry.

Every antimasonic paper boasts that Francis Granger and Samuel Stevens support every principle and measure of the antimasonic party. Every vote given for their candidates in this city will be trumpeted forth as an approval of such odious, proscription, impious and unholy principles. Are the intelligent people of New York ready to be set down antimasonic, because Mr. Theodore Dwight commands it to be so? Is the age of Salem witchcraft—of burning people at the stake—of religious tyranny, come back upon us? If it is, then let the good people go to the polls and vote for Granger and Stevens.—[N. Y. Enq.]

ANTIMASONRY. Of this bitter and persecuting party, which has risen up in the State, and pursues every citizen with fire and sword, *public safety* requires that every freeman should buckle on his armour, and put it down. The flames of the Inquisition and of the *Auto da fe*, and the rack, and other tortures, will follow the triumphs of antimasonry in this state. No man who has ever been a Freemason will be permitted to enjoy the rights of citizens—and their triumphs will not end here; men's religion will be next assailed; their profession and occupations will follow next: a host of inquisitors, policemen, secret informers and midnight assassins will be found in the employment of the successful antimaçons—the reign of Ferdinand and Don Miguel will be imitated in this State. Let every man vote against such persons, as they cherish a regard for freedom and their own rights, and their children's rights. Grown desperate by repeated defeats, the enemy resort to these schemes and disguises to carry their ticket. *Let them be met and put down, like the common enemy to mankind.*—Ib.

THE BOQUET.

From the Craftsman.

THE LION AND THE ASS.

A FABLE.

Hark—ho—hallo! a race—a race!
Who are the champions, what the place?
The course is life's high mountain pass,
Rivals—the Lion and the Ass.

The Lion wore no fettering,
Of iron or of gold;
He bore upon his noble brow
The glorious stamp of days of old.
His glance was fire, his eye was pride,
His footstep had a regal fall,
His air was high born, if you please,
But that's aristocratical.

Then came the Ass. His waddling gait
Was wrapt in gay and shining gear!
With many a curious jewel'd band,
His Ass-ship tried to hide his ear.
It was in vain—the ear was long,
As often ears of Asses are,
'Oh then I'll try my dignity,
'And nought will be suspected there.'
With pompous strut and head erect,
The ear was more and more display'd;
'I am a knowing one,' he cried,
'Oh ay—I learnt it at my trade.'
'I'll tell the world the Ass's ear
'Is better than the Lion's mane;
'And if they dare to doubt me once,
'I'll tell it o'er and o'er again.
'I'll tell the world the Ass's gold
'Is better than the Lion's sense;

'And if they dare to question me,
'I'll bear it out by impudence.'
'Your gold, dear sir, have Asses gold?
'Yet pardon me—I am afraid—'
'Oh,' cried his Ass-ship, *entre nous*,
'I got it at my trade.
'Hidden with jewels, where's the choice,
'The Lion's brow or mine—'
'I'll say the jewel'd brow is best,
'Though it be asinine:
'And quite secure the Ass shall be
'Of having the majority.'
Well satisfied to have display'd
The cunning things he learnt at 'trade';
He stood awaiting the salute
Of insect, reptile, bird and brute.
'Thou art, sweet sir, we do agree,
'The pink of good society.'
Meantime the Ass much trouble had
To keep his reverend ears full clad,
As scarce indulged his head to bow,
His walk was stiff, his gait was slow.

The Lion came—his step was free,
His presence spoke nobility:
Haughty yet graceful, calm yet bright,
His bearing distant, yet polite.
The Ass stood watching him afar—
'Now for thy lustre, fallen star,—
'My star is up, one cringe from thee,
'Will serve instead of pedigree.'
He kindly spoke each lowlier one,
And passed the tricked-out Ass alone.
'Now by my fay—' the Assa looked blue,
'The world shall judge between us two.'
Trembled with rage from tail to snout,
So fearfully, the ear peeped out.

The court begins—the world attends—
Surrounded by his golden friends,
The Ass appears in brave a guise
As ever dazzled mortal eyes.
'La, what a splendid jewel that,
'And ermine—' gathered from a cat'—
'Nay now, no slander; see the gold,
'And lace in many a curious fold—'
'Methinks his head-dress very high—'
'Good—and we'll follow instantly
'A fashion so becoming.' 'True—
'It hides what least we wish to shew.'

If one voice there dare whisper aught,
Of far descent, of noble thought,
'Twas nought—the Ass could bend and bray
The Ass had ears, and so had they.
Well woe I where the victory—
The Ass had the majority.

IIINDA

WHEN I LEFT THY SHORES, O NAXOS.

[By LORD BYRON.]

When I left thy shores, O Naxos,
Not a tear in sorrow fell,
Not a sigh or falter'd accent
Spoke my bosom's struggling swell.
Yet my heart sunk chill within me,
And I waved a hand as cold
When I thought thy shores, O Naxos,
I should never more behold.

Still the blue wave danced around us
'Mid the sunbeam's jocund smile;
Still the air breathed balmy summer,
Wafted from that happy isle.
When some hand the strain awaking
Of my home and native shore,
Then 't was first I wept, O Naxos,
That I ne'er should see thee more.

ANECDOTE OF DOCTOR FRANKLIN.

Doctor Franklin having been absent from Boston several years and become so altered as to feel confident that his own mother would not know him unless it were by instinct, resolved, after the death of his father, to pay her a visit: and discover by actual experiment, if such an instinct does actually exist. On a chilly afternoon in January he knocked at his mother's door, and introduced himself as a stranger to the old lady, and requested a night's lodging. She coldly informed him that she did not keep tavern; but that to accommodate several members of the General Court she boarded and lodged them, and had room for no more at present. Upon his complaining of the cold she gave him leave to take a chair and warm himself. The boarders soon entered, coffee was served and the doctor partook with the family. To the coffee succeeded a plate of pippins, and the family formed a cheerful semicircle around the fire, while the new comer instructed, amused, and delighted them till 8 o'clock. At this hour supper was announced and Mrs. Franklin having been engaged in family affairs, felt something like surprise and resentment when she saw the stranger seat himself at the table with the same freedom of a member of the family.

Immediately after supper Mrs. F. sent her maid to ask her new guest aside, where she again informed him that she could not lodge him, that it was now late and she must request him to seek another lodging. He politely told her he would smoke another pipe with her boarders and then retire. Being seated accordingly, he entered into conversation on business then before the General Court, which he discussed so appropriately that it is no wonder that the clock struck eleven unperceived by the delighted little company.

The old lady now entered the room, and before the whole company, with some warmth complained of ill treatment and insisted on the Doctor leaving the house. He made a slight apology, put on his cloak and hat and approached the street door, lighted by the maid and attended by the mistress. No sooner had the maid lifted the latch than a roaring northeast wind forced open the door, extinguished the light and half filled the entry with snow and hail. As soon as the candle was relighted, the Doctor cast a wishful look towards the door, and thus addressed his mother:—"My dear madam, can you turn me out of your house in this dreadful storm? I am a stranger in this town and shall certainly perish in the streets. You look like a charitable lady;—I should not think you could turn a dog from your door this tempestuous night." "Do not tell me of charity," said the offended matron. "Charity begins at home—it is your fault that you tarried so long. To be plain, with you, sir, I do not like your looks or your conduct; and I fear you have some bad designs in thus intruding yourself in my family."

The warmth of this conversation had drawn the company from the parlor, and by their united interference the stranger was permitted to lodge in the house; and as no bed could be had, he consented to repose on an easy chair before the fire. Although the boarders appeared to confide perfectly in the stranger's honesty, it was not so with Mrs. Franklin. With suspicious caution she collected her silver spoons, pepper box and porringer from her closet, and after securing the parlor door by sticking a fork over the latch carried the plate to her chamber, charging the negro man to sleep with his clothes on, to take the great cleaver to

bed with him and to waken the family and seize the vagrant at the first noise he made in attempting to plunder the house. Having taken every precaution she retired with her maid, whom she compelled to sleep in her room.

Mrs. Franklin rose before the sun, roused her domestics, unfastened the parlor door, with timid caution, and agreeably surprised to find her guest quietly sleeping in the chair. A sudden transaction from extreme mistrust to perfect confidence was natural. She awakened him with a cheerful 'good morning,' and invited him to partake of her breakfast, which was always served previous to that of her boarders. Pray sir said the old lady as she sipped her chocolate, as you appear to be a stranger here, to what distant country do you belong? I, madam, I belong to the city of Philadelphia. At the mention of Philadelphia, the Doctor declared for the first time that he had perceived any emotion in her. Philadelphia! said she, and the mother suffused her eye. If you live in Philadelphia perhaps you know our Ben. Who madam? Ben Franklin: my Ben: oh, he's the dearest child that ever blest a mother. What! said the Doctor, is Ben Franklin the Printer, your son?—Why he's my most intimate friend:—he and I lodge in the same room! can it be possible! exclaimed the old lady, raising her watery eye to heaven—and I have suffered an acquaintance of my Benny to sleep on this hard chair, while I myself rested on a good bed!!

How the Doctor discovered himself to his mother he has not informed; but from the above experiment he was thoroughly convinced, and was often afterwards heard to declare that *natural affection does not exist*.

'Or ere these shoes were cold.'

The widow of Bishop HEBER, as our readers may have learned from the latest foreign journals, has married a Greek Count.

The revulsion this has created in the public sentiment towards this lady, though it may not be entirely just, is perfectly natural. We had all seen with sympathy the sorrows of that wife for whom the most ardent affection had been entertained by a devoted husband. In the pious care with which she seemed to gather up every relic of his virtues and his fame, we thought that we perceived a love that would survive the selfishness of the longest life.

But after his journals and his poems, his sermons and his life have been, one after the other, given to the world, after the erecting of this splendid mausoleum to his memory, and the widow had gained her full share of profit and of praise, for having been the companion, the wife, the biographer of such a man, we hear of her second marriage to some obscure Greek Count, whose very name the foreign journalists have been unable to discover.

Who would believe, although a few short years had intervened, that the author of the beautiful 'lines written in India' could, amidst the accumulating praises of this world, and the constantly recurring image of his worth, be so soon forgotten!

If thou wert by my side, my love!
How fast would evening fail
In green Bengala's palmy grove,
Listening the nightingale.

If thou, my love, wert by my side,
My babies at my knee,

How gaily would our pinnace glide
O'er Gunga's mimic sea!

I miss thee at the dawning grey,
When on our deck reclined,
In careless ease my limbs I lay,
And woo the cooler wind.

I miss thee when by Gunga's stream
My twilight steps I guide,
But most beneath the lamp's pale beam
I miss thee from my side.

I spread my books, my pencil try,
The lingering moon to cheer,
But miss thy kind approving eye,
Thy meek attentive ear.

But when of morn and eve the star
Beholds me on my knee
I feel, though thou art distant far,
Thy prayer ascends for me.

Then on! then on! where duty leads,
My course be onward still,
O'er broad Hindostan's sultry meads,
O'er bleak Almorah's hill.

That course, nor Delhi's kingly gates,
Nor wild Malway detain,
For sweet the bliss both us awaits,
By yonder western main.

Thy Towers, Bombay; gleam bright, they say,
Across the dark blue sea,
But ne'er were hearts so light and gay,
As then shall meet in thee.

But, unhappily for the credit of the human heart, the subject of these sweet lines has proved herself but too indifferent to the deep, deep feelings which inspired them. The Niobe lately 'all tears,' has made 'the funeral baked meats serve for the wedding dinner!' And most probably the American publishers of the Bishop's life will find out that the profits of their philanthropy are to be remitted to some of the nameless islands of the Egean. So goes the world! false in love, fleeting in fame, uncertain in its wealth, unstable in its honors!—Happy is he who lays these truths to heart.

A mendicant one day applied to a lady for alms. She, observing him to be a healthy, strong and able-bodied man, capable of labor, refused to give him any thing; whereupon the man, in a tone indicative of despair, said to himself, on turning away, loud enough to be heard by the lady, 'and yet a very small sum would have saved me from the alternative.' The lady caught these ominous words, and fearing that the unhappy beggar intended to make way with himself, called him back and gave him some money. 'And now,' said the charitable donor, 'what is the dreadful alternative you would have been driven to?' 'Why, madam,' he replied, 'if your kind bounty had not interposed, I should have been driven to the awful necessity of working.'

HARD HEAD.—An old gentleman was relating a story of one of your 'half horse half alligator' St. Lawrence boatman. Says he, 'he has a hard head, for he stood under an oak in a thunder storm, when the lightning struck the tree, and he dodged it seventeen times, when finding he could not dodge it any longer, he stood and took nine claps in succession on his head, and never flinched.'

Knowledge and virtue are of the same stock: one is the tree of which the other is the fruit.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, NOVEMBER 13, 1830.

SHERIFF SUMNER.

*Nulli negabimus, nulli differemus
Justitiam.*

However pure and irreproachable the character of an individual, or however eminent or honorable the place he holds in society may be; when he mingles in the strife of faction or the contest of party, his opinions and his actions become proper subjects of public scrutiny and, justly, of public animadversion. When a public functionary derogates from his own dignity, by uniting in contentious disputes with men, in almost every point of view, inferior to himself, he has no right to presume that the respect due to the office he holds will shield him from the lash of severe reprobation. It is an established rule with us, never to shrink from a rigid performance of our duty, even though the individual, with whose opinions and measures we are at issue, may occupy the highest seats in the synagogue. Our course is a plain one. Fear of consequences can neither move nor deter us; nor shall interest or dishonorable motives sway us. We are Freemasons, heart and soul; and are proud of the connexion. We shall not, therefore, tamely submit to be robbed of our civil and constitutional rights, by a combination of political jugglers, whom, as honest men, we can neither honor nor respect. Nor will we stand passively by and see our brethren abused and calumniated by the hireling slanderers of faction. We are arrayed against the enemies of the Masonic Institution, of whatever name, character or standing. We trust, however, we have too much self-respect, and too much regard for the laws of honorable warfare, to be induced, by any considerations, to attempt to derogate from the character of any gentleman, solely because he fills a public office or is engaged in professional pursuits.

We have made these preliminary remarks to shew that, though, while in the discharge of our duties, we have no more respect for a public officer than for a private individual, we were not influenced by the ridiculous cant of the day, and induced to select the letter of Mr. Sumner as a suitable subject for animadversion, merely because its author is a LAWYER. Towards Mr. Sumner we entertain no personal animosities. Our conduct in relation to him has been governed by honest motives; though, as will appear in the sequel, we have not acted altogether understandingly. That we have not so acted, we believe Mr. Sumner will acknowledge himself to be mainly in fault.

It is well known that Mr. Sumner has had correspondence with the principal men of the antimasonic faction in this city; and, as a consequent inference, he has been thought to co-operate in the measures adopted, and to sanction the course pursued by them, in regard to the Masonic Institution. He has therefore been ranked as a member of that party. We have regarded him as an enemy to the Institution, and have viewed his proceedings, having a bearing on the proscriptive and persecuting excitement, as the legitimate acts of an avowed antimason. But it affords us peculiar gratification that, from a personal interview and conversation had with him since our last publication, we have not only learned that we were in error, in relation to his views and motives, but we are enabled to assure our readers that, aside from the letter Mr. Sumner believed himself called on to indite, in replication to certain questions proposed to him by the notorious 'Suffolk Committee,' he has had no connexion or communication whatever with that party; except an individual instance, when, being solicited, he attended one of their private meetings, at which a single question was stated for his consideration; his answer to which not meeting with their entire approbation, a second was not proposed. We feel ourselves also authorised, and in justice to Mr. Sumner bound, to state further that, so far from having participated in their proscriptive proceedings, or from ever having countenanced their vile slanders upon the Masonic Institution, he positively assures us that he has not interested himself so much

in the matter at issue, as to read their publications. So far, however, as their scurrilous and libellous slanders have come to his knowledge, they meet with his decided and unqualified disapprobation. He does not approve of the course pursued by these calumniators, and regrets that any of his fellow citizens should think so disrespectfully of him, as to suppose for a moment that he does.

As we have misunderstood and, consequently, misconstrued the nature of his connexion with the antimasonic party, we feel ourselves called upon, in justice to Mr. Sumner, to offer a few remarks in explanation of the article in our last. It will not be doubted, then, as Mr. Sumner, though charged with it, had never disavowed that he was disposed to favor the interests of antimasonry, that we had a right to consider him as having placed himself fairly and clearly in the ranks of that party. Entertaining this opinion of his views in relation to the Masonic Institution, at the time the article alluded to was written, we frankly and freely acknowledge that we did not seriously believe that Mr. Sumner intended, in his letter to the editor of the Transcript, to implicate the Police of the City; but we did conscientiously believe that he intended a severe and unjustifiable 'reflection' upon the Masonic Institution. We did believe that he meant to convey the idea that the Institution was too powerful as a 'secret mob,' to be controlled by the present Police; but that by a *lapsus penne* he had inadvertently missed his aim, and implicated the Police, instead of the Institution. These were our real views at the time we first read his letter; and in preference to taking him at what we thought he really meant, we chose to take him at what he really said; being content to take the other ground, when he should disavow the correctness of that which we had assumed. Mr. Sumner will at least give us credit for thus frankly avowing our views and intentions; and we take great pleasure in doing him the justice now to declare, in his own words, that he *neither designed to implicate the City Police, nor to cast a disreputable reflection upon the Masonic Institution.* We are satisfied that he intended simply to disavow his knowledge of the author of the 'doggerel stanza,' and his disapprobation of the calumnious reflection. As the 'disparaging language,' 'reflecting' on Mr. Otis, was unwarrantably and unjustly put into Mr. Sumner's mouth, he considered himself called upon to make this disavowal. Though we differ from him on this point, had he been less unhappy in the choice of his language, or less ambiguous in his periods, his having obeyed the supposed call, would not have been a matter of contention between us.

Now then for what we meant, and for what we did not mean. At the onset, we would expressly declare that, we meant nothing 'disparaging' to the private character of Mr. Sumner. We intended no personal reflections. This remark, we acknowledge, savors a little of supererogation; for we believe that our readers are pretty generally aware that when we speak of private character, (always relying on truth and evidence,) we take no particular pains to conceal our meaning behind ambiguous or equivocal terms. Whenever occasion requires that the dark spots in the moral characters of our opponents should be developed, in order to the attainment of a proper knowledge of their motives and designs, we are not accustomed to resort to undue or cowardly methods to effect such development. We know not how any of our previous remarks can possibly be construed into a reflection upon the private character of Mr. Sumner, yet to remove the basis on which such possibility, if it exist at all, must rest, (on a rather laughable supposition that we intended to compare Mr. Sumner to Achilles or Grimes,)—we will here remark that, the fame, character and achievements of Achilles are too generally known to the intelligent reader, to render it necessary, for the accomplishment of our present purpose, that we should enlarge upon either; but as there may be several personages who have assumed, or of right claim the cognomination of Grimes, some of whom may not be preeminently conspicuous for their virtues, it may be proper to say that we intended no disrespect to Mr. Sumner in the selection of this individual. We intended to illustrate the fact that the virtues and the peculiar characteristics of the

great and the humble, in ancient and in modern times, had been immortalized by the poets. We could not, therefore, in the spirit of satire, perceive any valid reasons why Mr. Sumner should object to so distinguished an honor. But let that pass—we are satisfied that we entirely misunderstood the disposition of the Sheriff, in supposing that he was more emulous than other men to obtain such immortality.

The next point on which there is even a possibility of our having been misunderstood, is where we charge Mr. Sumner with assuming the same ground, in casting what we considered a reflection on the Police, as is assumed by the antimasonic party, (we will not say, as we said before, his 'antimasonic friends;' for if we rightly understand him, he does not wish to be considered as a member of that faction,) in regard to the Masonic Institution. We allege that their practice is to seize upon the great body of the Masonic fraternity, and belie, calumniate and villify them in the most opprobrious manner; and when confronted or called on to give a tangible shape to their base and groundless charges, they sneak away, like cowardly poltroons as they are, and shield themselves from responsibility, and the punishment due to their villany, behind the plea that their abusive criminations are alleged against the Institution, and not against its members! Now, the premises from which we reasoned, in arriving at the conclusion, that Mr. Sumner had assumed a position similar to that assumed by these men, may or may not be false. It may be that owing to our own obtuseness, we did not understand the true purport of Mr. Sumner's language. However, the meaning that we intended to convey, (whether warranted or not,) was not that Mr. Sumner is a 'cowardly poltroon,' who would shrink from responsibility; or that he would 'calumniate and villify' the Masonic Institution, or the City Police, in the most 'opprobrious manner;' but that the ground he had assumed, in first objecting to an unmeaning couplet, in which the head of the Police was named, and in then declaring that he did not object to the printing of the two accompanying lines, implicating in unequivocal terms, the Police *as a body*, (thus avoiding personal responsibility,) was precisely the ground occupied by the 'cowardly poltroons' of the antimasonic faction. We intended to illustrate the character of the reflection, (arguing that Mr. Sumner had assumed it as his own,) and not to implicate the reputation of the man.

As Mr. Sumner expressly disclaims having intended to sanction or approve, or to assume the responsibility of any portion of the 'doggerel stanza,' our call upon him for a definition of the anomalous term 'secret mob,' is of course, no longer valid.

This much we have thought proper to say, in justice to Mr. Sumner; nor can we dismiss the subject, without an acknowledgment of his frank and gentlemanly conduct.—The promptness with which he has disavowed his intention, either to implicate the Police or to reflect, 'disparagingly,' upon the Masonic Institution, is creditable to him. We are happy to learn from him, personally, that he does not approve of the course pursued by our unprincipled and reckless persecutors; and thrice happy are we to learn that he has not attached himself to their party. We trust he will never so degrade himself. And though he may entertain opinions, prejudicial to the interests of the Institution, we are sanguine in the belief that, should he ever deem it of consequence to investigate the matter, his candor will prompt him frankly to acknowledge that such opinions are founded in error.

A letter from the Postmaster at Shawneetown, Illinois, announces the painful intelligence of the death of the Honorable JOHN McLEAN, one of the Senators in Congress from that State.

'He died on the morning of the 14th inst. after a painful illness of one week. He was an ardent friend, a faithful public servant, beloved and respected by all who knew him. He left a young, amiable, and lovely widow, whose kind attentions, during his painful illness in this city, alleviated his sufferings, and exhibited the superiority of female excellence.'

ELDER GEO. WITHERELL.

Here is another of those hypocritical villains, who have stolen the livery of the court of heaven to serve the devil in—a wretch whom the common hangman would feel it a degradation to execute.

Our readers have all heard of the 'Attempted Assassination,' the 'Hartford Outrage.' Many of them have probably seen and read the doings of a 'public meeting' on the subject, at which Committees of Investigation were appointed, and measures adopted to ferret out the 'MASONIC ASSASSINS.' They have also probably read the affidavits of Mrs. Lucinda Witherell, (wife to the infamous scoundrel above named,) of George R. Witherell, (a promising son,) of Stephen Smith, and Nancy Chase. For fear, however, that they may not have seen the affidavit of the wife, we will here publish it.

AFFIDAVIT.

State of New York, } I, Lucinda Witherell,
Washington County, ss. } of the town of Hartford,
in said County, being of lawful age, do depose and say, that on Monday night, the 27th of September, 1830, my husband, George Witherell, who is now, and for a length of time past has been, Pastor of the Baptist Church in Hartford, was from home, and was, as I was informed afterwards, at Mr. Hale's; detained in consequence of the rain, and did not return that night. That about 11 or 12 o'clock at night, as near as I could judge, I was awakened by the noise or stepping of some person or persons in the room adjoining my bed room. From the stepping I thought there were two. I then supposed it to be Elder Witherell, and thought some one had returned with him; and supposed if they wanted supper they would speak. I was not uneasy at all. Soon I heard them open a chamber door; this did not alarm me, as I supposed it to be Elder Witherell still. From the chamber door they went to the parlor door, which was open. Cannot say whether they entered the parlor or not. My bed room door was open, but the room was dark, and I did not then discover that they had any light. From the parlor door they came to my bed room door. I still thought it to be my husband, and was not frightened until, of a sudden, one of them exclaimed, 'you damned perjured scoundrel!' and said something about 'obligation,' which my fear and alarm prevented my hearing, or recollecting distinctly. At this instant I drew the pillow over my face, and in a moment he tore the pillow off, or partly off from my face, seized me by the throat with one hand, and at the same time struck a blow, in which his hand just hit the top of my head, the weight of the blow hitting the head board. In another moment, he put his hand to the top of my head as if feeling for my comb. The other one then, standing near the bedside, presented, a light—I thought it to be in a dark lantern—held it up—the light shone upon the bed—he had in his hand a cane, or knife, or dirk, I could not tell which. At this moment my son sleeping in the next room, spoke loud, and said repeatedly, 'Father, have you come?' On discovering by the light, as I supposed, that Mr. Witherell was not in the bed, they immediately left the room, and went directly out of the nearest door which was the back door of the house. They had no hats upon their heads. Their faces were covered with something dark—thought it was a black silk handkerchief. The voice was to me a strange voice. The man who had the lantern was a large man, rather fleshy or portly in his appearance. The other I could not describe, such was my agitation. After they left the house, I heard a waggon immediately drive off to the south, quite fast. Mr. Smith and some of the neighbors were soon alarmed, but I have not been able to learn who these men were. The reason why I did not speak, was in consequence of my affright, and further say not.

LUCINDA WITHERELL.

Subscribed and sworn to, before me, this 4th, October, 1830.

A. T. BUSH.

Justice of the Peace

We would now invite the attention of the reader of every honest man in community—to the following

certificate of the examination of the REV. George Witherell.

LOOK AT THIS!

State of New York, }
Washington County, ss. }

The People } I, the undersigned, one of the Justices
vs } of the Peace in and for the co. aforesaid,
David Brown. } do certify that a complaint was preferred before me against the above named defendant on oath, for an assault and battery on Lucinda Witherell of the town of Hartford in the county aforesaid, the wife of George Witherell, on the twenty-seventh day of September 1830, in the night time. I further certify that process was by me issued, and the defendant arrested and bro't before me for examination on the complaint. I further certify that the following witnesses were sworn.

[Here follows the testimony of Mrs. Witherell and her son, which is substantially the same as contained in their affidavits, as published in the Advocate and other Antimasonic papers. Then follows the direct examination of ELDER WITHERELL, by the counsel for the people, which is not material—we therefore omit it.]

I further certify that the complainant's counsel here rested, and that the counsel for the defendant here commenced the cross examination of the last witness, ELDER Geo. Witherell.

Qu. Where had you been on the day of the 27th of Sept. 1830?

Ans. Witness had been to the office of John Cray.

Qu. What was your business at Cray's office during the day of the 27th?

[Witness here appealed to the court—the court decided he must answer.

Ans. Witness had been there to see about ELECTION.

Qu. Was there any conversation held there about your renouncing Masonry?

Ans. Witness and Mr. Cray had some conversation upon that subject.

Qu. Was there any thing said about an expected attempt by the Masons upon your life?

[Witness again appealed to the court—the court decided that he must answer.

Witness said there were some fears apprehended.

Qu. Did it rain?

Ans. It rained.

Qu. What time did it stop raining that night?

Ans. Witness said it stopped raining about 8 o'clock in the evening.

Qu. What time in the evening did you go to bed?

[Witness again appealed to the court—decided that he must answer.]

Ans. Witness said about 1 o'clock.

Qu. Did Mr. Hale go to bed before you?

Ans. He went to bed about the same time.

Qu. Did Mr. Hale remain at home all the evening?

Ans. He did not, he left home about 11 o'clock.

Qu. How and in what manner did Mr. Hale leave home?

Ans. Witness said he left home in a waggon.

Qu. How long was Mr. Hale absent?

Ans. Witness said about two hours.

Qu. How far is Mr. Hale's house from your own?

Ans. Witness said about four miles.

Qu. Did you know before Mr. Hale left home where he was going?

[The witness appealed to the court who decided that he must answer.

Ans. Witness said that he did.

Qu. Was Mr. Hale's leaving home and going to the place where he did go, a matter of arrangement between yourself and him?

[The witness appealed to the court—the court decided that he must answer.

[The witness said he could not answer without CRIMINATING HIMSELF.]

The court then informed him that he need not answer the question.

Qu. Did Mr. Hale tell you after his return that night where he had been, and if so, where did he tell you he had been?

Ans. Witness said he did, and that he had been to his house.

Qu. Did any person accompany Mr. Hale when he left home that night?

Ans. There was.

Qu. How many persons accompanied Hale?

Ans. Witness said one.

Qu. Did that one person leave the house of Hale in his company?

Witness said that he did.

Qu. What was the name of the person that so accompanied him?

[Witness appealed to the court, the court decided that he must answer.

Witness said he could not without CRIMINATING HIMSELF.

[The court said he need not answer.]

Qu. Was there any other person at Hale's house on the night of the 27th Sept. but yourself and Hale?

Ans. Witness said, not to his knowledge.

Qu. Did you see Hale take a large knife with him when he left home?

Ans. Witness said he saw Hale take a butcher knife.

Qu. Did Hale take a dark lantern with him?

Ans. Witness says he did.

Qu. Is Hale an antimason?

Ans. Witness says he is.

Qu. Did Hale and witness go to witness' house on the night of the 27th day of Sept. 1830, as described in the testimony of Lucinda Witherell and George R. Witherell?

Ans. Witness could not answer without CRIMINATING HIMSELF.

I hereby certify that the defendant was discharged from the complaint, there being no testimony against him. I further certify that I am the person before whom the affidavits of Lucinda Witherell, Geo. R. Witherell, Stephen Smith and Nancy Chase, were taken on the 14th inst.

A. T. BUSH.

Justice of the Peace.

October 23d, 1830.

We shall offer no comments on this. We submit it to the consideration of a candid public. We have not language to portray the character of the heaven-daring scoundrel whose villany it exposes. Let it be read by all!—Let the 'Suffolk Committee' read it, and blush that they are associated with such villains; if a sense of shame be left them. This is not the first scheme of the kind that this clerical wretch has been engaged in. Some years ago the hypocritical knave spread a story that an attempt to murder him had been made by the agents of a worthy Priestess, who had preached away nearly all his flock.—For this lie he was hooted out of town, as he ought now to be out of the abodes of the human race.

REV. MOSES THACHER.—From a comparison of the returns of votes cast for this divine, at the Spring and recent elections, in six towns in Norfolk county, it appears that his Senatorial and antimasonic labors have not added much to his popularity. Thus:

	April 1830.	Nov. 1830.	Loss.
Roxbury,	142	30	112
Dorchester,	154	74	80
Milton,	107	96	11
Canton,	95	74	21
Braintree,	185	157	28
Medfield,	50	10	40
	733	441	292

His loss in the other towns in the county, is in proportion to the above. We rejoice that the good people of Norfolk are coming to their senses. At the next Senatorial election they will be enabled entirely to wipe off the stain that rests upon their escutcheon.

THE WREATH.

WE ARE SEVEN.

[By Wordsworth.]

A simple child,
That lightly draws its breath,
And feels its life in every limb,
What can it know of death?—
I met a little cottage girl;—
She was eight years old she said,
Her hair was thick with many a curl
That clustered round her head.
She had a rustic woodland air,
And she was wildly clad;
Her eyes were fair and very fair;
Her beauty made me glad.
'Sisters and Brothers, little maid,
How many may you be?'
'How many? seven in all,' she said,
And wondering, looked at me.
'And where are they? I pray you tell,'
She answered, 'Seven are we,
And two of us at Conway dwell,
And two are gone to sea—
Two of us in the church yard lie,
My sister and my brother;—
And in the church yard cottage, I
Dwell near them with my mother.'
'You say that two at Conway dwell,
And two are gone to sea—
Yet you are seven! I pray you tell
Sweet maid, how this may be?'
Then did the little girl reply,
'Seven boys and girls are we;
Two of us in the church yard lie,
Beneath the church yard tree.'
'You run about—my little maid—
Your limbs they are alive;
If two are in the church yard laid
Then ye are only five.'
'Their graves are green, they may be seen,'
The little maid replied,
'Twelve steps or more, from our door,
And they are side by side.'
My stockings there I often knit,
My 'kerchief there I hem,
And on the ground I often sit—
I sit and sing to them.
And often, after sun-set, Sir,
When it is light and fair,
I take my little porringer,
And eat my supper there.
'The first that died was little Jane;
In bed she moaning lay,
Till God released her from her pain,
And then she went away.
So in the church yard she was laid,
And all the summer day,
Together round her grave we played,
My brother John and I.'
'And when the ground was white with snow,
And I could run and slide,
My brother John was forced to go,
And he lies by her side;—
'How many are you then?' said I
'If they two are in Heaven,'
The little maiden did reply,
'O master, we are seven!'
'But they are dead, those two are dead,
Their spirits are in heaven!'
Twas throwing words away, for still
The little maid would have her will,
And said 'nay, We are Seven.'

MASONIC REGISTER.

Full Moon, this Month, Monday the 29th.

§ The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March, June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter.—Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Peters. Southwick Friendly Society. Nantucket Union. South Reading Mount Moriah.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian.

Friday.—Hingham Old Colony. Chelmsford Pen-tucket. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge Amicable 3d Mon. Brighton Bethesda 2d Tues.—Medway Montgomery 1st Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d Mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d. Monday. Charlton Fayette last Wed. January April August and Oct.—St. Johns Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who

have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, *Bibles* and *Prayer Books*, of various sizes, bindings, and prices. *Masonic Constitutions*. Watts, Methodist, and other *Psalm and Hymn Books* in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

Their present stock consists of many thousand volumes of Books, also, Maps, Prints, and a general assortment of Stationary articles, which they are constantly replenishing by publishing, purchasing, and importing. Orders supplied wholesale and retail, on the best terms.

TERMS OF THE MIRROR

Three Dollars a year, in advance. Agents allowed the 7th copy: are holden for all the subscribers they obtain. Individuals must send \$3 on ordering the paper.

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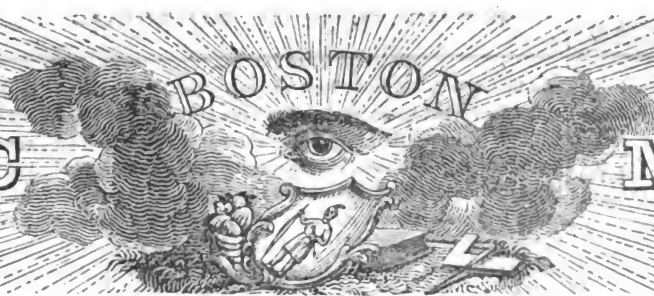
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BOSTON MASONIC MIRROR.

MOORE & SEVEY, 46, WASHINGTON ST.

WILLIAM HENRY CLARK, PRINTER.

JUDICIAL INVESTIGATION OF ELDER WITHERELL'S HUMBUG.

The People } The examination and testimony of
 witnesses upon oath, touching the
 complaint of Alonzo Allen, against Alonzo Hyde, for an alleged attempt upon the life of elder George Witherell of Hartford, county of Washington, state of New York, taken on the 8th, 9th, 11th, and 12th days of October, 1830, before Slade D. Brown, Justice, &c. to inquire and determine if the said Hyde ought to be put upon trial, as well as what was the nature of the transaction at elder Witherell's and who were its perpetrators, &c. &c.

Mrs. Lucinda Witherell, being sworn, says: that on the night of the 27th of September last, she heard some persons walking about in the kitchen, being the room adjoining her bed room—her husband, elder Witherell, being absent from home, she thought he had returned, and brought some person with him—she heard the chamber door open and supposed he was putting some apples in the entry.—They then apparently went to the door of the north front room, where George and her children slept; the doors were open, she did not see them yet, but only heard them—it was dark, and she heard it rain at the time. Then they came to her bed room door, and said: 'You damned perjured scoundrel,' and said something else, but she did not understand what, except she heard the word obligation, but can't tell what else was said. They spoke with force and pretty loud, as she spoke; the force of the speaking alarmed her, and she immediately drew the pillow over her face, she had not yet seen them; one of them pulled the pillow off, or partly off, and then he grasped her by the throat and struck at her head, and hit her head and the head board both at once, but the head board took most of the blow; and then put his hand back as if feeling for her comb. After the blow, a light was presented, and it was in a dark pocket lantern, one side only was open—it was in the hands of a large fleshy man about the size of elder Witherell, or captain Hyde, who stood about midway of the bed-room, and the other stood at the head of the bed in the door. The large man had something in his hand, but don't know what it was—might be a cane, a knife, a whip or a sword, but can't say what it was, but does not think it was a sword, because it would have glittered.—The man raised the lantern as if to look over the bed; they had no hats on, but looked as if each had a black silk handkerchief over his face. The large man looked as if he had on grey satinett pantaloons, and a black coat—she don't know how large the other man was, nor how he was dressed, as she only saw his hand and arm, and it looked as if his coat was black. She does not suspect any one whatever—she thinks the one at the door as tall, if not taller than the other. After the blow, George spoke and said, 'father, have you come,' five or six times in quick succession—he screamed so loud, she should think he might have been heard at Mr. Hyde's (which is about an hundred rods distant.) He halloed very loud, and could have been heard a great distance. The children screamed, and Judson, who slept with George, said, 'let them

stay, let them stay;' she thinks they were alarmed. The men then went out at the back door, and as soon as they had time to go to the road, she heard a wagon apparently go south, but could not tell which way it went—it was between ten and eleven o'clock at night, she thinks, but don't know the time; the wagon started immediately and went very fast—they must have hurried to get there before it started. It rained at the time they went out; and dashed hard against the house. She don't remember sending George away, but soon after, and she don't know how long, Mr. Stephen Smith and Warren Hubbard came there, a lamp was burning; but she don't know who lit it. She was weak with fright. Smith and Hubbard sat down and talked the subject over with her—don't remember that she requested an alarm to be made. Elder Witherell went away the afternoon before, to a Mr. Haile's, about one and a half miles distant—she did not send for him. When the Elder came home he inquired all about the affair—she told him the story, and he said but little about it—don't know as she spoke or screamed at all.

Cross Examined. Said George got home from Wells' last evening about dusk, (which was the 7th October, where he had been sent by his father early on Wednesday morning, the 6th of October, inst.) his father was absent at a conference meeting, when George returned—George said he was going to the meeting where his father was, and she told him it was not best to go away, so as not to be had at this investigation. She says that last Saturday, (Oct. 2,) E. D. Culver and others, from Fort Ann, were at her house and took down her relation, and asked her if she was willing to swear to it, and have it published.

Oct. 11th she was further cross examined and testified, she could not tell how long it was after the men left her room before she got up—she says that elder Witherell and others have told her she was hysterical.

Elder George Witherell sworn—says that he was absent from home at the time his house is said to have been entered, that he staid at Mr. Haile's that night, one and a half miles from home—left home about sun down it raining at the time. Returned next morning about nine o'clock, heard of the affair on his way home—took no measures to ascertain who they were. Never before had fears that any one would come into his house to do him harm—did not fasten his door, but has thought he was in danger of being 'poked over,' by being shot; or some other way when from home in the night—suspects from what has been told him about the persons that entered his house, that it was done by men under the influence of *Masonic obligations*—his fears has been with respect to *Masons*—he has violated his *Masonic obligations*—he has heard nothing from any individuals, or any body of men that excited his fears—has said that the instrument they had, probably was a Knight Templar's dirk, but did not judge it was from the description of it. He says that on Monday, the 4th of Oct. he understood at Fort Ann, that the committee appointed on that day at that place were to come to Hartford the following Wednesday or Thursday, to investigate the matter, and that on Tuesday evening preceding he sent for his son George to Captain Hyde's between 7 and 8 o'clock—sent his girl for him because he wanted to send him to Wells, but sent word that he wanted him to go to Mr. Brayton's for his horse; when George came home, he directed him to go to Wells' early next morning, (13 miles distant) to get \$10 due him from his son and another person, which he was in immediate want of, but George asked if he might stay until Fri-

day, and that he told him he might—he further says, that on Wednesday, at 9 or 10 o'clock, A. M. David Brayton, jun. told him that the committee from Fort Ann, were expected on that day to investigate this affair, and that he and his wife left home at 3 o'clock, and did not return until evening; that affidavits had been made with respect to the transaction, and that it was his opinion that it was all that was necessary. He has heard George express an unwillingness to be examined again, and that he, (witness) had told him he did not wish he should be.—Never has applied to any magistrate to do anything in the matter, that one lives within 80 or 90 rods of his house, and that some friends came and took an examination for the purpose of publishing it, which was sworn to at Fort Ann, which is eight or nine miles from where the outrage was committed—there was a meeting of the citizens held at Fort Ann at that time, at which meeting it was agreed that the proceedings of the meeting, the affidavits, and the offer of a reward, should be printed altogether—he says when the constable came to procure his attendance as a witness, he (witness) told him, 'I will go, but if there is anything about this business (meaning the investigation) that is not legal, I will take all the advantage of it in my power.' Says his wife was once bitten by an animal that had the *hydrophobia*, and before medicine could be got to operate, she had forty or fifty fits of it in succession, and they were excruciating, but she finally got over them, has never been as she was before in health or mind, and seems as if her very disposition was changed in some respects, and as if the effects of the disease still hung about her after the first set of fits—she had now and then one, sometimes once a month, and sometimes once in six months, and now has them about once or twice a year; she is as free from fear as any woman whatever, when she has not these fits; has been left alone a great deal, and never manifested any fear or alarm at staying alone—that she was bit by a mad lamb, that the fits last from fifteen minutes to an half hour and an hour—that she has sometimes told when they were coming on, and that sometimes she had her speech affected.

Stephen Smith sworn, says that George R. Witherell came to his house on the night of the 27th of Sept. last and waked him by calling Mrs. Chase—Mrs. Chase let him (G. R. Witherell) in, and on observing the clock found it was five minutes before twelve. George told him about the affair, he called Mr. Hubbard and went to the house—Mrs. Witherell also related it to him—saw the tracks on the floor, but did not see any out of doors until he got to the road—it had rained in the evening and was muddy, it stopped raining an hour and a half or two hours before that—he did not give any alarm because Mrs. Witherell and George neither asked to have an alarm made—he heard the stage go north in the night, after the rain was over, and afterwards heard what he thought to be a two-wheel carriage go south, saw some tracks in the road near the wagon tracks—said he did not think it necessary to give an alarm—(after George was sworn) he further testified that he should agree with deacon Brayton and John Thomas, as to George's truth and veracity.

Mrs. Nancy Chase sworn—says she was awakened on the evening of the 27th of September last by a noise at her door, and thought she heard some one call her name—says that she came down from the chamber where she slept, to inquire the cause; went to the window in the front room and heard a whistling as if it were across the road against the house east—she then went to the door and

found George R. Witherell—let him in and he asked her to go and see his mother, and then told of the affray—she dare not go, and requested Mr. Smith to go, and he went.

Warren Hubbard sworn—says on the night of the 27th Sept. last about twelve o'clock, Stephen Smith called him up and requested him to go to Elder Witherell's. Smith went, and he soon followed after—after his arriving *Mrs. Witherell told of the affray and requested him not to tell of it for no one would believe it if he did*, and he did not alarm any one because he did not know whether to think any one had been there or not, and has not made up his mind yet—says that it is 12 rods to Mr. Whitford's, 5 or 6 rods to Mrs. Boss' house where are two robust men—about 8 rods to Captain Dennis'; about 15 or 20 to Isaiah Smith's, and from twenty to thirty rods to Mr. Washburn's, and Mr. Rowland's, and there are ten or eleven men who live nearer Elder Witherell's than himself and Stephen Smith, took a light from Elder Witherell's and examined the road against the house and found the track of the stage and a one horse wagon, they kept straight past the house and there was no appearance of a horse, or horses, or a wagon having turned up, or stopped against the house—thinks the stage went along an hour or an hour and a half after the rain—thinks the stage went along about an hour before he was called—saw a man's track in the road, and they were about the size of George R. Witherell's, and some he believes were larger than George R. Witherell's—if he had really thought that there had been an attempt to murder, he would have alarmed the neighbors—a loud call at Elder Witherell's would have aroused several of the neighbors, it was a bright star light and all cleared off nice, but thinks there was no moon, on the evening of the affray. Mrs. Witherell got up and walked across the room, and in going, staggered, and George said to her 'Mother, you act as if you had been drinking brandy,' being a nick-name often used by him for brandy, she said, 'if any one thinks that I have been drinking brandy, let them smell my breath!!!'

George R. Witherell, says he was at home on the evening of the 27th, of Sept. last, went home he thinks rather before nine o'clock—his mother and he sat by the fire and talked awhile and went to bed soon—in the night, heard the stage go by; don't know the time; had been asleep and it waked him; fell asleep and soon heard a wagon go north as he thought—the wagon awoke him—again got partly asleep and thought he heard a wagon come from the north and stop against the house, immediately heard some one in the kitchen—they went to the chamber door and opened it, and from that as he supposed to the door of the room where he slept and to the bed room where his mother slept, north of the kitchen; and while they were in the bed room, or at the door, he heard one say, 'you damned perjured scoundrel or rascal, you shall now suffer the penalty of your obligation,'—that he was up at the time, but did not see them, nor see as they had any light—he then said, father, have you got home? they made no answer. Witness then said father have you come?—Thinks that he did not say it more than twice. Witness then came to the door of the room where he slept, and discovered one had a light, but could not discover which one, and cannot tell what kind of a light it was—he saw some kind of a knife or an edged tool in his hand, but what kind it was he could not tell—saw them plainly when they came out of the bed room—they went out of the back door; and as soon as he spoke and said 'father, &c.' they went out of the house. Both their faces were covered with black, don't know what it was—had no hats on. As soon as they went out he thought he heard a wagon go to the south, and he then went to bed—soon after they had gone, his mother came into his room to the bed where he was, and he asked her what she came there for, and she answered she came to cover him up—he then got up and went out into the kitchen, and his mother told him to go and ask Mr. Chase to come there, for she felt as if she was agoing to have one of her fits; he went to the house of Mrs. Chase and called her by name—her door was fastened—called several times before she answered,

and then she called back from up stairs, (as he took it,) and asked what he wanted. She lives in the same house with Mr. Stephen Smith. Before she came down he told her his mother was sick, she then came down and opened the door, and he went in and told her what had happened at his father's. Some one awoke Mr. Smith, but he don't know who, and Mrs. Chase said that she did not want to go to his father's, because she was afraid—believes he then told Mr. Smith he had better go, or Smith said he would go, don't remember which—Smith said that he would awake Mr. Hubbard, and did so. Witness and Mr. Smith, then went to his father's house, and his mother undertook to tell something about it—don't know whether it was before Hubbard got there—she had to stop, she was so frightened or something or other, after Hubbard came. Witness, Smith, and Hubbard, went to the road to examine the tracks—found a stage track and a wagon track, did not notice how many carriage tracks there were, saw men's tracks by the road, but did not notice particular where they were, believes they went to the south, again went into the house, and soon witness and Smith went down street, and left Hubbard at the house, they went and awoke Mr. Loomis and his wife, and they all returned to his fathers together. Mr. Loomis and his wife staid and Smith and Hubbard went home. Mr. Loomis said if the family would go to bed, he would stay until they got asleep. He slept till morning, and don't know how long Loomis staid. His father was from home. Saw both men, one was a tall slim one, and the other a thick set fleshy man—could not tell which had the light—don't know which came out of the bed room first—he was terrified at their being there, and by what they said—thinks he saw some edged tool and is confident he did because it shined and glittered in the light—could not tell how long it was—the man had it in his right hand, as he thought—can't say the man had the light—could not see into his mother's bed room from his door—heard nothing but the expression before mentioned. Witness spoke loud but did not halloo—was at the foot of his bed, when he spoke to them—he went to bed as soon as they went out, but did not cover himself up.—The men spoke before he did—he thought it was his father—got up to turn out his father's horse. The tracks he saw were men's tracks, but only saw one track—tracked them about a rod—about a middle sized track of round toed shoes—Alonzo Hyde usually has worn square toed shoes and boots, for a month or two past has not worn any other.

Cross Examined. Says he was awake before the men came in, but did not hear them open the door or shut it, they were at the bed room when first seen by him, the one who spoke had a coarse voice and spoke about as loud as one generally does when they speak distinctly; it is just as he takes a notion about getting up and turning out his father's horse, is in the habit of it; spoke to his father twice but did not speak very loud, can't tell why he called to his father, the one who stood in the door had the weapon, and not the one in the bed room, did not see the lantern, thought that he had an edged tool of some kind of iron or steel; took it to be flat—a cane will glitter sometimes in the light, one of the men, but don't know which, had on grey pantaloons. As soon as they went out he went to bed; can't tell what he thought he intended to do; don't know why he went to bed, unless it was because he was frightened; he was not so frightened but that he knew what to do, don't know whether it rained or not, but it was light and he should have noticed it if it had rained while the men were in the house, when his mother came to his bed she said she came to cover him up, and did not say anything else in the room where he slept; he then got up without her requesting it, and believes he went into the kitchen, and then she told him to go to Mrs. Chase and request her to come there; Mrs. Chase is a widow; don't remember as any thing was said about the men, or his father after he got up, and before he went for Mrs. Chase, but went for her immediately, his mother did not request him to tell what had happened or to alarm any one except Mrs. Chase, there was a light at Mr. Nobles, opposite to Mrs. Chase, but he did not give any alarm there because

he had no business there, he was not sent there, he did not hear his mother make any noise or speak, while the men were there. His sister came for him on Tuesday night last (5th Oct.) he was at Capt. Hyde's, in bed and asleep when she came, when awakened by his sister told him his father wanted him to come home and catch his horse—he went home and his father told him that he wanted him to go to Wells, for some money, and said nothing about the horse. Mr. Smith was there, and he and his father were talking about the trial that was to be had next day; he started for Wells after day light. He returned from Wells on Thurs. night, don't know what time, and then went to Deacon Caleb Brayton's and staid all night, in the morning Deacon Brayton told him that he had better stay if they were agoing to have any court to day, and also that he believed they were not going to have any court, did not get the money he was sent for; after his return told his mother when Orrin was coming home—did not tell his mother he was going to conference where his father was, but did tell her he was going to Deacon Brayton's and his mother told him he had better go as long as he was not a witness, and there had been a fuss and they had tried to have a trial and it was adjourned, his mother told him that there had been a court here while he had been gone, and it had been adjourned, and that they could not do anything because he was not present—and he told her that he would go away and keep away, and she said he had better go to Deacon Brayton's, and he went there, but did not go to the conference, where his father was; he kept away intentionally to avoid being called as a witness—did not know as it was any body's business, and he was afraid they ment to pick his oath to pieces—says he went from Deacon Brayton's, to the canal in Kingsbury, he was told by Doct. Corbin and ELDER Colver at Kingsbury, of a certain house he could go to and stay for the purpose of keeping out of the way—they did not advise him any way about coming home or staying, but if he chose to stay he could go to those houses and be kept. Some persons in Fort Ann, told him he had better have a copy of his affidavit, which was taken at Fort Ann, Deacon Brayton, E. D. Colver and his father were present, and they told him so, don't recollect whether Mr. Colver told him when he handed it to him to swear to that and nothing else, and that he would bear him out in it—believes Mr. Colver told him to swear to the paper or something to that effect, had no suspicion who was in the house—has not said to any one that he did not see any one in the house that night, but if he did it was only in sport, don't recollect of saying so to or in the presence of Frederick Sherman, at the paint-shop, or any other place, he did tell Alonzo Hyde that he knew one of the men, and it looked some like Rowland Carrington—did not tell him he knew it was Rowland, but told him he thought so, but thought he could not hardly be guilty of such a crime—don't think he stated that it was Rowland Carrington and that he could swear to it—but thought it was him—but should not be willing to swear to it; his father did not tell him when to come back from Wells; don't remember asking his father if he might stay till Friday. Staid at Elder Colver's Friday night (October 8th.) went there in a wagon with E. D. Colver just at dark, Elder Colver and E. D. Colver conversed a while and then went away—saw Deacon Brayton on Friday (October 8th) at Fort Ann and asked him if he had better go home and Deacon Brayton said he would go and ask Mr. Colver—has often answered questions relating to this affair, and has answered them many different ways—says that he meant to tell Alonzo Hyde what he did not believe, and did not believe it when he told him it was Rowland Carrington, did not think it was him, but one was about as large as Rowland, rather thick set, he could easily make himself as large by putting on large clothes and stuffing something into them, had some false faces some time ago but not lately—has examined his copy of the affidavit he made at Fort Ann (and which Mr. Colver gave him) several times, did so while the court had an intermission, to day was told by Mr. Henry B. Northup, while in the custody of a constable and before his examination, that he might go home

and he (Northup) would bear him out in it, and would go if he was in his place. Mr. Norton and Mr. Kincaid came for him yesterday at Fort Ann to procure his attendance as a witness, and while on his way home he stopped at Richard Norton's, and saw David Brown there and in conversation with him told him he wished he had *stayed away until after Election*; was not very serious about it, thinks it would have made some difference—*thinks the antimasons had taken it up to fix a piece before election*—and the others wanted to. The men left the house as soon as he spoke; don't remember as there was any light—when he spoke they brought the light out about four feet, did not see the lantern—could see them distinctly and they were not over a foot apart, but could not tell which had the lantern, the man who was before had the weapon in his right hand, but could not tell which had the lantern, and don't know which had the weapon—not much difference in the size between Rowland Carrington and Elder Witherell, the man at the bed-room door came out first and had the weapon. Witness was sixteen years old last August—did not alarm the neighbors nearer than Smith's, because he was sent for Mrs. Chase, heard some one whistle while he was at Mrs. Chase's, it appeared as if it was across the street towards Mr. Noble's house. Noble's family were up; a scream would have brought several neighbors to their assistance, two men reside not over six rods off at the house of Mrs. Boss, no one screamed, but he spoke to his father as he would from one room to another, don't know as he ever went to bed because he was afraid—his father has been a Mason and has renounced, he thought the words used alluded to Masonry. Witness did not come down out of the chamber just before the men were seen, if he recollects right (this answer was given with reluctance and hesitation,) kept his false faces at Doctor Munson's, put them on when he had a mind, and no one made any objections, did the errand his mother sent to Mrs. Chase, which was his mother was sick and wished her to come up there, did not try to frighten his mother that night as he recollects of. [hesitatingly] Mr. Erastus D. Colver told him he wished he had been at Fort Ann when he (witness) was sent for, but don't recollect his reasons, don't know as there was any liquor about the house on the night of the 27th of September, but when Mr. Hubbard came, he said, I guess your mother has been *drinking brandy* ha'n't she, and witness said yes, don't remember whether he had any conversation with Mr. Fred. Sherman or in his presence in the paint shop or not, nor of telling him that the first he knew of the men being there was when his mother came to his bed and called him, nor anything to that effect, but if any such thing was said he might have said it in sport.

Frederick W. Sherman, sworn, says he knows Geo. R. Witherell, he heard of the transaction in question on the morning of the 28th of September, was in Mr. Wood's paint shop on that morning. Mr. Wood was there and also a stranger that he did not know, besides himself Geo. Witherell. Witness is a stranger here, and he and the other stranger had conversation with George; and George was asked what the fuss was about some men coming into his father's house, and George answered that he *knew nothing about it until his mother came and awoke him* and told him to go for Mrs. Chase and also told him that the men had been there, &c. George was in earnest and did not say it in sport.

Jeremiah Briggs, sworn, says he saw George R. Witherell at Fort Ann on Saturday the 9th of October, and George said they did not offer up bounty enough, if they would offer up one or two thousand dollars, he would own it and go to States Prison and stay three or four years and learn a trade and come home and have money enough.

Samuel Harris, sworn, says he knows George R. Witherell, he thinks he is not *reputed to be a boy of truth*; it is about 100 rods from B. Hyde's to Elder Witherell's.

Robert Morton, sworn, says he knows George R. Witherell, believes his reputation for *truth and veracity* is not very good, he is a rude wild boy, from his reputation in community should not rely on him under oath;

Isaiah Smith and James Boss are reputed antimasons and live nearer Elder Witherell than Stephen Smith.

Deacon Caleb Brayton, (called to support George R. Witherell's character) being sworn says he knows George R. Witherell and has known him for some time, he is considered a very wild boy, but if he should say anything to him in earnest, don't know but he should believe him, he is very profane and it is more difficult than in common boys to tell when to believe him.

John Thomas, (called to support George's character) being sworn, says he knows George R. Witherell, knows nothing against him as to truth, but his *general reputation* as to veracity is *bad*, he is a very wild boy, but as to truth has not heard anything said.

Elisha Webster, jr. sworn, says he has not heard any thing about George R. Witherell's truth and veracity, and thinks he should believe him.

Benjamin Hyde, sworn, says he knows G. R. Witherell, his character for truth and veracity as far as he knows is *bad*. Witness is an Innkeeper, and has heard him often spoken of, says George has lived at his house considerable.

Frank Gordon, sworn, says he knows G. R. Witherell, his reputation for truth and veracity is *not good*.

ANTIMASONIC SYMPHONIES.

NO. IX.

THE DOMESTIC ANTI-SYSTEM.

Our home-made fabrics now are quite in vogue;
The maker honest—or, perhaps, a rogue.
Who asks a question so much out of rule,
Will be set down a madman, or a fool.
Domestic fabrications, thus sustained,
Hold the same rank the patriot has gained:
One boldly makes the fabricator great,
By loudly bawling, 'it concerns the State.'
Another cries, with quite as much parade,
That 'competition is the life of trade.'
Thus, by our arts, we gain the public ear—
By a good, home-made fabric—it is clear.
Now wit, now learning; heavy prose or rhymes—
All wholesale manufactories of crimes.
Credulity and folly now prepare
To purchase largely of our favorite ware.
Profits advance—the trade must e'en increase—
'Tis just the laborer should receive the fleece.
Now speculation ponders on the scheme,
And hope and fancy mingle in the theme.
Amazed, some wretch whose fortunes are awry
Looks o'er the project with an eagle eye;
With eager purpose enters on the plan,
To make himself a more notorious man.
Thus flourishes the trade—thus profits grow—
Thus weak men follow—for great knaves do so!
Where such vile principle invades the soul,
Truth, virtue, honor, lose their just control.
The hired cut-throat, and the bold bandit,
Have soul and virtue for the trade just fit.
No little, half-way, flinching rogues succeed,
Where want of honor marks the villain's creed.
The boldest dealer in the boldest crimes
Now finds his genius fitted to the times.
Invention—circumvention—rule the day:
Fame, fortune, honor, lead them on their way.
'Tis a bold trade that Antism drives;
Where honesty decays—where knavery thrives.

Officers of Portland, Me. Lodge, elected on the 10th instant.

R. W. Paschal Brooks, M.; W. James B. Cahoon, S. W.; W. Arthur M. Davis, J. W.; Brothers Arthur Shirley, Treasurer; James H. Roach, Secretary; John B. Hudson, S. D.; Rufus Beal, J. D.; John Carr, Jr. S. S.; Israel Foster, J. S.; Jeremiah Martin, Tyler.

[From the Commercial Gazette.]

SPIRIT OF POLITICAL ANTIMASONRY.

We copy below two articles relating to a remarkable affair which recently took place in the western part of the State of New York—the hot-bed of political antimasonry. The account of the outrage said to have been committed upon the Rev. Mr. Witherell, referred to in these articles, has been extensively published in the antimasonic papers

[From the Concord Patriot.]

VILLANY AND HYPOCRISY.—A story has been circulated in all the antimasonic papers, just previous to the election in New York, that an attempt had been made to murder a Mr. Witherell, a Baptist preacher and a seceding Mason, residing in Washington County, N. Y. Witherell was absent some five miles from home, on an appointment to preach. It being rainy he did not return, but remained at the house of one Haile, another antimason. In the night Mrs. Witherell was alarmed by hearing foot steps approach her bed-room: when the door was thrown open some person exclaimed in a rough voice, 'Now, you damned villain, we will inflict on you the penalty of your obligation.' A blow was aimed at Mrs. W. which struck the head-board,—one of the men then opened a dark lantern, and discovering that the Reverend Mr. Witherell was not there, they left the house and drove off rapidly in a wagon. A poor fellow by the name of Brown was arrested and tried for the outrage—but it appeared on the trial, and by the Reverend Mr. Witherell's own testimony, that the Reverend Mr. WITHERELL AND HAILE THEMSELVES COMMITTED THE OUTRAGE!!! This reverend hypocrite went with Haile to his own house at the dead of night, and scared his own wife half to death, for the purpose of accusing the Masons, and to aid the Anties at the election! This is antimasonry to the life;—and the reverend Mr. Witherell manifested as much principle in this transaction, as we have ever seen in antimasonry any where.

[From the U. S. Gazette.]

Some weeks since, we placed in the columns of our paper, without comment, an account from the western part of New York state, of an outrage said to have been committed in the house of Elder Witherell, a seceding Mason. The statement, our readers will probably recollect, was that in the night, while the Rev. gentleman was absent, some ruffian entered his house, and proceeded to his bed, and with a long butcher knife, attempted to stab Mrs. W. on the supposition that the husband was in bed. The murder was prevented by the knife hitting the head-board, the wretch at the same time exclaiming, that he would punish the perjured wretch, meaning Elder W. Mr. David Brown was taken up on suspicion, and the testimony of Mr. Witherell's family was near convicting him, when on a cross examination of the Elder, it appeared, that on the day previous to the outrage, he (the Elder) had contrived the plot in a LAWYER'S OFFICE, and that a Mr. Haile, a violent antimason, consented to act the part of the assassin, and frighten Mrs. Witherell with threats of vengeance on her husband, so that her testimony might be used to affect the election.

LAFAYETTE.—Many of the Antimasons in our country appear to be much grieved to learn that LaFayette, a high and zealous Mason, is placed at the head of the National Guards in France, at this time, when the people have just thrown off the shackles of despotism, and buckled on the armor of freemen. 'No Mason ought to hold any office of honor or trust,' is the creed of antimasonry; therefore, they are opposed to the revolution in France, because it is mostly effected by a high and zealous Mason—LaFayette. Something must be done to put down La Fayette and Masonry in France; and we would advise the Antimasons to call upon their patron, the pious and benevolent Ferdinand VII. of Spain, to aid them in so noble an undertaking, as 'he takes great delight in the agonies of Masons, expiring under the torture of the Inquisition.'

[Madison Observer.]

BOSTON MASONIC MIRROR.

SPIRIT OF ANTIMASONRY.

We blush for the character of the town, when we tell the following story, which our duty compels us to make known to an enlightened world, and to all members of honorable society.

A young man, a very worthy member of one of the churches of the town, attached to St. John's Lodge, was called upon, some weeks since, by a seceding Mason, who solicited him to follow his example, and renounce the principles of Masonry. The young man said to his applicant, that he had not thus far in life, had any reason to regret that he had attached himself to a Masonic Lodge:—that he believed the Institution to be pure and perfectly compatible with the religion he professed, and that, as he was not disposed to commit the crime of moral perjury, he should not become a seceder. He was firm and resolute, and the antimason found to his satisfaction, that he could not move him.

Finding that he could not, either by threats or persuasion, move the unadulterated Mason, the seceder, with an effrontery and a wickedness of purpose, which admits of no palliation in the eyes of God or man, left his intended victim, and repairing to his house, made an attack upon the prejudices and sympathies of his wife. He said to her, that her husband was attached to an institution, whose objects were guilty, and whose supporters were thieves and murderers; and that if he did not renounce Masonry, she owed it to herself, to society and to her God, to retire from his embraces, and take up a separate maintenance. The wife became alarmed, when she was told that her husband was associated with robbers and murderers, and she resolved that she would make use of what influence she possessed, to induce him to withdraw from the circle of his alleged associates in crime.

On the return of the husband to his place of residence, the wife, with a bosom surcharged with grief assailed him;—said she had been informed that Masons were murderers and thieves—that they conspired for the perpetration of almost every crime, and conjured him to renounce a society, which was so fell in its purpose, and so damnable in its executions. The husband remonstrated—he assured her that the tales that had been told her were false and malicious, and besought her by the love that she bore him, not to believe the falsehoods of his traducer. But the influence of the antimason was too well founded; it had corroded the better principles of a lovely woman, and almost alienated her affections from the man she had loved, and who worshipped her with a fervency which was as elevated as it was pure and holy. But the hand of Almighty God was interposed, to arrest the threatened shipwreck of hearts and loves—the destruction of a once happy and prosperous family,—and the wife, in the end, once more reposed in the confidence and embraces of a fond and a doating husband.

Here then, we behold the horrible effects of antimasonry, and the accursed deeds which its partizans attempt to perpetrate, in defiance of all law, and in violation of all the injunctions of the everlasting God! And what punishment, can be sufficiently severe, to mete out to the unprincipled mortal, who to subserve partizan zeal and fury, can attempt to dissolve the ties that bind man to woman, and to burst asunder, all the vows and pledges, of friendship, constancy and love! No

punishment which man can inflict, can be adequate to his guilty purposes, nor can the outpourings of the wrath of Heaven, or the vengeance of Hell, afford an ample reward for the fiend-like designs of the guilty. Accursed be the man, who attempts the dissolution and the disgrace of a family—the prostration of those institutions which were created by Almighty God, for the happiness of his children; and, which have been sedulously guarded and venerated by man, as the sole protectors of the morals of the age, and the welfare of the Universe.

We cannot think of a man who is guilty of such an outrage, without outraging our own sensibilities; and, here we leave him, to receive the abhorrence of all, who value the repose of society and the sanctity of the marriage institution, which if once destroyed, would reduce the human family to a state of corruption and degradation, which even the brute creation, would look upon with loathings and disgust.—[Subaltern.]

OUTRAGEOUS INSULT AND LIBEL.

A story, based on the authority of a fellow who calls himself the *Reverend* Moses Thacher, and endorsed by a kindred spirit named Charles Mathewson, a resident of Vermont, was yesterday published in the *Free Press* of this town, which goes on to avow, that some two or three years ago, a man was murdered in this town, by the Grand Lodge of Rhode Island. The name of the murdered man is not given—it has been *forgotten*, by the *Reverend* Moses Thacher and his associate Mathewson; but both know that the deed was most scientifically done, and they saw it, if we are to take their words for 'coin and reinish.'

Such black, such foul, such horrid falsehoods should not escape unpunished, and the perpetrators of them, should be held answerable for their crimes.

The story will probably be repeated in the *Providence Daily Advertiser*, and will be vouched for by the editor of that most veritable publication! And will the public consent, that such black and hellish falsehoods, shall be countenanced?

At the time that Thacher and his associate date the deed of murder, Peter Grinnell, Esq. was Master of the Grand Lodge of Rhode Island; and is there a man in this community, that will believe that that most worthy and generally beloved citizen, participated in the crime of murder! Can the people of Providence, believe for a moment that the Carilles, the Wilkinsons, the Bowens, the Jacksons, the Maurans, the Nestells, the Cliffords, the Browns, the Wheatons, and a thousand others of the most respectable and intelligent citizens of Providence, have been guilty of the crime of murder! And yet they are accused of it by a public press, called the *Free Press*, and the allegations will probably be repeated to day, by a still more venal publication, called the *Daily Advertiser*, and endorsed by so *responsible* an individual as Benjamin F. Hallett of Cape Cod!

We appeal to the young men of Providence, and ask them, if they will countenance such shameful and malignant charges against their fathers, friends and benefactors. If they will, we are sadly mistaken in the nature and quality of their spirit and manliness of action. Let them look on the fabricators of such scandals with silent contempt, and withdraw their support from those who give them currency, and endeavor to make them wear the aspect of credibility.—*Id.*

☞ We republish the following certificate of the result of an examination of the REVEREND *George Witherell*, from our last, in order that the reader may have at once, a full view of the testimony which consigns him over to eternal infamy.

LOOK AT THIS!

State of New York. }
Washington County, ss. }

The People } I, the undersigned, one of the
vs } Justices of the Peace in and for
David Brown. } the co. aforesaid, do certify that a complaint was preferred before me against the above named defendant on oath, for an assault and battery on Lucinda Witherell of the town of Hartford in the county aforesaid, the wife of Geo-Witherell, on the twenty-seventh day of September 1830, in the night time. I further certify that process was by me issued, and the defendant arrested and brought before me for examination on the complaint. I further certify that the following witnesses were sworn.

Here follows the testimony of Mrs. Witherell and her son, which is substantially the same as contained in their affidavits, as published in the *Advocate* and other Antimasonic papers. Then follows the direct examination of ELDER WITHERELL, by the counsel for the people, which is not material—we therefore omit it.

I further certify that the complainant's counsel here rested, and that the counsel for the defendant here commenced the cross examination of the last witness, ELDER Geo. Witherell.

Qu. Where had you been on the day of the 27th of Sept. 1830?

Ans. Witness had been to the office of John Crary.

Qu. What was your business at Crary's office during the day of the 27th?

Witness here appealed to the court—the court decided he must answer.

Ans. Witness had been there to see about ELECTION.

Qu. Was there any conversation held there about your renouncing Masonry?

Ans. Witness and Mr. Crary had some conversation upon that subject.

Qu. Was there anything said about an expected attempt by the Masons upon your life?

Witness again appealed to the court—the court decided that he must answer.

Ans. Witness said there were *some fears apprehended*.

Qu. Did it rain?

Ans. It rained.

Qu. What time did it stop raining that night?

Ans. Witness said it stopped raining about 9 o'clock in the evening.

Qu. What time in the evening did you go to bed?

Witness again appealed to the court—decided that he must answer

Ans. Witness said about 1 o'clock.

Qu. Did Mr. Haile go to bed before you?

Ans. He went to bed about the same time.

Qu. Did Mr. Haile remain at home all the evening?

Ans. He did not, he left home about 11 o'clock.

Qu. How and in what manner did Mr. Haile leave home?

Ans. Witness said he left home in a wagon.

Qu. How long was Mr. Haile absent?

Ans. Witness said about two hours.

Qu. How far is Mr. Haile's house from your own?

Ans. Witness said about four miles.

Qu. Did you know before Mr. Haile left home where he was going?

The witness appealed to the court who decided that he must answer.

Ans. Witness said that he did.

Qu. Was Mr. Haile's leaving home and going to the place where he did go, a matter of arrangement between yourself and him?

The witness appealed to the court—the court decided that he must answer.

The witness said he could not answer without CRIMINATING HIMSELF.

The court then informed him that he need not answer the question.

Qu. Did Mr. Haile tell you after his return that night where he had been, and if so, where did he tell you he had been?

Ans. Witness said he did, and that he had been to his house.

Qu. Did any person accompany Mr. Haile when he left home that night?

Ans. There was.

Qu. How many persons accompanied Haile?

Ans. Witness said one.

Qu. Did that one person leave the house of Haile in his company.

Witness said that he did.

Qu. What was the name of the person that so accompanied him?

Witness appealed to the court, the court decided that he must answer.

Witness said that he could not answer without CRIMINATING HIMSELF.

The court said he need not answer.

Qu. Was there any other person at Haile's house on the night of the 27th Sept, but yourself and Haile?

Ans. Witness said, not to his knowledge.

Qu. Did you see Haile take a large knife with him when he left home?

Ans. Witness said he saw Haile take a butcher knife.

Qu. Did Haile take a dark lantern with him.

Ans. Witness says he did.

Qu. Is Haile an antimason?

Ans. Witness says he is.

Qu. Did Haile and witness go to witness' house on the night of the 27th day of Sept. 1830, as described in the testimony of Lucinda Witherell and George R. Witherell?

Ans. Witness could not answer without CRIMINATING HIMSELF.

I hereby certify that the defendant was discharged from the complaint, there being no testimony against him. I further certify that I am the person before whom the affidavit of Lucinda Witherell, Geo. R. Witherell, Stephen Smith and Nancy Chase, were taken on the 14th inst.

Oct. 23d, 1830.

A. T. BUSH.

Justice of the Peace.

Rum, vinegar, molasses and butter, simmerd together, is often taken for coughs, but is very injurious to the lungs if used when hot—one of our subscribers has entirely lost his voice in consequence of trying this old fashion dose, and has not spoken loud for a year past.

Time and patience change a mulberry leaf into satin.

When Satan grows old he turns hermit.

THE BOQUET.

For the Mirror.

Augusta, Me. Oct. 15, 1830.

MR. EDITOR.—The following Ode was written by a young Lady of my acquaintance of Newburyport two or three years since for the raising of the Pillars of the Masonic Hall in that place; not having seen them in a paper since, I have taken the liberty to send them, if found worthy, that you may give them a place in your useful Paper, and oblige a subscriber.

ODE.

Descend, thou great Spirit of him who of old
Made the Mount of Mosiah his Temple's foundation,
And raising its Pillars, o'erlaid them with gold,
Then made to JEHOVAH its grand dedication.

Come, hallow the rite

We engage in this night,

Be thy counsel our Compass thy wisdom our Light!
While our voices and hearts at the Altar combine,
As pure be our incense, our songs sweet as thine.
And Brethren all hail to the Pillars we rear
From the rude shock of time may they long be protected;

And to age after age, in their Beauty appear,
Untarnished and strong as they now are erected!

Though we leave them behind,

May they oft times remind

Our sons of the union in which we were joined;
And the sacred deposits there bosom inclose,
As years roll along, undiscovered repose.

Lo! ye who have felt not the Gordian tie,
Which binds us together, in vain ye resolve it!
Its mystery all your research shall defy,
For not the Great Conquerer's sword can dissolve it.

The SECRET divine,

Which our bosoms enshrine,

Your eye ne'er shall scan, nor your science define;
'T is a tree that will yield you its shade and its fruit
Displaying the branch but concealing the root!
There's a chord in the heart of each Mason, that bleeds,

And trembles with pain at the wounds of another;
There's a flame of delight that is kindled, and feeds,
On the joys that may glow in the breast of a Brother.

Nor, to Craftsmen alone

Is our sympathy shown,

The world are our brothers—their weal is our own.
While we sojourn on earth, through life's shadows or sun,

In FAITH, HOPE and CHARITY, still we are one.
And when the green Cassia must drop on our clay,
And our essence immortal returns to its Giver,
May the Angel of Peace waft our spirit away,
Keep our ties closely drawn and cement them forever!

In the Temple above,

May our Master approve

Of our services here, in the labors of love;
And a halo of glory encircling us there,
Be the song of His favor, the badge that we wear!

[From the New-England Weekly Review.]

THE SPECTRE.

There is a story going the rounds of the periodicals, that a Miss. G. of respectable family young and very beautiful, attended Lord Byron in the habit of a Page. Love, desperate and all-engrossing seems to have been the cause of her singular conduct. Neglected at last by the man for whom she had forsaken all that woman holds dear, she resolved upon self destruction, and provided herself with poison. Her designs were discovered by Lord Byron who changed the poison for a sleeping potion. Miss. G. with that delicate feeling of

affection which had ever distinguished her intercourse with Byron, stole privately away to the funeral vaults of the Byrons, and fastened the entrance, resolving to spare her lover the dreadful knowledge of her fate. She swallowed the supposed poison—and probably died of starvation!—She was found dead soon after. Lord Byron never adverted to this subject without a thrill of horror. The following, from his private journal, may perhaps have some connexion with it.

'I woke from a dream—well! and have not others dreamed? Such a dream! I wish the dead would rest, however. Ugh! how my blood chilled—and I could not awake—and—and

'Shadows to-night

Have struck more terror to the soul of Richard,
Than could the substance of ten thousand men—
Armed all in proof.'

'I do not like this dream—I hate its forgoing conclusion. And am I to be shaken by shadows? Ay, when they remind us of—but no matter—but if I dream again, I'll try whether ALL sleep has the like visions.'

She came to me last night—

The floor gave back no tread;

She stood by me in wan moonlight

In the white robes of the dead.

Pale—pale, and very mournfully,

I heard no sound—I felt no breath

Breathe o'er me from the form of death;

Its dark eyes rested on my own,

Rayless and cold as eyes of stone—

Yet in their fixed, unchanging gaze,

Something which told of other days—

And sadness in their quiet glare,

As if love's smile was frozen there,

Came o'er me with an icy thrill—

Oh God! I feel its presence still!

And fearfully and dimly

The pale cold vision passed,

Yet those dark eyes were fixed on me

In sadness to the last—

I struggled, and my breath came back,

As to the victims on the rack,

Amid the pause of mortal pain,

Life steals to suffer once again!

Was it a dream? I looked around,

The moonlight through the lattice shone;

The same pale glow that dimly crowned

The forehead of the spectral one!

And then I knew she had been there,

Not in her breathing loveliness,

But, as the grave's cold sleepers are,

Silent, and cold, and passionless!

A weary thought—a fearful thought—

Within the secret heart to keep;

Would that the past might be forgot—

Would that the dead might sleep!

THE CHARITABLE HIGHWAYMAN.—It is said of Poulter (a better sort of highwayman,) that one day riding on horseback on the road, he met a young woman who was weeping, and who appeared to be in great distress. Touched with compassion, he asked her what was the cause of her affliction, when she told him that a creditor, attended by a bailiff, had gone to a house which she pointed out, and threatened to take her husband to jail, for a debt of thirty guineas. Poulter gave her the amount, telling her to pay the debt and set her husband at liberty; and she run off loading the honest gentleman with benedictions. Poulter in the mean time waited on the road till he saw the creditor come out; he then attacked and took back the thirty guineas, besides every thing else he had about him.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, NOVEMBER 20, 1830.

THE HEAD-BOARD MURDER.

We have given, in preceding pages, some additional facts and circumstances relative to this most infamous transaction; a transaction that more fully develops the nefarious principles of antimasonry, than anything that has recently fallen under our observation. It has been truly said that the spirit of antimasonry stops at nothing. To attain its ends, it resorts to any and to all measures; it commits the crimes of sacrilege, perjury and treason, to God and to man; and rips up the depositories of the grave, to glut its vengeance. And yet this vile faction is sustained by men, who would have the world believe them honest! They may have been so; but we hold that the man who countenances such base principles, who co-operates with a party that acknowledges for its leaders such men as **ELDER George Witherell**, can be little less culpable than himself. Witherell is a degraded tool of the party: a mere puppet, set in motion by political wire-workers behind the scene. Though he is to be execrated for his baseness; he is not to be considered alone responsible for his crimes. His guilty patrons and coadjutors, must bear their portion of the infamy that of right attaches to his iniquitous transactions. It is useless to compromise the matter, antimasonry is the legitimate offspring of villany, and is sustained by means that none but the morally depraved and degraded can knowingly practice or sanction. There is not one honest principle in the whole creed, and we have cause to doubt whether there be one honest man in the whole party; excepting alone their ignorant dupes. If there perchance should be even one, and he feels himself aggrieved at this remark, he will recollect the fable of the stork and the geese; and that it is reasonable that a man be judged of, by the company he keeps.—So long as he prefers to associate with knaves, he must be content to be considered a knave. We know of but few individuals who have taken a prominent and leading part in this infamous farce, that, when divested of the stolen cloak that covers their hideous deformities, will not present more characters as base and infamous as are the fiendish principles of the party to which they belong. We have had some experience in this matter. We have taken the pride and the boast of the party, stripped them of their false coloring; and a more infamous set civilized society cannot produce. Let the unprejudiced reader turn to the long list of antimasons whose characters we have held up to public execration, and say whether a cause supported by such men, can be an honest cause. The implicated may talk as they please of Masonic vengeance and of Masonic slander: *they dare not put us to the proof.* As for Witherell, words that would fully express our views of him, or would paint the character of his transactions in their proper colors, indeed

Had need

Come glowing from the lips of deepest Hell.

What ought we to think of a wretch who, with a heart black as perfidy and wickedness can make it, dressed in the sacerdotal robes of the most responsible and sacred office which man is called to fill,—we repeat, what ought we to think of such a man, when he breaks the bread of life; kneels at the altar of his God in solemn mockery, and hypocritically raises his hands to heaven in supplication for pardon and for continued blessings? Such conduct supposes a degree of moral depravity, morbidity of heart, and vileness of principle, to be expected only in the reputed characters of demoniac spirits. Yet, is this not the true character of **Elder George Witherell**? Has he not violated every principle of honor and justice, and put in jeopardy the lives of two of his fellow men, that his own ambitious and damnable ends might be accomplished? Ay, for political purposes, from which he could have but little to hope, he has deliberately violated the laws of God and man, and done such deeds as

—‘Dug hell, and kindled all its bounds
With wrath and inextinguishable fire.’

From the examination of Brown, the person falsely and basely charged with the commission of the crime of which the hypocritical Elder is himself the father, contriver and actor, it appears that Witherell's business at the office of John Cray, on the day preceding the alleged outrage, was to concert measures relative to the approaching election. Here the subject of his having renounced Masonry, and of the contemplated assassination, was introduced and discussed. The manner in which the assault should be made, seems to have been arranged between Witherell and a fellow by the name of Haile. Agreeably to this arrangement, they left Haile's house together in a one horse wagon; Haile taking the ‘butcher knife’ and ‘dark lantern’ with him: they proceeded to Witherell's house together, which they entered, ‘as described in the testimony of Lucinda Witherell and George R. Witherell.’ It does not appear which of the two exclaimed, ‘damned perjured scoundrel,’ or which tore the pillow off the face of the affrighted wife. But it was probably the Reverend gentleman himself, as he was particularly careful to miss his dear wife's head, and vent his anger on the unoffending ‘head-board!’ This opinion receives additional confirmation from the fact that he took immediate measures to ascertain if he had not accidentally broken his lady's comb! Like enough he asked her the question! However, after opening the ‘dark lantern,’ and ‘holding it up’ so as to throw the light upon the bed, that the woman might distinctly see how heroically her husband could flourish a ‘butcher knife,’ ‘they went directly out of the nearest door!’ Reader, do you recollect the story of Potiphar's wife? When she could not entice Joseph to be criminal, she contrived the appearance of crime, to furnish evidence of crime against the innocent Joseph. Verily the Elder must have diligently studied his Bible, and practically illustrated it to the edification, no doubt, of his antimasonic audience!

At the examination of Alonzo Hyde, given in a preceding page, there seems to have been a strange clashing of evidence. Mrs. Witherell swears that the man in the bedroom had the weapon, and her son testifies that the man at the door had it. She says George exclaimed five or six times, ‘father, have you come home;’ and George says he exclaimed so but twice. She testifies that George screamed so loud that he could be heard to one of the neighbors, and George swears he spoke only as loud as he would ordinarily from one room to another, and did not scream or halloo loud. It appears also from the Elder's testimony in relation to his wife's state of mind and health, (she having been bitten by a mad sheep, and being at this time subject to fits of hydrophobia,) and from George's impression that his mother acted ‘as if she had been drinking prund,’ and from her desire that some one should ‘smell of her breath,’ that any relation she could give of the ‘outrage’ is not to be relied on. If it be relied on, she or George, and perhaps both, are guilty of perjury.

In reading the report of the examination of Hyde, the inquiries naturally suggest themselves, Why did not George call on the men who lived within six or eight rods of his father's house, if anything were wrong, in preference to passing by them and going to Smith and Mrs. Chase? and why were not more of the neighbors disturbed, when a single scream would have brought several to their assistance, as testified by George and Mrs. Witherell? Why did Mrs. Witherell advise Mr. Hubbard not to tell what had happened, alleging as a reason that NO ONE WOULD BELIEVE IT, if she thought there had been any one there who did not belong to the house? Why did George go to bed immediately, and say nothing to his mother about the men who had left the house a moment before? and why did she go to his bed ‘to cover him up,’ and say nothing of the men having been there, until after George got up and had been sent for Mrs. Chase, as George testifies? Mrs. Witherell says she did not speak or scream during the attack! so says GEORGE, both of his mother and of himself; and yet MURDER

was intended, AS THEY BELIEVED! Messrs. Hubbard and Smith were at the house soon after the men had been there, and saw nothing to cause an alarm, and Hubbard says, if he had really thought there had been an attempt at murder, he certainly should have alarmed the neighbors. George said, the next morning, he knew nothing of the affair, except what his mother had told him. The conscientious Elder swears that he was absent from home at the time his house is said to have been entered; and yet he could not say, on the examination of Brown, who entered his house with Haile, without CRIMINATING HIMSELF! If this be not PERJURY, we should really like to know by what term it may be designated. It is perfectly clear to us that Witherell, his wife and son, if they have have not all positively perjured themselves, they have come as near to it, as most honest people would like to come. The Elder thought that as affidavits of the transaction had been made and published, nothing more was necessary! We want no better evidence than this, that he himself is the greatest villain of them all. Is it possible to believe for a moment that a man, whose house had been violently entered, his wife abused in her own bed, and he himself threatened with assassination, would quietly set down, content that a mere affidavit of the circumstances had been made? He must be either fool or knave who would believe such ridiculous stuff. That the affidavits were sufficient to answer the purposes for which they were designed—TO INFLUENCE THE ELECTION—we can readily believe. It is not a matter of surprise, therefore, that his Reverendship did not wish his son examined again.—But we will pursue the testimony no further. The great depravity of human nature that it exhibits, is sickening to the heart.

In the words of another. ‘What a striking commentary upon the base principles of the party, does this disgraceful transaction afford! A citizen of respectable standing, a minister of the Gospel, to join with a brawling, unprincipled faction! himself with another, disguised like midnight assassins, break into his own house—commit a violent outrage upon his own family; frighten and abuse his own wife at the dead hour of night! Witherell's self in black disguise; calling upon Witherell and threatening to murder him! At the same time himself and assistant ruffian, in order to frighten and convince his family that they were bona-fide murderers, display most hideously a huge looking butcher knife, a dark lantern, etc. threatening Witherell with instant death if they could only come at him!—Talk of Masonic obligations forfeited—executing murderous penalties upon Witherell's devoted carcass if they could come across it, and then depart, uttering oaths and imprecations—go to a house about four miles distant—where Witherell throws off his assassin's garb, then returns to his insulted family, a stranger of course to what had happened, and becomes, when the tale of horror is told him, redoubled in his fears of being masonically murdered! Then to close the disgraceful scene, the affair is published, with comments and notes upon the execrable principles of the fraternity, in all the antimasonic papers, headed in staring capitals, “ANOTHER DARING MASONIC OUTRAGE!!!” These papers are handed about by the leaders of the party, who put on very grave faces and assure the honest citizens, that they believe every word of the spurious outrage, and strive, by means of this and other stories, to keep up that feverish, unnatural excitement upon which their party is based.’

We trust this matter will not be permitted to rest here; that Witherell will not be permitted to escape the punishment due to his villany.

—The Patriot of Wednesday republishes an article from the Buffalo, N. Y. Journal, in which the writer states that he has reason to doubt the correctness of the cross examination of Elder Witherell, before A. T. Bush. He does not give his reason. His belief, however, that it is a forgery, rests on the fact that the Albany Record, in giving what he supposes to be the ‘actual proceedings,’ makes no mention of this ‘cross-examination.’ The pro-

ceedings referred to, as having appeared in the Record, are given on the first page of this day's Mirror. It will be seen that they have *exclusive reference* to the examination of *Alonzo Hyde*, had on the 8th, 9th 11th and 12th of October. The cross-examination of Witherell took place on the 23d,—*eleven days after*—and on the examination of *David Brown*, the second person implicated.—The Record was published on the 30th, and therefore probably could not have received the result of the second examination, in season to appear with the 'actual proceedings' of the first. The Buffalo editor seems to have had no other 'reason' for pronouncing the statement a 'forgery.' And indeed, if he had given other reasons, it would seem a little strange that, situated *three hundred miles* from the scene of action, he should be in possession of a knowledge of the *forgery*, a fortnight before it was ascertained to be so, by the papers published in the *immediate vicinity*. There is no paper published at Hartford. The Washington County paper, in which the certificate of Mr. Bush first appeared, is published weekly at Salem, *ten or twelve miles* below Hartford. So that, if it were a forgery, the friends of Witherell had it in their power to declare it to be so, *the next week after its publication*.—This they did not do! Further, had it been a forgery, is it to be supposed that Mr. Bush would have permitted it to pass unnoticed? The gentleman of the Journal was in too much haste to exhibit his wonderful powers of *penetration* and *discovery*. We quote from his remarks:

'Since that publication we have received in the Albany Record, what we suppose are the *actual proceedings* of the court held in the case, and these, as we have entered upon the subject, we shall give entire next week.—*Many of the facts* set forth in the *forged statement* ARE CORROBORATED here, and quite *enough appears to warrant the sweeping denunciation of the whole affair, as AN ANTIMASONIC TRICK TO OBTAIN VOTES*.

'This, however, in no respect, excuses, justifies or palliates the forgery, which stands before the world a defenceless deed of wickedness. As the former account most pointedly impeached Mr. Witherell as an actor in the fraud, and as much of our comment was upon this part of the pretended testimony, it is proper we here state that, the actual investigation, *though it does not fully clear Mr. W. from suspicion*, does not implicate him so deeply, nor in the same way, as our publication did. We will not comment farther here upon the promised proceedings, except to state that *THEY PROVE, most pointedly, a more wide spread knowledge of the trick, among the antimasonic party, THAN EVEN THE FORGERY claimed it to have had!*

Now, if *many of the facts* set forth in the *forged statement*, are corroborated by the other testimony, and those facts *do not clear Witherell from suspicion*, but warrant the sweeping denunciation of the affair, as an *antimasonic trick* to obtain votes, (all of which the writer admits,) what in the name of wonder could have induced any man to commit the *forgery*? Suppose it be a forgery, every essential fact stated, is *admitted* to be corroborated by the testimony adduced on the examination of Hyde. We invite the reader to an attentive examination of the evidence in this day's paper. Let him carefully compare the 'cross-examination' of Witherell in the case of Brown, with the testimony elicited on the examination of Hyde, and he will be able to determine for himself whether the charge of *forgery* is sustained or not. We give all the evidence the editor of the Buffalo Journal has to justify such a belief.

ANTIMASONIC BRUTALITY.—A wretch, bearing the form and aspect of a man, has been convicted and fined, in the paltry sum of *twenty dollars*! for HORSE WHIPPING, SO AS TO DRAW BLOOD, Mrs. ANNE ROYAL!!—the aged, unfortunate, and unprotected widow of a Revolutionary patriot! The thing who did this—is an *antimason*. The Pittsburgh, Penn. Statesman, says, 'the defendant pleaded *guilty* to the charge; but it was insisted by his counsel, Mr. Lowrie, that the penalty ought

to be *light, merely a nominal fine*, owing to the bad character of the prosecutrix and, in particular, because of her *abuse of the antimasons!*' Was there ever anything more contemptible—*more base!* Every drop of blood the cowardly villain drew from the body of that defenceless old woman, should have cost him a year of his liberty. Such a brute ought not to be permitted to run at large.

The following extract of a private note to the publishers, from one of our most intelligent and respected fellow-citizens, takes a just and fair view of the persecuting spirit of antimasonry.

'It seems to be a befove every man who loves the principles of justice, respects the rights of individuals or cherishes the good character of our common country, to discountenance that child of the Inquisition, antimasonry: which appears to be a compound of embeccle credulity and persecuting bigotry, lead on by the blackest and most depraved villany. Its ranks are seen to be the common receptacle of what is most vile and infamous in the social and political world. And it would hence certainly seem to be impossible that the honest meaning men, and there are doubtless many of them, who have been duped into the cause, can long remain uncontaminated by the association. To charge men falsely with committing murders that have never taken place, with the design of deceiving the credulous and destroying the innocent, is but one remove from the guilt of assassination itself: and he who would do the one can be restrained by no moral principles, but by the fear of the law alone, from perpetrating the other.

Whatever may be the testimony of seceding Masons, or the belief of the uninitiated, to the contrary, every *Mason knows* that, that institution, like other social and charitable associations, enjoins upon its members, as a paramount duty, to be just, veracious, upright, benevolent and charitable, and that there is nothing in it calculated to impede the operations of the laws of the land, or thwart the principles of justice. Hence, it is only necessary to spread the *light of truth and the darkness of error will vanish*. It will then be seen that there is no evil in Freemasonry and as little good in antimasonry. In this work you seem to be diligent and efficient laborers, and I wish you God speed.'

The killed and wounded in the late conflicts at Paris, are ascertained to amount to 7,000. There had been received into hospitals the following number of wounded:

De la Charite,	150
Hotel Dieu,	500
Hotel Dieu, out patients,	300
Hospital Beaujon,	86
Grand Caillon,	250
De la Pitie,	120
Val de Grace,	32
FREEMASON'S LODGE,	80

No returns had been made from the Ambulances, or from St. Louis and Antoine. The killed, and deaths from wounds, were estimated at 2,700. Most of the wounds were severe; they were generally gun shot wounds, and almost all were received in front. The operations, though of a very serious nature, had generally succeeded; and the people in the hospitals had exhibited great heroism, whilst the wounded soldiery had lost all moral and physical energy.—[National Intel.]

THEATRE.—The enterprising manager of the Tremont Theatre has given notice that he has concluded an engagement with the celebrated tragedian, Mr. C. Kean, for six nights. He will appear on Monday evening in the character of Glo'ster, in Richard the Third. The box office will be opened this day, at 10 o'clock. Kean is spoken of by the Southern critics in high terms of commendation; his person, voice and manner are said to resemble those of the father so closely, as to render the illusion, on the score of personal identity, almost complete.

Miss Clara Fisher closed her engagement at the Tremont on Wednesday evening.

EXECUTION.—On Friday last, James Gray (one of the signers of the 'Antimasonic Declaration of Independence!') was executed in this village, for the murder of Samuel Davis. He was taken from the jail a little after 12 o'clock, and walked the distance of about a half a mile to the gallows. He appeared strong and resolute, keeping the most perfect time with the music, which played his death march. On arriving at the gallows, he ascended the stairs with a firm step, without any assistance. A sermon was preached on the scaffold by the Rev. Mr. Fillmore, and prayers were made by several of the Rev. gentlemen who were present. At fifteen minutes before two, he was informed by the Sheriff that his time had arrived. He immediately sprung upon his feet, and stood, unassisted by any one, while the halter was tied around his neck. He then shook hands with the Sheriff, and the Clergyman who had attended him—the cap was drawn over his face, and he resolutely stepped upon the drop—the Sheriff cut the rope, and he was launched into eternity. The concourse of people that assembled to witness the execution was immense—not less than 20,000. No accident occurred during the day.—[Batavia Times.]

CONVICTION.—Joseph J. Knapp, Jr. has been convicted, at Salem, as accessory to the murder of Joseph White, and sentenced to be executed. George Crowninshield charged with the same offence, has been acquitted. Another indictment was read, charging the prisoner with *misprision of felony*. He was ordered to recognize himself with one surety, in the sum of \$500 each, and was released.

The Hartford Mercury says that a gentleman from the west states that a pedler of Navarino bonnets, supposed to be Frederick R. Hatch, from Concord, N. H. is supposed to have been murdered by one Goodspeed, at Castleton, who invited him to go to his house, 2 or 3 miles distant, since which he had not been heard of, and G. had absconded.

NEWSPAPORIALS.—Mr. Hill, editor and proprietor of the Boston Galaxy, &c. has purchased the Commentator, which for the future will be distributed every Sunday morning, under the title of 'The Commentator and Sunday Times.'

A rumor of the death of Geo. IV. and of a French revolution was mentioned in Calcutta papers in March, several months before those events.

Mr. T. A. Hayden of Lincoln has picked 400 bushels of cranberries on his farm this season, which he sold in this city for \$600.

MARRIAGES.

In this city, Mr. Benjamin Beal, jr. to Miss Elizabeth Leighton.

In Concord, Mr. William Dodge to Miss Emily Ann Augusta Prescott; Mr. Bradley Blanchard to Miss Mary Bowers.

In New-Bedford, Mr. Silas Denham, to Miss Martha D. Baker.

DEATHS.

In Wilmington, Mass. on the 15th inst. Dr. Jabez Brown, aged 88.

In Monson, Mr. Emery Hyde, aged 25.

In Wilbraham, Mr. Joseph Cooley, aged 62.

In Westhampton, Mr. Solomon Judd, aged 78.

READING ROOM.

In compliance with the wishes of many of their friends, the publishers of the Mirror, have procured the Chambers No. 22, Cornhill, (late Market street,) for the purpose of opening a *Masonic Reading Room*. Subscriptions received at this office.

REMOVAL. The office of the Mirror will be removed to the above place, about the first of next month.

November 20.

THE WRITING.

From the Token for 1831.

THE MIDNIGHT MAIL.

[By Miss. H. F. Gould.]

'T is midnight—all is peace profound!
But lo! upon the murmuring ground,
The lonely, swelling, hurrying sound
Of distant wheels is heard;
They come—they pause a moment—when,
Their charge resigned, they start, and then
Are gone, and all is hushed again
As not a leaf had stirred.

Hast thou a parent far away—
A beauteous child to be thy stay
In life's decline—or sisters, they
Who shared thy infant glee?
A brother on a foreign shore?
Is he whose breast thy token bore,
Or are thy treasures wandering o'er
A wide tumultuous sea?

If ought like these, then thou must feel,
The rattlings of that reckless wheel,
That brings the bright, or boding seal,
On every trembling thread
That strings thy heart, till morn appears
To crown thy hopes, or end thy fears—
To light the smile, or draw thy tears,
'As line on line is read.

Perhaps thy treasure's in the deep—
Thy lover in a dreamless sleep—
Thy brother where he canst not weep
Upon his distant grave!
Thy parent's hoary head no more
May shed a silver lustre o'er
His children grouped—nor death restore
Thy son from out the wave!

Thy prattler's tongue, perhaps is stilled,
Thy sisters lip is pale and chilled,
Thy blooming bride, perchance, has filled
Her corner of the tomb.
May be, the home where all thy sweet
And tender recollections meet,
Has shown its flaming winding sheet,
In midnight's awful gloom!

And while alternate, o'er my soul,
Those cold, or burning wheels will roll
Their light or shade, beyond control,
Till morn shall bring relief,
Father in Heaven, what'er may be
The cup which thou hast sent to me;
I know 't is good, prepared by Thee,
Though filled with joy or grief!

[By Thomas Moore.]

Oh say, thou best and brightest!
My first love and my last!
When he whom now thou slightest,
From life's dark scene has past:
Will kinder thoughts then move thee?
Will pity take one thrill
For him who lived to love thee,
And dying, loved the still.

If, when that hour recalling
From which he dates his woes,
Thou feel'st a tear drop falling—
Ah! blush not while it flows:
And all the past forgiving,
Beneath gently o'er his shrine,
And say, this heart when living,
With all its faults—was mine!

MASONIC REGISTER.

Full Moon, this Month, Monday the 29th.

☞ The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March, June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter.—Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Peters. Southwick Friendly Society. Nantucket Union South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian.

Friday.—Hingham Old Colony. Chelmsford Pen-tucket. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge Amicable 3d Mon. Brighton Bethesda 2d Tues.—Medway Montgomery 1st Wed. Falmouth Marino 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. Johns Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who

have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, *Bibles and Prayer Books*, of various sizes, bindings, and prices. *MASONIC CONSTITUTIONS*. Watts, Methodist, and other *Psalm and Hymn Books* in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

Their present stock consists of many thousand volumes of Books, also, Maps, Prints, and a general assortment of Stationary articles, which they are constantly replenishing by publishing, purchasing, and importing. Orders supplied wholesale and retail, on the best terms.

TERMS OF THE MIRROR.

Three Dollars a year, in advance. Agents allowed the 7th copy: are holden for all the subscribers they obtain. Individuals must send \$3 on ordering the paper.

AGENTS FOR THE MIRROR.

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NEW HAMPSHIRE.—Charlestown, Fred. A. Sumner, Esq.; Dover, William Frye; Great Falls, A. S. Howard; Portsmouth, Robert Smith; Bedford, Thomas Rundlett.

RHODE ISLAND.—Pawtucket, George F. Jenks; Slaterville, Wm. Yearshaw; Providence, W. P. R. Benson.

Mount Pleasant, Tenn. B. R. Harris, Esq. Scotland Neck, N. C. S. M. Nichols. Tarboro, N. C. R. S. Long. Washington, Ala. John A. Whetstone. Plainfield, N. J. J. Wilson. Ellsworth, Me. J. A. Dean, Esq.

☞ Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

BOSTON MASONIC MIRROR.

MOORE & SEVEY, 46, WASHINGTON ST.

WILLIAM HENRY CLARK, PRINTER.

[ORIGINAL.]

ANTIQUITY OF FREEMASONRY.

Opposition frequently elicits the evidence of truth.—Many things have been adduced by the enemies of Freemasons to demonstrate to the world that their institution is of modern date, as if the fact proved would detract from its usefulness and respectability. To Masons it is of little importance whether the society has existed from time immemorial or of recent origin; but to science it may be useful to understand that Masonic emblems do not originate from fancy, as the badges and decorations of folly. The object of this communication is to illustrate not only the antiquity of Masonry, but that the society existed in the early ages of the world, when all language was symbolic, when mental perceptions and affections were expressed by things of nature, by visible objects of the world, to which perceptions and affections of the mind correspond. The science of correspondence was lost in the early ages, since which we see the figures or representative images without a knowledge of their interior meaning or signification.

‘It is a fact which was well known in ancient times, though it has long been lost sight of, that there does exist, by the first laws of nature and creation, a constant mutual relation between spiritual things, or such as relate to the mind and its perceptions, and the objects which appear in outward nature; which is such, that natural things answer to spiritual by an unalterable, fixed, and most exact analogy or correspondence, so that in every natural object an image of some spiritual thing or principle is to be seen. Then who does not know without any one to inform him, that light is an exact image of truth; darkness of ignorance and falsehood; fire of love? And if some natural things thus clearly answer to certain spiritual things, who can doubt that all natural things do the same, and that such correspondence is essential to nature?’—*Reverend Samuel Noble*.

Ignorant of letters, wanting facilities we possess to communicate their ideas, the most ancient people transmitted to posterity not only their sacred records, but the common concerns of life by images or representations engraved on wood and stone corresponding to the ideas and thoughts signified by the representatives. Thus was preserved their knowledge of sacred things: and such is the language of the sacred scriptures dictated by God to man as expressed in the letter, representing spiritual and divine things by natural images. The most ancient people perceived that things of the natural world derived from the spiritual as their cause had reference and corresponded thereto. The same ideas are expressed by St. Paul, where he says, ‘the invisible things of Him (God) from the creation of the world are clearly seen, being understood by the things that are made even his eternal power and God-head.’

From this source we learn the origin of symbols and hieroglyphics. ‘Kirby and Spence in their introduction to entomology, speaking of natural objects as representatives of spiritual things proceed to account for the origin of idolatry. To what degree of knowledge the primeval races of men attained after the fall we are no where in-

formed; but we learn from the highest authority, that the revelation that God made of himself to man was in time corrupted by those professing themselves to be wise, became fools to the grossest idolatry, which sunk men into the lowest depths of sensuality, vice and wickedness. In no country was this effect more lamentably striking than in Egypt, whose gods were selected from the animal and vegetable kingdoms. This species of idolatry doubtless originally resulted from their having been taught things in nature were symbols of things above nature and of the attributes of the God-head.

‘In process of time, while corruption remained, the knowledge which had been abused was lost or dimly seen. The Egyptian priesthood perhaps retained some remains of it; but by them it was made an esoteric doctrine not to be communicated to the profane vulgar, who were suffered to regard the various objects of their superstitious veneration not as a symbol, but as possessed of inherent divinity; and probably the mysteries of Isis of Egypt and Ceres of Elis were instituted, that this esoteric doctrine, which was to be kept secret and sacred from the people might not be lost?’

‘What with the most enlightened scientific writers has been conjecture is now plain matter of fact, subject to neither doubt nor argument. The reader cannot but be struck with the coincidence of the views above expressed in the extract from Kirby and Spence on the subject of idolatry, with those he may meet with in No. 7097 of the *ARCANA CAELESTIA*, of which the following is an extract. ‘The Egyptians from ancient time knew Jehovah, by reason that even in Egypt there had been an ancient church, as may manifestly appear from this consideration, that they had amongst them the representatives and significations of a church; the Egyptian hieroglyphics are nothing but such [representatives and significations]; for by them were signified spiritual things; they knew also that they actually corresponded; and in as much as they began to apply such in their worship, and to worship them, and at length to turn them into things magical, and thereby to be associated to the diabolical crew in hell, therefore they destroyed the ancient church among themselves; hence it is, that by the Egyptians in the word cre signified the perverse scientific of the church.

‘When divine worship was thus perverted in Egypt, then also it was no longer allowed them to worship Jehovah, and at length not even to know that Jehovah was the God of the ancient church; and on this account, lest they should profane the name of Jehovah.

‘That the name of Jehovah was also known at that time and this before it was again declared to the posterity of Abraham by Moses in Mount Horeb, evidently appears from this consideration, that Balaam, who was from Syria not only knew Jehovah, but also adored him and likewise sacrificed to him.’—*N. J. M.*

It cannot be a matter of doubt that in most ancient times there existed a far better state of the world, than at subsequent periods; succeeding which there was a long period of moral and intellectual darkness attended by murder and rapine. ‘And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually; and the earth was corrupt before God; and the earth was filled with violence.’—*Genesis vi. 5.*

Notwithstanding the general prevalence of wickedness, immorality and vice the consequence of idolatry, the knowledge of Jehovah the true God being lost among the

nations, yet individuals were to be found amongst the great mass of the people, who, if not openly, yet privately paid humble and sincere adoration to his most holy name. According to the unenlightened ideas of that age, these were denominated *good* and *true*. It has ever been the case, that men agreeing in opinions upon subjects moral and intellectual, have separated themselves from those whom they believed immoral or less virtuous; and have formed associations for mutual protection and defence. This was more necessary when mankind were under no restraints religious or civil against the commission of crime. A band of brothers thus constituted found it not only convenient but absolutely necessary, during the dark ages of idolatry, to form signs and symbols in conformity to the analogical language of that period, expressive of their principles, and by which they were able to recognise each other wherever dispersed, to communicate and transmit to their successors through their generations what knowledge they possessed of God, His attributes and moral science by natural images corresponding to things spiritual and moral represented by them.

These emblems are still retained by the fraternity, but much of the science, or its highest signification was lost or impaired during succeeding ages of idolatry and universal depravity of the nations of the earth. The remains of symbolic language are at this day found among the Eastern nations, but under perverted and corrupt forms. Even the knowledge of the hieroglyphics of Egypt, which in all probability will be demonstrated to be a record of their religious institutions, is lost to the descendants of that ancient people, its present inhabitants. Those relics of ancient science have always excited the wonder of modern nations. It is reserved for the investigating spirit of the present age to give a key to these recondite treasures of ancient learning, which, as we are informed by undoubted authority are in successful development.

To return, these signs and symbols, at that early time, became a language known to the fraternity amongst all nations and every tongue, for signs and symbols signifying ideas of things, having always the same essential meaning may be understood to all, without the aid or medium of vocal sounds or articulate language.

Permanent hieroglyphical representatives of things spiritual, moral and intellectual were by them employed for mutual convenience and safety, when idolatrous worship often accompanied by human sacrifices, was enforced by arbitrary authority under severest penalties for disobedience. All religions since the fall, not excepting various denominations of the Christian, at times have been coerced on man in some way by arbitrary authority. This was more especially the case when all nations of the earth were subjected to authorised idolatry. Of this we have abundant evidence found in the sacred oracles. The history of the three children of Israel, who refused to obey the decrees of Nebuchadnezzar to worship a golden image set up in the plain of Dura is well known to readers of the scriptures.

When Darius was elevated to the throne of the Medes and Persians, he preferred the prophet Daniel to the first place amongst the presidents and princes of the kingdom. Jealous of the prophets growing popularity and favor with the king, the nobility excited his impious pride to proclaim this decree, ‘that no man should ask a petition or any God or man for thirty days, save the king, under the penalty of being cast into the den of lions for disobedience. Daniel was known to be a worshipper of the true God; and

was anticipated the prophet was found praying and making supplications to his God. The penalty was enforced, and he given to the wild beasts: but Jehovah by his angel shut their mouths and preserved him from harm. These men faithful to their principles proved themselves to be good and true. The above facts from sacred record are here adduced to remind the reader that Jehovah always interfered for his true worshippers, during the gloomy ages of infidelity and idolatry.

It is most evident that Moses was an idolater, and was ignorant of Jehovah until He manifested himself in a flame of fire out of the bush, at Mount Horeb. When Jehovah directed him to go to Pharaoh and bring forth out of Egypt the children of Israel, Moses hesitated on account of his inability to execute so great a work, until he received the promise of God, that he would be with him; and as a token of its fulfilment, He said to Moses, 'When thou hast brought forth the people from Egypt, ye shall serve God upon this mountain.' Moses said unto God, 'behold when I come to the children of Israel, and shall say unto them the God of your fathers hath sent me unto you; and they shall say unto me, what is his name? what shall I say unto them?' And God said unto Moses 'I AM THAT I AM. Thus shalt thou say unto the children of Israel I AM hath sent me unto you.'

We learn from the scriptures by what means Jehovah protects those who acknowledge him in sincerity and truth, and how He restores to Himself those who have led idolatrous lives.

Where history is silent respecting the fraternity tradition supplies its place. A large proportion of profane history is traditional, but is received as fact, since hieroglyphic science has given place to letters. Under the Mosaic dispensation, the fraternity, united as they were for mutual protection, and known to each other by their signs and symbols, enjoyed higher privileges than they had experienced under the regimen of idolatrous nations. Their essential emblems had been preserved through all the periods of the rise and decline of kingdoms. What stronger demonstration of the remote origin and antiquity of the society, than their preservation of the signs and emblems with the same significations, which appertained to them during the period of symbolic language. These without other evidence incontrovertibly prove the antiquity of Freemasons.

As the institution of Masons, at its commencement, was merely moral, and even during the ages of idolatry acknowledged Jehovah as the one God, so they rested in safety among a people who had been idolaters, but to whom the worship of Jehovah had been miraculously restored. The fraternity, at the period Solomon under Divine direction commenced the building of the temple for the worship of God, were held among that nation in estimation for their integrity and industry; and from these, who had exceedingly increased in number under the theocratic government of the Israelites, Solomon selected his cunning artificers and scientific workmen. The Jewish nation having beheld its morning-dawn, its rising greatness and passed its meridian splendor and glory, was doomed on account of sins and iniquities to be subdued, its religious institutions subverted, and to return to the state of bondage, from which it had in its infancy been miraculously liberated. During the Babylonish captivity this people hung their harps upon the willows, their songs of joy were not heard in a strange land.

The object of the preceding is to demonstrate that Masonic signs and emblems were first instituted in that age of the world when all language was symbolic; that is when all nations expressed interior perceptions and mental affections by natural representatives, or by natural things and images corresponding to perceptions and affections of the mind; and further exhibit proofs that Masonry is as ancient as the symbolic signs or emblems employed, retaining still the same significations as when originally used.

The fraternity during the dark as well as more enlightened periods have acknowledged Jehovah as the one and only God, whether as individuals they have worshipped Him in spirit and truth or not; and have received his

holy word to be the rule and guide of their faith and practice, whether in their lives they have conformed to its precepts or not, without subscribing, as a society, to any creeds or dogmas of faith compiled by men; believing as they do that the scriptures in their purity ought to be venerated more than the uncertain traditions and commentations of men, which often lead astray from truth.

In all ages, Freemasons have been more or less persecuted, in some parts of the world. Their pacific deportment has not been, at all periods, their shield against sectarian bigotry and malevolence. Notwithstanding their wish to live in peace with all, yet during that sanguine age when christendom was subjected to papal hierarchy, and men were immolated for their principles, Masons were persecuted in most of the kingdoms of Europe in common with the various protestant denominations, who dared to publicly abjure papal dominion and its religious faith.—Rather than renounce their principles, many with protestants suffered imprisonment and death: extraordinary as it may seem such were the corruptions of the age that the persecuted in their turn became persecutors so soon as they had power to exercise their vindictive spirit. What Masonic principles are, the civil and religious institutions of this country, at this day attest. We take a laudable pride in acknowledging ourselves descendants of those noble and virtuous men, who dared to cast off the prejudices of a corrupt education, to renounce doctrines not consonant with reason, nor in conformity to the word of God.

The fundamental principles of Masonic institutions may be now perceived to be *liberty and equality*. These principles in their infancy were cherished and nurtured in secret society, because of the hazard attending their avowed and open promulgation. Hence one objection among others against secret societies is, that they are dangerous. We admit they are dangerous to arbitrary governments and men possessing the impure spirit and principles of arbitrary powers; these only persecute secret societies. Let it be remembered that every improvement in civil and religious opinions, during the reigns of terror, were first suggested and matured for overt operation in secret society, till so much strength had been acquired, that oppression was openly braved and successfully resisted.—The reformation commenced in Germany in secret society. Papal power alarmed for her prerogatives issued her murderous bulls. Thousands were massacred under the prescriptive influence of the bloody edict of Nantz. The reformation nevertheless progressed, and was the immediate parent of all civil and religious liberty on earth. The reformation effected much good by removing obstacles to improvement—and but one remains to be accomplished. None but bigots and friends to arbitrary powers will allege that secret societies are dangerous to civil and religious liberties. It has been said that secret societies were the source from which the reformation originated. We as Masons do not claim so much honor as is due to the bold conscientious leaders of the reformation. We intend only to establish the fact, that these important principles which led to the reformation, *liberty and equality* were always nurtured in Masonic societies.

Well might the antimasonic Abbe Burnel of France and professor Robinson of Scotland, both powerful advocates of arbitrary governments denounce the secret Masonic institutions of Germany and France, at the period of the French revolution, believing as they did, that the doctrines of liberty and equality which by them were propagated, would eventually subvert both civil and religious institutions of Europe. Abbe Burnel has pointed out the causes of what he most dreaded, and we live to see the effects in full operation.

Has the age of Masonic persecution returned? The tyrant in principle and feeling is always the same. Under some governments he is under greater restraints than others. Here the fraternity have nothing to fear from deadly persecution; the foe, internally immoral as he may, be is restricted in his nefarious actions by penal laws; still he threatens evils to those who do not succumb to the creeds of his assumed orthodoxy and perjured practices; deprived of the power of cutting off heads, he gluts his re-

vengeful appetite with the destruction of good reputations. The same savage principles are now in operation, which proscribed men for opinions and burnt heretics at the stake; but power is wanting while the principles remain.

As a society Masons have no higher ambition for this life than to make themselves useful members of society. Civil preferment, places of honor or profit they never courted. If elected to office, by the fair suffrages of their fellow citizens, they feel a laudable satisfaction in the performance of its duties. They were ever among the first to encourage *freedom of opinions* as a principle of their institution, where the persecuted of every denomination might find an asylum.

The United States enjoy their excellent civil codes supported by liberal sentiments, advocated, at all periods, by the fraternity. Considerate men require no higher evidence of their benevolent intentions. It is true, they do not, as customary with other societies, ostentatiously proclaim to the world their pecuniary charities; their precept is, 'let not thy left hand know what thy right hand doeth.'

It has been said by their enemies, that Masons are a combination of immoral men to subvert all civil and social order. Without calling into view many of the acknowledged best characters that America ever did produce and who in their lives bore testimony to the purity of Masonic principles, it may be demonstrated there are as few morally bad men in the society, as any denomination whatever, not excepting the most pure. The infuriated leaders of a faction mounted on the antimasonic hobby-horse would ride over better men to office and power.—Such are those who subvert civil and social order and destroy the peace and harmony of society.

The penman of an observation intended as a flattering compliment to Masons on occasion of the late procession, has laid too great stress on their moral courage. A man requires no stronger support against the obloquy and slander of his enemies, than a conscience void of offence towards his God and man. The time was, when Masonic principles, in a moral point of view, superseded all the religious institutions of the world; that period is past; the period here alluded to was when all nations bowed in adoration to idols. Under the corruptions of papal dominion, the Bible ever esteemed the great light of the fraternity, was industriously concealed in cloisters from the public eye. At this day, we are or may be made free by its general diffusion,—by the light of Divine truth emanating from the sacred volume. This society without arrogating to itself any goodness has existed, under Divine Providence, for ages, wherein was preserved the unity of the God-head, amidst idolatry and universal corruption. In most impressive language, the Lord Jesus Christ repeatedly reproves pharisaical goodness. Masons believe that to love the Lord with all the heart and mind and the neighbor as ourselves is the fulfilment of the law and the prophets.

The use of Masonic societies has been questioned by the ignorant. If they have been beneficial to its members during the dark ages of idolatry as protection against rapaciousness and murder; if during the wars of all ages, individuals have had their lives spared, have been relieved of distress, their wants supplied by a brother under the garb of an enemy, will it be said the institution is useless? It is said the charities of the society being partial in their effects are opposed to the Christian doctrines of universal benevolence. The same argument is equally valid against all civil and religious societies, so far as they appropriate their funds to promote their particular views and special purposes. Such like feelings will continue to have an operative influence, until the doctrines of Christianity are universally known and become effective on the minds of all men to produce unity of opinions and harmonious concord. This is remote from being the state of mankind at the present period. When the millennial age anticipated by Christians will arrive we are ignorant. Until then Masonic institutions may be useful, as they have been, proportionate to their means of benevolence, more than this of themselves can any society predict? Opinions are in a

state of revolution. The present period is an age of warfare and commotion. Mankind are fighting not only for their political rights and civil privileges, but contending for their religious institutions and dogmas of faith. This day is the following prophesy spiritually fulfilled in our ears. 'The Egyptian shall fight the Egyptian, kingdom against kingdom, city against city.' The Egyptian fighting the Egyptian, signifies, those who are deeply grounded in error, contending with those in persuasions equally erroneous. Kingdom against kingdom, signifies those who are imbued with false opinions disputing with others who are also in fault for the sake of dominion. City against city represents the doctrines of the various disputants.

ANTIMASONIC SYMPHONIES.

NO. X.

NEW-ENGLAND SPIRIT.

TUNE,—*Smiling little bottle of rum.*

Come, Anties all draw near,
And I'll tell what's like small-beer:
So, gentlemen, I pray come, come;
Freemasons have the merit
Like small-beer to want *true spirit*—
But the Anties are a bottle of rum, rum, rum,
But the Anties are a bottle of rum.

We have banged the Masons well,
More than any tongue can tell,
Still they all have, to a man, been mum,
Now its *proof* they're very tame
To keep still while we defame;—
But the Anties &c.

The Anties I admire,
See what *spirit*! see what fire!
It really does revive me some;
While the Masons, stupid drones,
Are as spiritless as stones—
But the Anties &c.

Can Masons be to blame,
To be timorous and tame?
Not a member dares to lift a thumb!
They are just like any child,
They're so quiet and so *mild*—
But the Anties &c.

When we met at Faneuil Hall
We were driven to the wall,
The *jacks* so hissed and groaned: what a hum!
Freemasons don't inherit
Half their real New-England spirit—
But the Anties &c.

Between ourselves, you know,
And no farther it's to go,
When the *Irish bubble* burst, we were dumb.
Still the *craft* were very quiet
When we thought they'd make a riot—
But the Anties &c.

Our Committee, I must say
Felt a little down that day,
It did each member's sense *benumb*;
But we soon got up again,
And it's therefore very plain
That the Anties are a bottle of rum, rum, rum,
That the Anties are a bottle of rum.

'PENNSYLVANIA IS ANTIMASONIC.'—Thus saith the Antimasonic Herald, a paper published somewhere in this county, and this conclusion to which it has arrived, is not the result of a mere speculation, or idle dreaming, but of *sober, deep and accurate mathematical calculation—the language of figures*, which cannot lie. It is

not our intention *now*, neither has it ever been, (for that indeed would be an endless and a thankless and a useless task,) to follow and refute that *respectable Journal*, 'the child of thirty six fathers,' in its multitudinous ramblings into the labyrinths of folly and of falsehood, but just now and then only, for our special amusement, or to excite the risible muscles of our readers, either of pity or contempt, at some of the *bold strokes of its multi-paternity. Pennsylvania antimasonic!!!!* 'What recklessness of assertion?' The very insinuation, were it to proceed from a *respectable* source, would be an open insult to the virtue, intelligence, and patriotism of our citizens.—Pennsylvania never was and never can be antimasonic.—Is it necessary to argue that matter?—We think not. Every thing in our past history—every thing in our present condition, and every thing in our future prospects, scout at the idea. The memory of our sages and heroes of the revolution—the virtue and patriotism of the present generation—the principles and nature of our institutions and government, all, all alike forbid it. Before Pennsylvania can become antimasonic, she must desert her principles—slander the memory of her best benefactors—turn traitor to her unflinching democracy, and finally desert the old Hero of New Orleans!! And is she prepared to do all this? Who will answer in the affirmative? No other than a knave or a fool—the fit tenant of a jail or a madhouse. There is, moreover, not a state in the union antimasonic—none so foolish and so suicidal—none that would so far calumniate the memory of the sainted Washington, and his illustrious compatriots in the glorious work of the revolution.

New York, indeed, in a moment of delusion, in the fancied attempt of avenging the insulted and broken laws of the country, seemed for a while to lean that way, but the delusion passed away, when she discovered that it was not the broken law, the bleeding victim, which antimasonry wanted to avenge; but that the object which it wished to achieve, by the means of the sympathies of our nature, by a professed reverence for the constitution and laws of the land, was political, *basely political*, the acquisition of political power and of office. Then, indeed, in the honest indignation of her heart, she threw from her embrace the deceiver—the serpent in disguise, and now, like Pennsylvania, and every other state in the union, she is republican to the core. Antimasonry is in magnitude and character, to Pennsylvania and to the union, only what the spots upon the sun's disk are to that glorious luminary—nothing more.—[Lancaster Republican.]

The anti-papers seem determined to be satisfied with nothing which is calculated to allay the commotion they have produced. They appear to be very nettlesome about the Act repealing the charter of the Grand Lodge in this state, and come out with strong efforts (the North Star and Antirepublican in particular) to provoke a fresh excitement, and substitute other fuel for that which the act in question has taken away. This is precisely as we expected. They dread nothing so much as the allaying of the present excitement, for with it would depart all their hopes of future power and greatness.

We have ever entertained and expressed an opinion that could the leaders of antimasonry completely annihilate masonry from the earth by a single nod, no argument could prevail upon them to do it, and we believe every person who has the exercise of his sober reason, would entertain the same opinion, if he would duly consider the following facts, viz. that most of the leaders of antimasonry are or have been candidates for office, to wit, Clark, Palmer, Jones, Slade, Flint, Loveland, Ransom, Merrill, Cutler, Caboon, &c. As an evidence that the people have not heretofore considered them fit for the stations to which they aspire, we offer the fact, that they have either opposed their elections to such station or if elected have found them incompetent or unfaithful, and have re-elected them to the shades of private life. These men have become dissatisfied with the verdict of the people, and are taking hold of the present excitement for the purpose of reaching the desired elevation. And now should Masonry which is *ostensibly* the exciting cause, be destroyed—the great majority of the

antimasons who are doubtless acting from honest motives, would cease to be excited, reason would resume her throne; and judgment again would be duly exercised. Let such a state of things exist and the hopes of these aspiring leaders vanish forever. They are aware of this, and therefore desire nothing so much as to perpetuate Masonry to feed the excitement, until they can accomplish their ambitious designs. For the purposes of deception no doubt the Antirepublican says, the 'bill was introduced by *one of the fraternity*.' But if the Journal of the House is correct, the bill was introduced by Mr. Eurbank of Newbury, who *never was a Mason*, and who is very extensively known as not being one.—[Vermont Enquirer.]

A GOOD PROPOSAL.—The Editor of the Genesee Republican has addressed a letter to the Editor of the Le Roy Gazette, from which we make the following extract.

Suppose, sir, we embark in a fair and candid discussion of a subject which now agitates the minds [of our readers.] I do not mean that we shall discuss Masonry; but as you have charged me with joining a Masonic party in my politics, I now propose to you to come forward and prove that there is such a party in existence. You profess to be contending against a Masonic party in politics; do, sir, point out the existence of such a party; and in addition, prove your own party is one that a republican can honestly support.

From this letter we gather that the Editor of the 'Le Roy Gazette' is an advocate of the Antimasonic 'Humbug,' and that his opponent of the 'Republican' is more than probably, a *Mason*. We hope the proposal will be met fairly, and the subject frankly discussed. We have for a long time heard of the Masons being *murderers and scoundrels*, but before we credit any more *assertions* of this nature, we must have the arguments and see the *proofs*. Indeed, the violence and fanaticism of the Antimasons of the west, have long ago convinced us that the charges could not be substantiated, and in fact we know that they cannot.

We believe that Morgan was murdered—and murdered by three or four men calling themselves *Masons*,—but those three or four men who were guilty of this outrage, are alone to blame, and there is no excuse for their conduct.—By this unwarrantable deed, they have put themselves without the pale of civilized society, and we *know*, that could the perpetrators of that crime be found, no portion of the people would be more willing than the *Masons*, that they should receive the reward of their evil deeds.

We *know* that the Masons do not esteem a man the more for merely being *initiated* or introduced among them,—they must prove him an honourable and upright man, or they do not fellowship him as a Mason. We believe that every *honorable and upright man* is a Mason in heart and no others are Masons. We believe that the greatest secret is *charity*, and this secrecy consists in doing good to mankind privately, and without blazoning it through the public prints, like our pharisaical givers of alms. This is the head and front of their offending as a body, and if unworthy individuals have crept in among them, it is no more than may be said of the best religious societies that ever existed. There is no place without its unclean things. Is a whole society thus constituted, a legitimate object of persecution? God forbid—else there is no security in the social compact.

But we have yet to learn what influence the Masons have had in politics. We *know* that as a body, they have waited quietly for the storm of opposition and persecution to pass by, and have displayed a Christian spirit of forbearance which in the minds of the just will put to shame the infuriated zeal of their opponents. With the Editor of the Republican, we may say to the Antimasons, 'You *profess* to be contending against a MASONIC PARTY IN POLITICS! Do, gentlemen, point out the existence of *such a party*.' For ourselves, we have had no reason to believe that it does exist—except in the distempered brain of *fanatics*. To put down fanaticism of any kind is the business of the press, and with the blessing of Heaven, we will not be found among those who will hang back and see any man or set of men persecuted for opinion's sake, nor hunted down like wild beasts to gratify the crafty and designing riders of an infamous political hobby.

[N. Y. Evening Journal.]

BOSTON MASONIC MIRROR.

DEWITT CLINTON.

Perhaps there is no man that ever lived, who will longer remain in the memory of posterity, or who will receive a higher degree of respect and gratitude from his countrymen than will the man whose name heads this article. His abilities as a statesman placed him in the very front rank of greatness; his acquirements as a jurist were second to but few if any; his learning as a scholar was preeminently great; his knowledge and science was most extensive; his conduct as a man was without reproach and above suspicion. He was the pride of his country and the admiration of the world. His friends loved and revered him, and even, his worst enemies acknowledged his private virtues and moral worth. Amidst all the conflicting violence of a long political life, and during the greatest ragings of the storm of party strife, no one ever by look or word, or any 'ambiguous giving out,' denoted that he knew or suspected aught against him in the least detrimental to his private character, or in any degree injurious to him as a man of honor, probity and virtue.—When he died, all, friends and foes, united together in expressing high testimony not only to his talents but to his purity of life.

But after he had been some time in his grave, a fiend arose—the fiend of antimasonry—like a mildew blasting all that came within its pestiferous and pestilential influence. With the spirit of a demon it uttered the language of detraction against the man who during his life had been unassailed in his private reputation. It sought to lay the charge of infamy on his memory and to bring foul reproach on his good name. This evil begotten slander was, that *he had committed suicide in consequence of the workings of a guilty conscience by reason of his being concerned in the murder of Morgan!* That, fearful his crime would be divulged, he had preferred 'DEATH TO DISGRACE!'

This is the slander that was boldly uttered, and has since been repeatedly insinuated by the antimasonic party. Yet these men now have the unblushing assurance to call on the friends of the Great Dead, to give them their votes to sustain a cause which hoped to further itself by the libel on his memory.

If such a man as Clinton, after having devoted his whole life and talents to the service of his country, to the promotion of learning and science, and to the advancement of knowledge and virtue, be not safe from the shafts of malice, who can expect to escape calumny? If a party aim to build itself up, by insulting all that is good and villifying all that is great, what can we expect from it should it acquire power? Persecution would stalk abroad and vengeance would meet us in our daily walks. Malignity would continually scowl at us, and ill-will would constantly threaten us. Our prayer, our sincere prayer, is, that such an evil may not visit us. Of one thing we feel a confident assurance, that the sincere friends of Clinton will not lend their aid to advance the calumniators of the man, with whom they so long acted, of whom as a chief they were proud, and for whose elevation they so ardently laboured.—[Albany Advertiser.]

TIT FOR TAT. In the address of the Seneca County Antimasonic Convention, signed by Robert S. Rose, we find the following inquiries.—

'Have Antimasons robbed a wife of her husband, and children of their parent?' 'Have they murdered a brother?' We answer yes. Two of the signers of the antimasonic 'declaration of independence' have been convicted of murdering a husband and a parent and are sentenced to be hung at Batavia on the 5th of next month; the punishment of one of them, however, has been commuted through the clemency of Gov. Throop.

Precisely the same reasoning that would implicate all Masons in the murder of Morgan, would make all Antimasons guilty of the murder committed by the two Grays.

THE BOQUET.

For the Mirror.

THANKSGIVING.

As the season has returned, which custom has established for the observance of a day of Thanksgiving in this Commonwealth, it may not be mistaken to turn our attention to those pleasing associations, which are connected with this festival, and to one, who enters into the spirit and design of the day, it may not be altogether unprofitable.

The fitness and propriety of keeping such a festival will not be doubted by any who believe in the existence of a Supreme Being, who is the sole Governor of times and seasons, who so uniformly brings seed time and harvest. Though He has been pleased to fix certain general laws by which the vast machine of nature is governed, yet we are dependant on His truth and veracity, alone, to carry those laws into effect. Philosophers tell us that the pleasing variety of the seasons is produced by the elliptical figure of the earth's orbit. What keeps this planet within its circumscribed bounds, so that it neither wanders too far from nor approaches too near its grand centre? 'Attraction and repulsion,' says the sneering infidel, and after he has exhausted himself in following up the concatenation of secondary causes, he finally gives over the chase, and *mentally* acknowledges a Great first Cause.

Thanksgiving then, is a grateful act of praise to the truth and veracity of the Great Mover of the spheres. It is no argument against the harmony and regularity of the vast machine of nature because the common bounties of the earth are not equally distributed in every part of the globe. If one part suffers by drought, other parts, of course, have the greater supply of rain and the more abundant harvest. If some parts exceed others in fertility of soil, the rolling ocean wafts the superabundance to cold and sterile lands. Surely God is the first object of gratitude and praise.

If ever the finer sensibilities of our hearts are brought into exercise, they will be on this occasion. We are all children of the same family, having the same general wants, and alike dependant on one another's friendships and good offices. We should feel, then, that this earth is one habitation, and that its inhabitants are all brethren. The very laws of nature we have seen, teach us this fact. If the rolling ocean is designed as a medium by which to make a more equal distribution of the goods of the earth, then let us remember the poor and needy,—the solitary widow, and the weeping orphan. Let us not regard the contents of our well filled barns and storerooms merely as objects of gain and speculation. Let us not send the famished mendicant from our doors with the cold and heartless cheer of 'how came you here in this forlorn situation?' Let us do good

and communicate, and as we have received bountifully, so freely let us give.

Every well ordered family, on this day, is ambitious of preparing something by way of cheer, which is a little out of the common course, and if prudence and economy are duly consulted, who will find fault? Why should we not be joyful, when Providence has crowned our labours with success? We are sensitive beings, and there are times and seasons when it were almost criminal in us not to manifest our contentment and happiness, by some decent outward token. I may be an enthusiast, but I do verily believe that a thanksgiving supper, eaten with suitable reflections, is the best expression of gratitude to the Great Giver of all good, which the good man experiences during the year. The holy devotions of his heart are not damped by a distrust of Divine Providence, (so common to human nature, before hope is consummated) for he has been cared for.

After the day has been spent in a manner which is in unison with its spirit and design, friends and neighbors may get together, and enjoy the evening in innocent festivity. We are not drones, nor eremites; but active, rational and social beings. I have no kind of objection to the association of the young people for an hour or two, and if Edwin and Carella are not a little too rude and noisy, I will be the last to interrupt their innocent and well-timed glee.

Seriously, I do regret that this interesting day, so fit and proper in itself, and which is a relief of our venerable forefathers, should have grown so much into an antiquated formality. It certainly does not tell well of the growing morals of a community, when its members refuse to lay aside all labor and recreation, which are incompatible with the services of such a day as Thanksgiving.

FLORIO.

FISH STORY.

We find the following two stories in the Augusta (Geo.) Courier. The highly respectable editor of that paper doubtless saw the transaction to which he refers, and on that supposition we are bound to believe every item—so much for having a good character. There is scarcely an editor, present company excepted, who could claim as much of his readers.—[U. S. Gaz.]

'One day a trout fisher fastened his *hand line*, (a large strong line, whose hook is thrown off 30 or 40 yards in the river) to his leg, finding the multiplicity of his tackle inconvenient to manage. A large cat-fish, weighing 48 pounds, seized the bait, and before our fisherman was well aware of the fact, he was posting down the river faster than a tow boat a stern of a steamer. Luckily the cat-fish, as much alarmed as its follower, did not keep the deep channel, but attempted to pass a sand bar, which nearly crossed the stream. Here our almost breathless acquaintance caught hold of something which brought the fish to a sudden halt, and the fisherman was enabled to avenge himself for his temporary discomfiture. The other case occurred only a few miles above the city. The sturgeon in the heat of summer is very sluggish, and will lie panting like a hog in the coolest parts of the stream, regardless almost of the approach of danger. Our friend found one of these animals seven and a half feet long in a shallow part of the river, and being much of a man, 'thought he could master him by jumping astride of him, at the same

instant clapping his hands into his gills. He jumped, and was successful in placing the fingers of both hands in the fish's gills. Instantly the animal darted down the river like a race horse, sometimes under the water and sometimes out. The rider could neither stop him, nor get his hands out of his gills, which clasped them like a vice. Fortunately the frightened animal, after a race of upwards of a quarter of a mile, bolted into one of our friend's own fish traps, and there the spectators who had pursued on the bank, finally found him swearing, in the most positive manner, it was the last sturgeon he would ever ride.

PRINTER'S ODE.

Written for the Celebration of the French Revolution, in the City of Washington, Oct. 28, 1830.

I.
When time was young,
And, idle and unstrung
Its stirring chords, the harp of history stood—
Or to some pale Ascetic's high disdain
Of Truth's and Nature's Melodies, subdued
To murmur forth a brief and broken strain
In fretted cloister and the vaulted cell,
Whence not a breeze might waft its stifled swell—

II.
Mildew'd, as into life they burst,
The blossoms of the mind
Fell from their stems, like things accurst—
The abortions of their kind;
As dense and sunless atmospheres
On Nature's opening fruits and flowers,
So fell on mind's unripen'd powers
The blight of those long perish'd years,
Of those gone glories scarce a glimmering ray
Broke through the midnight mists, and struggled into day.

In vain, along that Gothic night
Tradition flashed his lonely light;
The dim and shadowy forms that came
Careering up the path of fame,
Flitted, like phantom shapes, away,
And scarce, of all the vast array
One bold creation left his track behind,
'To guide the coming footsteps of mankind.

III.
But, through the gloom of thrice a thousand years,
What dazzling light appears!
Through the dense clouds what sudden day-dawn
breaks!

What magic spell athwart the darkness cast
Opens the glorious Treasury of the past,
And the long tyranny of ignorance shakes!
Thrown on the Lethæan wave,
Under whose surge lost generations lay,
What charm disturbs the unfathomable grave,
And wins the unknown ages back to day!

IV.
Thine—first of arts—'t is thine!
That power from Heaven's own inspiration caught,
The spell divine,
That gave omnipotence to thought
The ponderous book of Time unclasped; and thence
Of many an age the radiant history
Disclosed in all its long magnificence—

A fable's charm, without its sophistry!
That bridg'd the gloomy gulph that lies between
What is, and is to be—and what has been.

V.
Forth went the spirit of the press—emblazed
Amid the broad and banner'd folds it rais'd—
'Knowledge is power!'—
Swift, at the glorious signal, rush'd along,
From every wind, a bright and buoyant throng:—

Science, with his flashing eye:—
Music, with her minstrelsy:
Poetry, with tuneful lay:—
And Painting, loitered on the way,
To extract the sun-tint from the flower:—
And Freedom with the broken chain,
Never to be link'd again!

VI.

At once—away
The harpy brood of gothic demons sped
As from the morning ray,
Creatures obscene—the progeny of night—
Retreat in wild affright,
So, from the press, as broke the day
Of knowledge o'er the night of mind,
Rolling her vapours from mankind,
Ignorance, with all her blasted offspring, fled.

VII.

Far as the forest leaf was stirr'd
By the free winds of Heaven,
The feudal requiem was heard:—
Forth from his stearn grasp riven,
The despot dropp'd his iron mace,
And where the desolating trace
Of tyrant steps had left its sear,
Flowers amid the desert sprang,
And woodland, field, and mountain rang
To Liberty's inspiring cheer.

VIII.

Centuries cours'd onward—while the tracks of mind
Shone in the countless pathways of mankind.
As deeds that long had smoulder'd, hid in night,
At History's touch, came kindling into light,
Genius and worth, in bright examples shown,
Obtain'd our homage, and became our own.
The hero's valor fir'd:—
The bard inspir'd:—
His moral maxims taught the sage:
And from a thousand founts supplied,
Of valor, wisdom, truth, the tide
Sweeps through each coming age.

IX.

Still as it first began,
Guardian of Science, and the friend of Man,
In all its matchlessness of might,
On moves the spirit of the Press.
At every step, expanding light,
To every point diffus'd—from pole to pole—
Pours the full blood of knowledge o'er the soul.

X.

On, glorious Art!—To latest ages cast
The bright monitions of the lengthening past!
Wider the gates of truth extend!
And to the temple where she sits enshrined
Conduct the endless progeny of the mind,
Before her thrown to bend!
Let Freedom breathe her fervent prayer,
And seek her sure protector there!
And Piety, where the world's patriarchs trod,
Repair, and as her vows she pays,
Hail Thee—by whom, to every age and clime,
Is spread the Gospel page sublime,
That gives the promise of eternal days,
And lifts the mortal nearer to the God!

NOVEMBER.

It has been fashionable to stigmatize this month as 'the saddest of the year,' a season of gloom and frost—a time for suicide and blue devils. 'Tis a villanous abuse to the cleverest nymphs among the twelve sisters. True November has not the light, airy beauty of May, nor the softness and voluptuous charm of June—but there is an honest and familiar frankness in her coming, which renders her, uncouth and rude as she may be—an a-

greeable visitant. She is like the buxom fair one of the bygone times of our grandmother—with her tresses unadorned and with a homely garb, but with a kindly spirit and a warm heart.

November is after all a pleasant season. If the flowers are dying, one after another, as the frost, like a vegetable pestilence, passes over them. What if the leaves do wither, and wear for a time the yellow and sickly hue of decay, and then, fall, with every breathing of the wind, like wearied birds stricken down from their resting place?—What if a change *does* come over the things which we have loved, when we know that in this change—this shifting aspect of seasons—this variety of Nature, which makes the world so beautiful and beloved? If flower and leaf and herbage, and all the glorious things of Summer are departing—there are other joys and other scenes in perspective.—There are the gathering around the household fire; the long and pleasant evenings—the song—the merriment—the glad thanksgiving—the Christmas Ball!—Then to the long bright evenings of approaching Winter—when the earth is white with the beautiful vestment of snow—when the whole Heaven is brilliant with stars—and the clear moonlight casts the still shadows of the skeleton trees upon the white lustre that surrounds them.

Who, at such a time, does not love the sleigh ride—the merry joyous sleigh ride? Who has not gazed until his eyes ached with the magnificence of the scene, upon the frost works of Winter—when the fine, misty rain has become frozen upon every visible object?—Summer has nothing to compare with the simple scenery of winter when

'The frost perform its silent ministry,
Unhelped by any wind,'—

when every blade of grass and every twig flashes like a living diamond—when every tree rises like a tall column of silver, and the branches, long, tapering and leafless, glow like the jewelry which lightened on the eye of Aladdin in the cave of the Enchanter.

The glory of the summer has gone by—the beautiful greenness has become withered and dead.—Were this all—were there no associations of moral desolation—of faded hopes—of hearts withering in the bosom of the living—connected with the decaying scenery around us, we could not indulge in a moment's melancholy. The season of flowers will come again—the streams will flow gracefully and lightly as before—the streams will again toss their cumbrous load of greenness to the sun light—and by mossy stone and winding rivulet, the young blossoms will start up, as at the bidding of their fairy guardians. But the human heart has no change like that of Nature. It has no second spring time. Once blighted in its hour of freshness, it wears forever after the mark of the spoiler. The dew of affection may fall, and the gentle rain of sympathy be lavished upon it—but the sure root of blighted feeling will never again waken into life, nor the crushed flowers of hope blossom with their wonted beauty.

There are many persons, who, both in conversation and writing, are in the practice of using very large words to convey very small ideas.—Such persons are like a man who seizes upon a sledge hammer to kill a fly.

'Here lies my wife poor Molly; let her lie—
She finds repose at last;—and so do I.'

BOSTON MASONIC MIRROR.

SATURDAY MORNING, NOVEMBER 27, 1880.

THE WITHERELL HUMBUG.

The detection and exposure of this infamous transaction, have thrown the whole antimasonic faction into consternation and disorder. They are publishing, in a spirit of triumph, the certificate of Amos T. Bush, Esq. of Fort Ann, in which the *cross-examination* of Witherell is pronounced a *forgery*. Admit that this certificate is genuine, and that the alleged examination of Witherell before Bush never took place, the case is not altered in any material point. Nor do we perceive what advantage the antimasonic party expect to reap, by pronouncing merely the cross-examination a forgery. On the contrary, it is to their interest and credit that it be proved to be true; for, if it be correct, the weight of the iniquity rests on Witherell; when, if it be a forgery, as they are desirous to prove, it is shewn by the evidence elicited on the examination of Hyde, before S. D. Brown, (the correctness of which they admit,) that the affair is the result of *preconcerted measures*, between the Witherell family and the antimasonic party. In the one case, Witherell is charged as the *principal*, and the party is not directly implicated. In the other, the party is charged as *principal*, and the Witherell family as *accessories* only. If the examination before Bush be a forgery, the most that can be said of it is that, it removes a *portion* of the disgrace from the shoulders of Witherell and casts it upon the whole party. We care not who bears the load. 'Quite enough appears,' says the editor of the Buffalo Journal, in speaking of the examination of Hyde, 'to warrant the sweeping denunciation of the WHOLE AFFAIR, AS AN ANTIMASONIC TRICK TO OBTAIN VOTES.' He further says that the evidence elicited at this examination 'PROVES, most pointedly, A MORE WIDE SPREAD KNOWLEDGE of the trick, among the antimasonic party, THAN EVEN THE FORGERY CLAIMED IT TO HAVE HAD.' This is the language of a paper now, or formerly, in the interest of *antimasonry*, and which was the first to pronounce the examination before Bush, a *forgery*! Perhaps we ought not therefore, to object to any measures that they may take to prove the alleged fabrication, since they themselves are *much more deeply implicated by so doing*.

There is however something so mysterious and inexplicable, in the affair, that we are unwilling to permit it to pass with this short exposition. On the examination of Hyde, it appeared in evidence that there was a magistrate within 80 or 90 rods of Witherell's house. He was not called on, say the antimasonic papers, to take the affidavits of Mrs. Witherell and others, *because he was a Mason*. It was alleged also, as a reason for going to Fort Ann, *ten miles distant*, that none but an antimasonic magistrate could be trusted, or that none other was willing to take the affidavits. They now tell us that Bush, by whom the affidavits were taken, is a 'worthy Mason and respectable magistrate!' Is this said now with a view to satisfy Masons and the public that there were no *improper measures* resorted to in the examination of the *deponents*? They have not yet been charged with this offence, though we doubt whether the matter would bear investigation. And since their first reason is no longer valid, we should like to hear what they have next to offer why they went *ten miles* to procure the assistance of a Masonic magistrate, when there was one within 90 rods! Further, the first indication that the certificate was a *forgery*, came from an antimasonic paper published in Buffalo, *more than three hundred miles* from Hartford, when the leading antimasonic paper in the State, is published at Albany, not *forty miles* from the scene of action! The question naturally arises how came the Buffalo editor in possession of the alleged fact that it is a forgery, before the Albany editor, and some days before Bush had disavowed the truth of the statement? We can answer this question only by the natural and rational supposition that, the lead-

ers in the affair perceiving, from the testimony adduced on the examination of Hyde, that their villany must be exposed, THEY THEMSELVES FORGED THE CERTIFICATE, in the hope that by being able *first* to expose and declare the forgery, they might, by a concealment of the facts, make it appear that the *whole exposition* was equally fabulous. Their whole aim now is to divert the minds of the people from the examination of Hyde, which they admit to be correctly reported, and which corroborates every essential fact stated in the alleged cross-examination of Witherell, and to fasten the public attention on the forgery. But this they will not be able to do. The people in this section of the country, are too intelligent to be duped by any such shallow artifice.

Witherell swears that the man who held the lantern at the door was *about the size of Elder Witherell*; and her son George R., hearing the voice of the man, twice exclaimed 'FATHER have you come home?' Is it reasonable to suppose that the wife and the son could both be deceived, in the identity of Witherell?—the wife in the appearance and the son in the voice! We do not believe any such thing. If Witherell and his wife were not guilty, whence the desire to keep George out of the way, that he should not be examined in Court? Is it nothing that the Elder thought and declared that, as affidavits of the transaction had been made, *it was not necessary that anything more should be done*? If he himself had not been instrumental, or a participant in the outrage, would he have been satisfied with a mere *exposition* of the facts? It were folly to believe any such thing. Witherell says, under oath, that he learned, while at Fort Ann, on Wednesday 4th Oct. that the committee appointed on that day and at that place, were to proceed to Hartford on the Wednesday following, to investigate the matter; and on the Tuesday evening preceding, between 7 and 8 o'clock, he sent for his son George, *under false pretext*, and on his arrival he 'directed him to go to Welles, early next morning—13 miles distant!' Were Witherell innocent, would he have taken this measure to keep his son out of the way? Warren Hubbard thought that Mrs. W. was not in a *right state of mind* at the time of the affair; and from the testimony of several of the witnesses, it appears that George's evidence is not to be credited, even though it be given under oath! Mrs. Witherell requested Hubbard not to tell of the affray, alleging as a reason that *no one would believe it if he did!* and H. swears that if he had *really thought* there had been an attempt at murder, he would have alarmed the neighbors.

With these hasty remarks we take leave of the subject, for the present, requesting the reader to bear in mind that the alleged forgery is confined to the *Cross Examination* of Witherell, before A. T. Bush. The testimony given before S. D. Brown, on the examination of Hyde is admitted by all, to be correct. NO MATERIAL CIRCUMSTANCE IS AFFECTED BY THE ALLEGED FORGERY—other than that it *proves the party to be more deeply concerned in the villanous transaction, than was at first alleged*.

Since writing the above, we have received the Batavia Times and Press, from which we extract the following remarks. It will be seen that the editor agrees with us in the belief that the Certificate of Witherell's examination, is an antimasonic forgery. He promises to follow it up until he ascertains the truth. We wish him God speed.

The Elder Witherell Affair.

During the Election, we received two handbills, by the Telegraph mail, containing a pretended examination of one David Brown, for an alleged attempt to assassinate Elder Witherell, had before A. T. Bush, Esq.

In these handbills there was set forth a cross examination of the Elder, in which it plainly appeared that he must have been concerned in the pretended attempt at assassination. We immediately issued a handbill, containing all the essential parts of that examination; and made some pointed comments upon it, in our paper.

Being met by leading antimasons, with confident contradictions, and seeing a statement signed by E. C. Dibble, declaring it to be a forgery, our friends wrote to Mr. Bush, to know the truth of the matter. His answer has been received; by which it appears that it is a gross imposition.

There was indeed, an examination before S. D. Brown, Esq. by which it fully appears, to all impartial observers; that the pretended attempt to assassinate Elder Witherell, was a villanous contrivance of the antimasons, to effect the election, or at least a roguish trick of his son, and some other mischievous boys.

But all this does not excuse the knavery of tramping up a false account of an official, judicial examination, and palming it upon the unsuspecting friends of order and truth, who were prepared, from the extravagant and unreasonable account of the pretended attack on the Witherell family, to see, and believe, any plausible exposition of the foul story.

If it came from our political friends, we hope the author or authors may be exposed and punished, to the utmost rigour of the law, and of public contempt and execration. If from our opponents, as we have strong reason to believe, we have only to say, that it shall be garnered up, with the body of Monroe—his whiskers—the Anderton story—the Vermont stories—the original Witherell story, and all the rest of the villanies practised by the vilest of knaves, in the vilest of causes, to deceive an honest people. And in the general retribution before public opinion, for this multitude of sins, we trust that this trick will be both exposed and punished.

There are many circumstances to induce the belief, that those handbills were fabricated by antimasons, and sent to us, and others of our friends, on purpose to deceive us. For, at every point where they appeared, antimasons were found ready to bet that it was a forgery. At Palmyra, at Rochester, at Buffalo, here, and several other places, it seemed to be perfectly understood. In order that it might not injure their cause, they were prepared to contradict it; and in order to speculate on it, they were prepared to bet, that it was spurious.

We believe they must have known the game; and when we reflect that no man of common sense, can possibly imagine any reason why one of our political friends should start and publish so vile an imposition on their own party, which must inevitably be detected within a few days, and recoil with fifty fold mischief, upon the heads of those it seemed designed to assist, we cannot but believe it originated with our enemies. We shall not suffer this matter to rest, until we ascertain the truth concerning it, if it be possible.

The Albany Record of the 20th, has the following paragraph on this subject.

On the 30th ultimo, we published a full and impartial account of a judicial investigation had in relation to Elder Witherell's 'Humbug,' termed by the Antimasons the 'Hartford Outrage.' Another account purporting to have come from A. T. Bush, and signed by him, has been published at the west, which we have no hesitation in pronouncing a base fabrication. The only paper in this city that has given currency to the forged account, is Weed's antimasonic Evening Journal. The fabrication was probably prepared and given to the public by the antimasonic party, in order, if possible, to weaken and do away the effect of the genuine account of the investigation. The account of the trial, as published in the Record, we received direct from Washington county, and was reported by an eye-witness. Whatever consolation the followers of Antimasonry can derive from that, they are welcome to; we defy them justly to cast the least colouring of falsehood or misrepresentation upon it. In that report (the People vs. Alonzo Hyde,) the whole of the antimasonic story—affidavits and all,—comes from the judicial tribunal with the indelible mark of infamy attached to it.

The Vermont Legislature, have passed a law abolishing imprisonment for debt.

THEATRE.—Young Kean made his first appearance before a Boston audience on Monday evening, in the character of Richard Duke of Glo'ster. He was received with great applause, and shewn much kindness throughout the part. His conception of the character, so far as we are capable of judging, was generally very correct—we think he has not been surpassed by any representative of the crooked-back'd tyrant who has appeared on our boards since the time his father was here. Richard was a head-strong violent villain; but even he did not run when devising means of villany. K. might profit by the example of his father, or Booth or Cooper in this particular. His voice is very bad—his figure passable. He has many of the peculiar and striking characteristics of his father, by which he is enabled to redeem his bad points. We have heard it said that he strives to imitate his father. This is not strictly true; or, if it be, he totally fails at what he aims. Yet there is not half the originality about him that there is about Pearson. His reading is after the style of Cooper; though his utterance is too rapid, and his enunciation anything but clear and distinct. Faults alike unpardonable in the orator and in the actor; because they *can be remedied*. His soliloquies are delivered with some effect; and he treads the stage like one raised to the business. The fencing scene (with Pearson for an antagonist, and a better one he could not have,) was excellent—his father could not have done better, in his best days. As a whole, he sustained the difficult and arduous character of Richard, in a manner creditable to him as a young man for whom there is much room for improvement.

We saw him on Wednesday evening, in the character of Sir Giles Overreach. We have seen it played better. As a whole, and in the whole, Scott is not a whit his inferior. We should like much to see Scott in both these parts. He would acquit himself creditably, and we doubt not *draw good houses*. Kean has an admirable method of *bringing up at the last end*. It covers a multitude of faults.

[We know nothing of the merits of the case noticed in the following communication. But as we are pleased with the view the writer has taken, of the *cause* of the evil which led to the trial, we publish it. As the defendant was proved to be guilty of the offence alleged, none will deny the righteousness of the judgment rendered. Yet, if any measures can be taken as the writer suggests, to prevent the too frequent occurrence of like cases, by the enactment of severer laws, or the more rigid enforcement of those already existing, it is desirable that it should be done.—*Ed. Mirror.*]

COMMUNICATION.

Commonwealth vs. Harriet Russell. S. J. Court, Nov. Term, 1880.

This was an appealed case from the Municipal Court for keeping a disorderly house; the sentence in the Court below, six months imprisonment in the House of Correction and ten days solitary confinement. The case came on before Justice Wild, and after trial the Jury brought in 'Guilty.' S. D. Parker for Defendant, and J. T. Austin (Sol. Gen. and Atty. Gen. being absent,) for the Commonwealth. After trial, it was urged in mitigation of punishment that the Defendant was young, and that this was the first offence of any kind of which the Defendant had been accused, and it should operate favorably with the Defendant. The Judge confirmed the sentence originally given.

It is not for the purpose of shielding crime from punishment that we give the result of this trial; but to speak a feeble sense of guilt which we believe attaches to many that belong to what is called 'Good Society' in our community, and to denounce the *authors* as well as the *sufferers* of guilt. Here is a beautiful girl, young, engaging, but depraved, whose home is now the cell and prison—whose vivacity and hopes are mildewed, and whose reputation is blighted forever;—but *who is the cause?* The effect of a *cause* endures that punishment due to the *cause* itself. If punishment is due to womanly weakness, (and we admit that it is,) what punishment is due

to its *manly* cause? But one goes 'unwhipped of justice,' and the other goes away to death, without a single tear shed upon her grave!

We undertake to say that the promoter, the visiter, the tempter and encourager of vice, merits the rack far more than the frail being who is his victim. The heart should bleed for the one irretrievably lost; but it should *burn with indignation* against the author of early ruin. Let our peace officers gather into our courts of justice the rakes, black-legs and gamblers of our city, and cases of like character with this, will become less frequent. But the unprotected suffer, for the wrongs done by an unnoticed few, and the rascal who created the evil, rides in his carriage, while his victim lingers out a wretched existence, in the damps of a cell, or in the abode of crime. These things should not be so. Strangle the cause, and the effect will not ensue; punish the author and the consequences will not exist. We take this case as a sample and call loudly upon the laws of our land for redress, as one of crying evil.

OUTRAGE.

'There is no doubt but the Grand Chapter of this state issued orders to all subordinate Lodges, directing the brethren throughout the state to vote for Throop.'

The above precious morsel is from the *Rochester Enquirer*, an antimasonic paper, under the editorial charge of *Whittlesey*, of pugilistic memory. Are the people prepared to swallow such stuff? Did not the veracious writer of the above know, that the Grand Chapter of this state meets only once a year, and that meeting we believe is in February, at least 6 months before any nomination for Governor was made? *Whittlesey* knew when he was penning that article, that he was uttering a downright falsehood. And why the necessity of all this? Answer—it is by such base and unprincipled means that he has thus far supported himself and his equally abandoned coadjutors in office in this part of the State—and it is by such means that he endeavors to mislead the unsuspecting yeomanry of the west. The people should mark such political dishonesty with their disapprobation and censure.

[Batavia Times.]

GROSS IMPIETY AND PROFANATION OF ANTI-MASONRY.—Thurlow Weed, publishes in his last paper a report made by Mr. Maynard of this state at the recent Philadelphia antimasonic Convention, on the 'inquiry into the effect of Freemasonry on the Christian religion.' We have read it with utter astonishment. It is without exception or equivocation, one of the most disgusting, impious, impudent, profane and atrocious documents that ever was presented by a sane man to any body in a civilized age. The impieties, the atrocities of Joanna Southcoate, of all the mad and blood-thirsty factions that ever appeared do not exceed it. If it had been brought to light before the recent election antimasonry would not have got half the support it did in New-York.—[N. Y. Courier.]

The Ontario, N. Y. Messenger contains an article in which it is stated that, in preparing the list of grand jurors for the town of Richmond in that county, every person selected was a political antimason; and every Mason was excluded! At least thirteen of the grand jury now hold, or have recently held, offices conferred upon them by antimasonic votes. The writer in the Messenger says: 'We used to think our grand juries should be composed of the honest, well informed yeomanry, without distinction of sect or party, impartial and independent. But we have indeed fallen upon evil times, if the temples of justice may be thus packed with sets of office-holding jurors, selected under the influence of this rank and particular prejudice of political antimasonry.'

The anties may cast their skin—may change their name, when they find, as they will find, that it is odious to the people, but unless they change their *principles* and their *practices*, they will still be held in contempt and abhorrence. A change of their names will not do. The reformation must go further.

GOLD.—During the year 1829, the gold of the United States received at the Mint, amounted to about \$134,000, being very nearly equal to the foreign supply for the same period; the amount received from the Southern States within the first three quarters of the present year, has been nearly 320,000, while that received from foreign sources, within the same period, amounts to little more than half the sum. Previous to 1814, the supply from domestic sources did not exceed 3000 per annum.

ANOTHER MURDER.—A man by the name of Thos. L. Boynton was brought before justice Savage, at Salem, on Tuesday last, charged with an assault upon his wife, with intent to murder. He was ordered to recognise in the sum of 750 dollars, with surety in an equal sum, for his appearance at the Supreme Court in April. He was committed. Mrs. Boynton died on Thursday.

The Paris Journal des Debats of the 19th Oct. contains an editorial article respecting the deplorable condition of the bookselling trade, *la librairie*, the heads of which had petitioned the government for three of the thirty millions to be lent to the several branches of industry. The number of persons in Paris who depend on the trade for subsistence, is more than thirty five thousand, most of whom are reduced to extreme distress for want of employment.—In consequence of the general stagnation of business in Paris, the approach of winter was particularly dreaded, as the working classes must then suffer in a particular degree, and of course be more excitable.

IRELAND.—The papers brought by the last arrival from England, furnish the proclamation of the Lord Lieutenant of Ireland, forbidding the meeting of the Anti-Union Association, and Mr. O'Connell's letter to the people of Ireland on that subject. The excitement among the people of that island respecting the project of a separation from Britain appears to be extreme, and it is no wonder that it should be regarded by the government with some alarm.

Evening Post.

REMARKABLE DROUGHT.—According to a letter quoted in the Mobile Register, from Clark county, there had been no rain there since the 14th June. The Alabama river is something like three or four feet lower than it has ever been known before. The drought through several of the counties, south of the mountains, is unparalleled and very distressing to the inhabitants. Many of the planters have to haul water five or six miles.

The Charleston City Gazette gives a favorable account of the success of the new Locomotive Engine on the Charleston Rail Road. It is computed that the engine will carry four times its own weight, 4 tons with a moderate pressure of steam, at a speed averaging from 25 to 30 miles an hour. 'Such at least,' the Gazette remarks, 'has been the amount of its speed, during the course of the experiments already made.'

GEORGIA.—A bill has been reported in the Georgia House of Representatives, appropriating \$30,000 for the erection of a college edifice at Athens, in the place of that recently burnt, and for the purchase of astronomical apparatus, books, &c.

The Gazette de France observes—France within the last forty years, has tried every kind of government, except the *Federal Republic*, to which the current is now setting with almost irresistible force.

Blackwood's Magazine represents the internal peace and the monarchy of Great Britain as in extreme danger from the excitement of the times.

NAPOLEON has been made the subject of several melodramatic pieces, in several of the theatres of Paris.

REMOVAL.

The next No. of the MIRROR will be published at No. 22, Cornhill, (late Market-street,) one door West of R. P. & C. Williams' Book-store.

THE WREATH.

THE SICILIAN KNIGHT.

Gentle zephyrs of morning were stealing
Mid the dew spangled leaves of the grove,
Where a knight, to his lady-love kneeling,
Breathed anew his professions of love.
While his war-steed, impatiently neighing,
Chid the gallant young hero's delay,
And the loud bugle's clamorous braying
Called the soldier to battle away.

Though she listens in silence, her blushes
Are confessing an answering flame,
And the sparkling tear tenderly gushes,
As he whispers of danger and fame,
One embrace—a farewell—and 't is over,
For his gallant steed bears him afar,
And she prays to the saints for her lover,
As he hies to the Palestine war.

Many months sighed the maid in seclusion,
And in dreams saw the chivalrous youth
Plunge the Saracen host in confusion,
In supporting the banner of truth.
And that banner was gilded with glory,
As it gleamed like a comet afar,
And the deeds are recorded in story,
He achieved at the Palestine war.

Yet, amid the rough battle's commotion,
Would his fancy retreat to the grove,
Where he last breathed the vows of devotion
To the fair one who sanctioned his love.
But the rude din of war is now over,
And her champion returns from afar,
While she blesses the day that her lover
Boldly hied to the Palestine war.

From the Token, for 1831.

THE LAST REQUEST.

By B. B. THACHER.

Bury me by the Ocean's side—
O give me a grave on the verge of the deep,
Where the noble tide,
When the sea-gales blow, my marble may sweep,
And the glistening surf
Shall burst on my turf,
And bathe my cold bosom in death as I sleep!

Bury me by the sea—
That the vesper at eve-fall may o'er my grave,
Like the hymn of the bee,
Or the hum of the shell in the silent wave!
Or an anthem roar
Shall beat on the shore
By the storm and the surge, like a march of the brave.

Bury me by the deep,
Where a living footstep never may tread—
And come not to weep—
O wake not with sorrow the dream of the dead!
But leave me the dirge
Of the breaking surge,
And the silent tears of the sea on my head!

And grave no Parian praise—
Purple no turf for the heartless tomb—
And burn no holy blaze,
To flatter the awe of the solemn gloom!
For the holier light
Of the star-eyed night,
And the violet morning my rest will illumine:
And honors, more, dear
Than of sorrow and love, shall be strewn on my clay
By the young green year,
With its fragrant dews and its crimson array—
O leave me to sleep,
On the verge of the deep,
Till the sky and the seas shall have passed away!

MASONIC REGISTER.

Full Moon, this Month, Monday the 29th.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March, June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter.—Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Paters. Southwick Friendly Society. Nantucket Union South Reading Mount. Moriah. Plymouth Lodge of Plymouth.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian.

Friday.—Hingham Old Colony. Chelmsford Pon-tucket. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge Amicable 3d Mon. Brighton Bethesda 2d Tues.—Medway Montgomery 1st Wed. Falmouth Marino 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. Johns Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, *Bibles* and *Prayer Books*, of various sizes, bindings, and prices. *Masonic Constitutions*. Watts, Methodist, and other *Psalms and Hymn Books* in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

Their present stock consists of many thousand volumes of Books, also, Maps, Prints, and a general assortment of Stationary articles, which they are constantly replenishing by publishing, purchasing, and importing. Orders supplied wholesale and retail, on the best terms.

TERMS OF THE MIRROR

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[ORIGINAL.]

ILLUSTRATIONS OF MASONIC EMBLEMS.

In a former communication demonstrating the Antiquity of Masonic Institutions, reasons were adduced that the fraternity had strong evidence of their antiquity as far back as the ages of symbolic language; and that the emblems retained by them from time immemorial, illustrate the truth of the position. We now proceed to explain some of the emblems alluded to, shewing they are not the result of unmeaning fancy the decoration of folly, but that they naturally involve moral truths of the highest order. Their significations illustrate how spiritual and moral perceptions and affections are represented by natural images, or in what manner the world of mind from the throne of heaven down in all its gradations is represented by correspondences in the world of nature. The doctrine of correspondence understood in its true light demonstrates the plenary inspiration of the scriptures, and restores the mind from infidelity to the belief, they are the essential Word of God, by shewing that the Word in the literal sense involves correspondent celestial and spiritual things. From scripture language we will illustrate that the explanations of Masonic emblems are governed by the same principles of exposition, by which the Word should be explained to render it, in all its parts, consistent with itself to the understanding. Our intention is not to pursue the illustration further than of a few of the Masonic emblems, but to leave the subject with the inquisitive in search of truth to contemplate its use and investigate its importance for their improvement and edification.

As the scriptures are expressly denominated the Word of God, is it not rational to suppose they have reference, in all their parts, to things above nature, and that the literal representations, therein expressed, are significative of spiritual things and of the attributes of God? A volume of writings relative to things of the natural world, the civil transactions of men, of nations and of kingdoms can have no claims to be called divine, unless in their analogical style they signify divine things, as does the Word of God. Masonic emblems it is said are of the scriptures, because they are representatives therein found and from thence taken.

1st. In our illustrations we commence with the emblem *light*. More fully to explain its meaning a text is selected, in which that literal word first occurs in the scriptures; 'And God said let there be *light* and there was *light*.'—This was said on the first day of creation. In as much as the natural luminaries of the earth, sun and moon, were not formed according to the letter until the fourth day, commentators with all their science and explanations, have not satisfied men of reflection and consideration, what is to be understood by this passage of the scriptures, that is, what is meant by the *light* brought into existence three days before the sun and moon were created. As the selected text is of the Word of God, it would appear to savor of infidelity to suggest that it cannot be literally under-

stood; but when it is known that the language of the scriptures to be fully comprehended requires a mode of explanation different from all human compositions; and that while the writings of man express ideas by natural language, the Word of God exhibits spiritual things by natural images correspondent thereto: wonder ceases that expositors of the scriptures having no rule to govern, nor key to unlock their treasures, should differ in their explanations. When a signification of a word, or literal expression in the scriptures is given, and the same signification is found, in all cases, to apply in the connected sense, the mind is convinced that the explication is correct. For example, the Lord Jesus Christ says of himself, 'I am the *light* and life of the world.' No person bearing the text receives the idea that natural light proceeding from the sun is to be understood, but naturally referring the expression to mental perception, perceives the idea of *truth*. The Lord, in another place, so expresses Himself, 'I am the way the *truth* and the life. *Light* then is the literal or natural image of *truth*.'

Let us apply this mode of interpretation to the text adduced, and we may learn what is to be understood by 'And God said let there be *light* and there was *light*.' *Light* signifies *truth*; when predicated of God, *light* signifies *Divine truth*, as in the above text. For what God says shall be done, is brought forth of Him. The text represents His proceeding influences into the human mind; for man is the subject of whom creation is predicated. The text, therefore, signifies the incipient influences of *Divine truth* into the mind of man. We may now see the correspondence. As light gives the first material impressions on the infant eye; so *Divine truth* is the first operative principle received in the mind of man, when from the natural he progresses to the spiritual, in moral improvement and regeneration. By this mode of interpretation it may be perceived, the first chapter of Genesis relates to the commencement and progress of man's regeneration, or his growth and increase of moral and spiritual things, represented by the images of the natural creation and productions of the natural world.

2d. *Sun and Moon*. 'And God made two great lights, the greater to rule the day, the lesser to rule the night.'—The sun is the greater light.

The states of the human mind in its spiritual and moral improvement are continually changing, the prior state compared with the latter in its advancement from good to better is relatively as evening and morning, night and day.—These states are regulated by the two principles of goodness and truth, which operate upon the mind agreeably to its receptive state or capacity of reception. Goodness is of love, truth is of wisdom. Love is represented by the *sun*, truth or wisdom by the *moon*. Let us attend to the illustration. As the sun of the natural world by its light and heat is the instrumental cause of the life and vigor of the natural productions of the earth, so it signifies *love*, the influencing principle of all good affections, the life and support of the moral world, the human mind. The sun in its supreme sense predicated of the Lord, signifies *Divine love*, the essential source of created existences, celestial, spiritual and natural. 'God is love.'

3d. *Moon*. This luminary shines by reflected light of the sun without its heat, and represents truth. In as much as it gives during the absence of the sun a dim light to direct man in his way through the shades of night, so it represents truth, the source of true faith—the anchor of hope while the mental perceptions are clouded in darkness of

error and ignorance respecting our highest moral and spiritual concerns. 'Faith is the substance of things hoped for and the evidence of things not seen.' The Moon in the spiritual sense signifies *truth* or *wisdom*, in the supreme sense *Divine wisdom*. Sun and Moon in the supreme sense represent DIVINE LOVE and DIVINE WISDOM, the co-operating essential cause of all creation. The universal world is created of DIVINE LOVE by DIVINE WISDOM.

4th. *Stars*, signify knowledge of goodness and truth.—The knowledge of a thing which comes by the ear is feeble and imperfect compared with that which is presented to the eye. Stars being remote shining lights make weak impressions compared with those of the sun. Historic facts of the dark ages are less vivid than those of the present, much of which we are or have been spectators.—The signification of this emblem is not so obvious as that of *light* and of the *sun*, because the two last are more familiar to us in common language. We sometimes hear of eminent divines, philosophers and orators being called *stars*,—and of vicious eccentric characters '*wandering stars*.' In states of error and ignorance the *knowledge of goodness and truth* represented by *stars* are feeble aids compared with operating influences of truth; a man may know a truth without having the affection of it; but feeble as the knowledge of goodness and truth is, it may lead the mind step by step from weak perceptions of truth to stronger, from one good affection to better states in its journey through this life preparatory to spiritual.

To give a further illustration of the doctrine of correspondence, or the analogical language of the scriptures, a text is selected in which the *sun*, *moon* and *stars* are connectedly the subject treated of. Previous to His crucifixion, our Lord related to His disciples the consummation of the age and the signs of his second advent in the following prophetic language;—

'The sun shall be darkened, the moon shall refuse to give her light, the stars shall fall from heaven, and the powers of the heavens shall be shaken.'—'Then they shall see the SON of MAN coming in the clouds of heaven with power and great glory.' The preceding representations in the text have been and continue to be understood as literal truths, it is believed the second advent of the LORD JESUS CHRIST will be announced by destruction of the visible heavens and the earth, when HE will be seen in his own person, by the natural eye riding on clouds floating in the atmosphere. However satisfactory, the implications of expositors upon the text have been to themselves, or their readers, yet as philosophers they will be exceedingly puzzled to explain whereto the stars of heaven will fall, when a single star in magnitude is much larger than the earth. Supposing they may be thrown out of their orbits to wander in chaotic disorder, they cannot be said to fall, as they respect the earth and our natural ideas of falling; every object revolving exterior to the circumference of the earth must be said to be above, not in a precipitating state. The text in its connections with what proceeds and follows cannot therefore be satisfactorily understood in its literal sense. Respecting the last portion of the text, 'mankind from age to age have lived in the expectation of beholding the LORD appear in the clouds of the firmament, and of being themselves caught up to meet HIM at his coming in the air.' A little reflection will convince any one that the literal representation of the second coming of the LORD is purely figurative and symbolic; 'a distinct prophetic style used in the scriptures, in

which the ideas intended are representatively shadowed out by the images used for expressing them; that the Lord Jesus Christ who is in a glorified body should be seen by the natural eye in the clouds floating a few miles above the earth is really an absolute impossibility.

The spiritual sense of the text is its true explication;—natural things or images representing spiritual truths as follows; 'The sun shall be darkened,' signifies that divine love including love to the Lord and charity to our neighbors will in the church become extinct. 'The moon shall cease to give her light,' signifies that divine truth will be obliterated in the human understanding by falsifications. 'The stars of heaven shall fall,'—that the knowledge of goodness and truth will be lost.—'The powers that are in the heavens shall be shaken,'—that the good affections will be perverted by evil. The succeeding clause of the text having no immediate connexion with Masonic emblems might have been omitted, but it seems necessary to exhibit in connexion the spiritual meaning of the whole text. 'And then they shall see the SON of MAN coming in the clouds of heaven with power and great glory.' 'Clouds of heaven' signify the literal sense of the Word concealing interior goods and truths, as natural clouds exclude the light and heat of the sun. 'SON of MAN,' [who is Himself the Word] signifies Divine Truth Himself in His glorified humanity, who will be perceived and plainly revealed when the spiritual sense which the letter of the Word involves is understood, acknowledged and received in our lives. 'With power and great glory,' expresses the superior influences, which the spiritual sense of the Word communicating goodness and truth to the mind compared with the literal sense, has on the life of man.

5th Emblem—*The Eye*. 'The light of the body is the eye;—'If thine eye be evil thy whole body will be full of darkness.' No person reading these texts from the scriptures, although literal truths, supposes that natural light and the eye of the body are meant; nor when reading, 'If thine eye offend thee pluck it out,'—the literal sense is to be observed and practised. As the eye is the organ of natural vision, so it signifies the understanding—the mental perception,—a power of perceiving the moral truth of things,—motives of action, and discriminating between good and evil, truth and error. 'If thine eye be single thy whole body will be full of light.' Here again one would naturally suppose that two would admit more light than one eye. The mind when arranged in conformity to divine order, (which can only be regulated by the word of divine truth) will not be influenced by principles opposed to truth, nor will its indwelling good affections be perverted by evil. 'No man can serve two masters'—he 'cannot serve God and mammon.' The eye, in the supreme sense signifies Divine perception and represents Omnipresence an attribute of the Lord. To realize this sublime truth, our thoughts, words and deeds must conform to his divine precepts.

6th Emblem—*The Ladder* represents by its steps the three spheres of the universe, celestial, spiritual and natural, and the three degrees of the human mind, inmost, interior and exterior. This emblem, which Jacob saw in vision, one foot resting on the earth and the other in the heavens, on which were seen angels ascending and descending, represents the immediate connexion and continued intercourse between the heavens and the earth, between angels and men; by which communication may be understood, in what manner divine influences are continually proceeding from the Lord through the celestial and spiritual to the natural principle of man, by which influences the natural mind resting on terrestrial objects is opened and gradually elevated to celestial things. The above doctrine is the reverse of that erroneous philosophy of the present day, which teaches that all influences which man receives are from the natural world through the medium of the natural senses. The natural body of man has not life itself, but receiving its increment, and supplying its waste from nature, is merely an organ receptive of life from the only source of life—the Lord through the heavens; verifying His divine declaration; 'I am the life and light of the world.' Pursuing this mode of explication according to

the law of divine order, which in all cases in agreement with itself through all grades of creation is not arbitrary; but consonant with that revelation God made of Himself in the beginning. If man was created both moral and natural after the likeness and according to the image of God; it follows that God is the divine antitype, of whom man is a semblance; and that God is the essential divine antitype of which man in his first and highest state was a humble shadow or type. In following this divine order through universal creation, it will be readily perceived the natural world must be a type of the spiritual, from which it proceeds as an effect of its cause; wherefore spiritual things can be represented to the human mind only by their types,—by natural images of which the divine Word is a composition representing spiritual antitypes by their types.

The preceding explanations are mere sketches of a few of the emblems involving the principles of Masonic Institutions. Will it be said of their principles they are vicious,—repugnant to the Word of God? Masonic emblems taken from the scriptures may appear in their detached form trifling to the ignorant, until informed that the Word previous to the invention of letters was transcribed down through ages by hieroglyphics or natural images representing spiritual things. Is it not natural to suppose that a society whose object was to separate themselves from prevalent idolatry, corruption, outrage and violence should associate under the sublime principles of goodness and truth and preserve these principles by the only means they, at that period, possessed, by emblematic images representative of their principles? The emblems themselves correctly understood demonstrate the truth of the proposition, and further illustrate that all the scriptures may be significative of spiritual things and thus explained and received give us more exalted ideas of their contents, than as now understood in merely their literal sense.

An argument urged against the correctness of any principles, that some bad men do openly avow them, is equally valid against the heavenly doctrines of Christianity; it is undeniable that vicious characters are found in every denomination.

No apology will be expected for this communication, since the fundamental principles of Masonry are not only opposed, but the members secretly vilified and publicly proscribed by scandalous and defamatory observations under the hypocritical garb of religion, avowedly for political effect. Masonry from its commencement has been considered nothing higher than a moral institution. It has no pretensions to that species of false sanctity which is assumed by some, excluding the rest of the world, condemning all not within its pale. Such characters would do well to improve their ways and manners by calling to mind the reproving words of our Lord to those who brought criminal accusation for a breach of the moral law; 'Let him who is without sin cast the first stone.'

Whether the preceding explanations will be received by antimasonic opposition with an *evil eye* or a *single eye* cannot be foreseen; if they are truths as many believe, men of consideration will not reject them as idle tales, but will attentively examine them, not for the sake of an institution for ages known by their emblems, but for the purpose of better understanding the scriptures, when their apparent inconsistencies and contradictions, effects of mental darkness, will no longer be their stumbling blocks. When better understood it will be known why St. Paul calls that an '*allegory*,' where he explains to his hearers, what is written of Abraham, who had two sons, 'one by a bond-maid, the other by a free-woman'—one after the flesh the other by promise; and it will be further understood why St. Peter denominates other portions of the scriptures,—'*figures*.'

The Ontario, N. Y. Phenix a short time since observed that '*it was matter of astonishment that De Witt Clinton had been so mysteriously called from time to eternity*.' An insinuation which none but the vilest wretch and most abandoned villain could be capable of making.

From the Albany Daily Advertiser, Oct. 25.

PRINCIPLES OF ANTIMASONRY.

When in the course of events it became our duty, as conductors of an independent press, to express our opinion in relation to Antimasonry; we did not intend to continue the subject, but to leave the matter to the judgment of our fellow citizens. But on further examination of the matter, we find so much which exhibits the wicked character of that party, that we feel constrained again to caution the public of the dangers with which they are environed, from the persecuting principles which characterize it, and of the perils which would abound, should those principles ever become dominant in our land. The best way to satisfy the community what those principles are, is to quote from the addresses, resolutions, &c. adopted by antimasons at different times, in various parts of the country. There can be no possible doubt of their being their legitimate opinions, and no objections can be entered that we draw unfair conclusions.

The following are a few of the many extracts which we may hereafter give.

By the Pennsylvania Antimasonic State Convention:—
'ALL who are not FOR US are AGAINST us!—Those who are NOT Masons are their DANGEROUS and LESS REPUTABLE coadjutors!! That EMASCULATED class of politicians; entitled to no manly regard, who are only fit to swell their voices in a HAREM, but dare not sing the song of victory!!!'

Mr. Burrows rose in violent opposition to striking out this clause. He thought these '*emasculated few*' the very worst class, *worse than the Masons themselves*, that he would *show them no quarters!* Our party, said Mr. B. *was in the minority at the last election! and if we do not put down these men they will keep us in a minority!!*

From the Sunbury Beacon.

'Stand ready, armed and caparisoned, and if necessary even for mortal combat. Three alternatives are placed before you—Bow submissive to the yoke of despotism—CIVIL WAR and BLOODSHED—or beat them at the polls. Which is the best and most consistent in our peaceful and happy country, we leave you to determine.'

By the Saratoga County Convention:

'Resolved, That we will not hereafter vote for any man who belongs to any such association, (meaning Masonic) unless he will previously, in a PUBLIC and UNEQUIVOCAL manner RENOUNCE his connexion with the same.'

Resolved, That we absolve ourselves entirely from all connexion with either of the old parties—that we will hold no connexion with them.'

By the New York Antimasonic State Convention.

'Resolved, That every election, whether local or general, a ticket should be formed on the distinct principle of opposition to Masonry.'

'Resolved, That we, the members of this Convention, disavow all connexion between antimasons and any political party which has heretofore existed in the United States.'

These extracts show clearly what are the views and intentions of this party.

No man who belongs to the Masonic Society can receive a vote for any place of honor or profit.

He is like one expatriated from his country.

He is made an alien, with not even the privilege which our laws give a foreigner, that he may hold office after residing a certain time among us.

The native of Europe, of Asia, or of Africa, may receive places of trust and profit, after naturalization, but the free born American who happens to be a Mason shall have none.

The Turk, the Hindo, or the Kamschatkian, may come among us and be advanced to power, but the native citizen of the U. States, shall be forever kept from participating in the government of his own birth place.

The cozening knave or the arch villain may hold an of-

social situation, provided he be not a member of the Masonic institution, but the honest man and the valuable citizen, who is a member, shall hold none.

The patriot, whose every act has been for the good of his country, and who has fought her battles and poured out his blood in her cause, shall not be trusted with power because he is a Mason.

The citizen whose mind has always been exerted, and whose talents have always been used for the public benefit, shall not hold an office, because he is a Mason.

The christian or the moralist whose aim has always been to walk humbly before God, and do to his neighbor as he would be done by, shall not hold an office, because he is a Mason.

The old man who through life has been honest and just, who has always respected the laws, and never done any thing but what was proper and right, and whose grey hairs command respect, and whose purity of conduct excites admiration, shall not hold an office, because he is a Mason.

The young man whose course has been blameless, and whose abilities all approve, and who has the laudable ambition to advance himself in life, shall not hold an office, because he is a Mason.

The military man who, when his country is in war, burns with a holy ardor to avenge her wrongs or defend her invasion, and whose military skill all admit, shall not receive a place wherein he can serve his country, he cannot be trusted, because he is a Mason.

Fellow citizens—If such doctrine should prevail, how long would it be before the spirit of persecution and the demon of fanaticism, would attempt to deprive a man who is a Mason, of the privilege of even voting for his rulers? If the fact of a man being a Mason be sufficient to disqualify him from holding office, if it be dangerous to trust him with any civil and military power, would it not follow that he ought to be debarred from the right of suffrage? We exclude the alien from office, but we at the same time exclude him from the ballot box. It is an anomaly in government to give the privilege of voting to those who are ineligible to office.

If it should ever so happen that the principles of ant Masonry should obtain among us, the same spirit that dictates the exclusion from office of particular men, would seek to deprive them of the distinguishing privilege of freemen, the choice of their own rulers. One course would be as justifiable and proper as the other, and the adoption of one would be the signal for the endeavor to establish the other.

MASONRY AS IT IS.

In stating my views on this subject, I shall endeavor to prove, that Masonry is not, nor never has been, a political society, or encouraged political meetings within its lodges, as many of our opponents wish us to believe. My assertion rests upon the following facts. Masons have never yet organized themselves as a political society, and stood in opposition to any act of our government, or of any other. They, as a secret society, have never yet used their influence to prevent our citizens from supporting our constitution or our laws.

Masonry was established long before this our happy government, long before the discovery of our western world, and up to this period has it flourished. Kingdoms and empires have been established, have passed away, and are almost forgotten; yet Masonry still prospers. If during a lapse of near three thousand years, often under despots, suffering the direst persecution that tyranny could invent, they did not rebel but suffered patiently—can it be supposed that Masonry would now endeavor to raze our Temple of Liberty, under whose roof they enjoy all that man can hope for? No; sooner than see it profaned, they would freely yield up their lives, and die on its threshold!

Did not Masons, in common with the patriots of '76, stand in defence of our land, and die to gain the liberty which we, their children, prize dearer than all else? Did they, during our late struggle with Great Britain, refuse to take up arms and defend our mutual homes? No. As

Masons, they have never yet perpetrated one act inimical to our government, but as Masons and citizens, have always supported it.

In acts of charity and benevolence, have they ever been surpassed? Is it probable they ever will be? I have never heard of a Mason who could truly say, 'I have applied to my brethren for aid, and have not found relief.' To refuse aid to a brother, is an act unknown to Masons. But we, the world, well know how to refuse aid to our brother man, to our shame be it spoken—often when our conscience says yes, our selfish interest says no, and we obey it.

When was it that Masons used their endeavors to influence public opinion against any society whatever? Can the time be specified, by any ant Mason? Have not Masons held, and do not many still hold offices of trust and honor in our government; and have they not discharged their duties as faithfully as any other citizens would or could have done? Mark me, none of them were elected or appointed to offices because they were Masons; but because they were citizens in whom the people had confidence, and whom they knew to be worthy of it, and believed would faithfully discharge their duties.

Masons judge not as harshly as we do, of the acts of any society; they do not condemn any sect on account of the acts of a few members, and let us imitate them; and when we see a Mason departing from his profession, and committing acts unworthy of himself or his order, let us not condemn the whole society because there has been one renegade; but let us bear in mind this truth, all men are liable to err; there is no one perfect man, and there are good and bad of all persuasions.

Permit me, here, my young friends, to give you a word of advice. Do not let a new society have too great an influence over you, and do not make choice of any without diligent inquiry; for if you take evidence on one side only, you are in danger of being deceived. Never discard a tried friend upon the testimony of a stranger, without hearing his defence. And whenever you see a worthy Mason, consider him as a friend to you and to all mankind. For if you have not been influenced by party feelings, judging impartially, you will generally find him so.

St. Louis, Missouri, 1830. B.

POLITICAL ANTIMASONRY.—The Ontario Messenger, than which, no other paper has had a better chance to become thoroughly acquainted with all the beauties of political ant Masonry, having up to a very recent period been in strict confidence with John C. Spencer, now holds the following language in regard to that party and its principles:

'But the truth is, the leaders of the new faction care as little for the destruction of Masonry, as they do for the destruction of order and decency which they have trampled upon in the present struggle for political supremacy.—The grand combat is not to determine whether the old walls of the secret order shall be thrown down because they rest on the blood of a free citizen, but to determine whether the old occupants of the lucrative offices shall be driven away to make room for the hungry clan of new ones.

The struggle is, not to drag the offenders against the laws of the land to condign punishment, but to drag the men out of power in. The strife is for power, not for principle; for office, not for the punishment of the guilty. The bonfire of ant Masonry has become a mere cloud of smoke in which the knowing ones hide themselves to carry on their own designs, and to gull the people.

How will public morals be elevated under the purifying influences of such masters as Thurlow Weed, Frederick Whittlesey, and Myron Holley? How will the evils of secret societies be remedied, when the free, unrestraining doctrines of Miss Wright become propagated generally and adopted cordially? How will the resources of the state be husbanded when Myron Holley presides at the treasury! and Francis Granger in the Executive Chair!—Consistency thou art a jewel! But it is enough to see things as they are, not as they will be. It is enough to look at this coun-

try as it was five years ago, and then behold it, as it is—to judge whether political ant Masonry be a redeeming or a destroying spirit, and whether the rule of such men as are now in power be desirable, or the elevation of the new faction be necessary to establish order and to preserve liberty.'

The truth and correctness of this language will hardly be doubted, even by those who may feel the necessity of enforcing party discipline, to counteract the effect of such sentiments.

ANTIMASONIC SYMPHONIES.

NO. XI.

FOREIGN IMPORTATIONS.

Behold our City, with her lofty spires,
Temples or domes; her patriotic fires,
Devotion, learning, comfort, wealth or pride;
What trade has done, what enterprise has tried!
No paltry tariff checks her onward way:
Her special imports mark her prosperous day.
Her stock in trade is now a trade in stock:
Your living, creeping things—by drove or flock.
'Tis now a mutton; now, perchance, a swine;
Now 'tis a beef—Sir-knave or good sir-loin!
A right good market this, and right good trade,
Where ad valorem duties n e'er are laid!
For want of value, imports pass per tale;
Free 'tis confessed—for hire—or for sale.
First, Norfolk products grace old Faneuil Hall,
And Thacher, Churchill, Morton, Brinley—all
Stand ranged for show, beside the Worcester Squire,
At market value. What ambition higher!
'Twould be too much to fix their value here:
'Tis a moot point—not eas'ly fix'd 'tis clear.
Next, New-York imports rank in traffic's mart;
Right specious products—packed and marked with art;
A Ward with folly, and a Green with crime,
With tongues in heaven, but with hearts in time.
More distant regions still advance our trade,
In Dexter's mission—or his vain parade.
There's not a dunce that cons their virtues o'er
But straight exclaims, 'I've seen such tricks before.'
The people—ay, the people raise the note,
And 'tricks of Anties' swell each noisy throat.
Oh, for a patron-demon, whose device
May push our products at some decent price!

HOW TO GO TO CONGRESS.—Stand back and look on, till you 'see which way the cat jumps.' Don't attend any ant Masonic meetings, till somebody else has taken all the responsibility, and got the excitement up to a sufficient pitch to carry anything into office who gets a nomination—when, in the elegant language of the father of ant Masonry, 'the meaner the man you elect, the greater the triumph'—then, run about the streets, and poke your head into every gathering of anties, and sing out 'murder—where's Morgan—down with the Masons—I am an honest man, although I am my own trumpeter on this occasion.' Then, just hint that if a little loan of money is wanted, it can be had, with good security. And wind off with a gentle hint that you would like to go to Congress, just to spread the glorious cause of ant Masonry—no other motive at all.

If you make a bargain for two terms, and promise to stand back after that, and let—have his turn, mind and cheat him. Fix out a majority of the towns, before he thinks of starting. It don't take much time or money to secure a majority of the delegates. And eight dollars a day, for eight months in a year, is better than law, these hard times.—[Batavia Times.]

THE BOQUET.

From the Musical Bijou.
THE HEIRESS.

I love thee for thyself alone,
The world reprov'd my choice ;
Yet well thou know'st I claimed thee still,
With no unsteady voice:
They call'd thee fickle;—O ! how blind
Fond Woman's love may be !
I blamed thee not for broken vows,
Rejoicing thou wert free.

My Father told me thou wert poor,
Improvident and wild,
He said that want and penury,
Would kill his gentle child:
I answer'd not—but secretly
I scorn'd the tale he told ;
And then stole forth to offer thee
The Heiress and her gold.

My Mother said—'I do not heed
Thy Lover's want of wealth ;—
But will he fondly cherish thee
In sickness and in health ?
He has the restless eye of one,
Who leads a roving life ;
He loves not as thou should'st be loved,
O do not be his wife !'

My Father's anger moved me not,
Nor yet my Mother's tears ;
Thy fascination wean'd my heart
From love—the growth of years !
With few and fleeting tears I left
The haunts of early youth,
And placing this weak hand in thine
I trusted to thy truth.

My chosen dwelling would have been,
Some undisturb'd retreat ;
But led by thee I trod the halls,
Where pleasure's votaries meet :
And if with joy I heard them praise
The beauty of thy Bride ;
'T was but because I dearly prized,
My husband's glance of pride.

But then a dreary time came on—
I often wept alone ;—
And when we met, thy voice had lost
Its former gentle tone:
I utter'd no complaint—thou knowest
I never did repine ;—
And if my pale cheek chided thee,
It was no fault of mine.

I heard my boasted wealth was spent,
I smiled at such a loss ;
My Husband's love was more to me—
Far more, than hoarded dross ;
And was it only this that caused
The frowns upon his brow ?
'That wealth has been his bane,'—I cried
'We shall be happy now.'

Vain hope !—for thou dost shun the home—
Thy folly rendered poor !
I know not how to win thee back,
My cheek has lost its lure ;
I have no mother now to soothe
My sorrows on her breast ;
And he whose counsel I despised—
My Father, is at rest !

I do not say I love thee not—
No, false one, come what will,
Return and be but kind to me,
And I should love thee still ;

A broken mirror still reflects,
In every shattered part,—
'T is thus love seems but multiplied,
In this poor broken heart.

MISCELLANY.

For the Mirror.

RECOVERY.

There is something in recovery which is peculiarly calculated to draw forth grateful emotions. After a long season of severe suffering, when our throbbing pulses begin to forget their feverish course, and nature once more pursues the tranquil tenor of her way, then, if ever, we shall exercise that most amiable of christian virtues,—gratitude.

It will have first for its object the Great Reserver of that curiously complicated machine, the human body,—so finely wrought, and having such an infinity of mutual dependencies, that the skilful anatomist, instead of wondering that the machine lasts no longer, is forced to acknowledge that the hand of the same wise Architect must be actively engaged in its preservation, or it would not last so long.

It is an admirable provision that the merciful Creator has made for the good of man's body, by the mutual consent and harmony thereof : Of which let us take St. Paul's description. 'But now hath God set the members, every one of them in the body, as it hath pleased Him. The eye cannot say unto the hand, I have no need of thee: Nor again the head to the feet, I have no need of you.' Such is the wonderful consent of all the parts, or as this sublime Theologian and Anatomist words it, 'God hath so tempered the body together, that the members should have the same care one for another. So that whether one member suffer, all the members suffer with it ; or one member be honored, (or affected with any good) all the members rejoice (and sympathise) with it.'

Anatomists of our day tell us that this mutual accord, consent, and sympathy of the members, is made and kept up by the commerce of the nerves, their artificial positions and ramifications throughout the whole body; but to give a description of which, from the origin of the nerves in the brain, the cerebellum and spine, and throughout every part of the body, is certainly no part of my province. And so of the other three systems ; but yet I would be so much of an anatomist as to impress myself with the idea, that it is most wonderful this curious machine should so often be righted when seriously impaired. When I consider that multitude of unaccountable obstructions which disorder and discompose our frames, when I reflect that such is the sympathetic consent of the whole, that one part cannot be diseased and the others retain the healthy action, that a thousand delicate fibres and tubes are all essential to life, I am constrained to admit the interposition of Divine Providence in every case of recovery. But for this I should certainly believe, that nature, in long and violent efforts to extricate herself, would always counteract her own intentions.

What a delightful glow diffuses itself through the soul of man, when its casement is manifestly repaired ! lately the very orb of day frowned darkling, and all nature wore a lurid aspect. Now he sees the same natural sun, or rather, there are, if possible, a thousand charms added to that golden luminary. That music, which lately breathed horrible discord, now greets his ear with more than its wonted symphonious rapture. The vital fluid,

which lately seemed as if concentrated about the region of the first organ of life, and hurried through its ventricles with a supernatural velocity, now resumes the even and tranquil tenor of its way, carrying a genial warmth and support to all the minute functions of life. Such are the delightful transitions of a man, worn down by a protracted season of suffering, when he finds himself returning to his wonted health and cheerfulness.

I said that God, the merciful Preserver of our frail bodies, should be the first object of the christian's gratitude. Our dear friends, who have so kindly interested themselves in our behalf, come next. A man who is in health, is, in some sense, independent of friends.—not so with the sick.—They are thrown entirely dependant on the good offices of those who kindly undertake to soothe their sorrows and alleviate their sufferings. We are all children of the same family, consequently exposed to sickness and suffering. Nothing, then, can be more amiable, scarce any better test to character and conduct, than a faithful and unwearied attendance upon the bed of languishment. Such a course of conduct is so noble, so elevated, which brings itself so home to the real condition of the human family, that the man of sense and feeling looks with perfect contempt on an opposite course, which is pursued by the devotees of pride and fashion. They blaze out their whole lives in one continued round of frivolity, and are, at last, dependant, in sickness, for those good offices, which are not strictly their due.

A judicious & skilful physician is most certainly an object of gratitude. Let us consider, for a moment, that patient and laborious research which he must go through in order to qualify himself to heal our bodies—long before he attempts to rectify the machine, he must make himself acquainted with its most secret and complicated movements. To do this by actual experiment, he must forego loathsome and appalling scenes, in order to take a survey of this most wonderful of nature's mechanism. Qualified in his profession, at the beck of disease, no weather, and scarcely his own infirmities must detain him. There is an amount of labour and responsibility attached to this profession, which I believe few of us are in the habit of estimating.

Upon the whole, recovery should remind us that the structure of our bodies is exceedingly attenuated and frail, and that they must eventually fall in ruins. The good man is sustained under the weight of this last calamity, by the consideration that his better part shall, in the end, inherit a body which is to be a medium for every ineffable delight, whose every avenue is to be closed against every sensation of pain, and that this curiously wrought body is destined to those regions of perfect felicity where one unbounded spring shall forever, ever bloom.

FLORIO.

AMBITION.

On looking over some files of papers, I need not say how ancient, nor how many generations of men handed down, I chanced to peruse a letter which contains, among other things, a long paragraph upon ambition. The sentiments and views of the writer, on that subject, are so very unusual and, in my opinion, so very sound and philosophical, that I have thought some interesting, and perhaps useful reflections might be excited, in the minds of your readers, by the publication of an extract ; which is therefore enclosed to your care and disposal.

PETER PENSE.

EXTRACT.

'In your letter of 27th March last, you complain that I did not answer yours of 25th February, wherein you request my opinion and advice upon the subject of your standing candidate for Governor of ———. I did not answer that letter, because I did not wish to influence you in that matter, but to leave you to act entirely as might be most agreeable to your own feelings. You say "My object in being a candidate would be more to please my friends than myself." Now you well know *my sentiments* upon such affairs of *petty* political ambition; wherein the most *unprincipled*, double-tongued and Janus-faced intriguer is usually the most successful; and, of course, success is rather a *disgrace*, than a matter of honor and congratulation. I assure you that I should think no better of you for being a governor, or even President of these United States; and, so far as *my own feelings* are concerned, I would not turn the copper to make you or myself either the one or the other. Were our liberties and republican institutions in danger, and I could feel that *their safety* might be promoted or secured, by my success, or that of my friends, in the career of political promotion; i. e. were the happiness of the people, my countrymen, to be, in my opinion, in any considerable degree, dependant upon the event of any office being filled by myself or my friends, I should be anxious for the event; but not otherwise. *Pride* I have always despised; and political ambition, age and maturity of intellect have taught me to *look down* upon, if not with contempt, at least with cold indifference. Governor of ———! President of the U. S. king, despot or tyrant of some place or speck upon this globe!! Of what importance are these temporal and transient and perplexing and often perilous situations to an *immortal* mind? Look upon your maps! and observe how small a spot is your state, or the United States, compared with the rest of the globe. Look into the Solar System! how small a speck is occupied by this same globe, the earth, this "rotundity on which we tread," compared with the space occupied by the whole system. Look into *infinite* expanse, and behold systems innumerable "of planets, suns and adamant spheres," *inhabited* by rational beings and "wheeling unshaken" and harmonious, by the laws of God! In this infinity of being what portion is occupied by *our solar* system? You have lost it in your gaze, and cannot, without effort, bring yourself back to its contemplation. Again in the opposite direction, look into the minute particles of matter, all *living* particles, which constitute all *visible* things! animals, vegetables, minerals! How are they formed? How do they grow? (How great; how wise; how good, must be the contriver, builder and sustainer of all these things?) Then look into yourself, and the intellect and feelings, which govern your actions! What are you? and what are they? and how do they operate? An impenetrable and perplexing mystery! you say. Now let me ask you, where is the foundation for *pride* and self-glorying? It is swallowed up in philosophy. Again read history, and tell me, who made the pyramids of Egypt? those monuments made by the vanity of man to perpetuate his memory to all generations, and obviously made for no other purpose. Make for me a list of the great men in Babylon and Palmyra and Mexico and Peru! — That I may (if I choose,) learn to repeat their names and actions, and praise and admire them. — Who were their Mayors and Aldermen? their mil-

itary captains and civil rulers? who were their greatest jurists? and who, of them all, was the most solicitous to perpetuate his memory to the *then future* generations of men? Who projected and built, that wonder of the ancient world, the great wall of Babylon, said to have been sixty miles in circuit, eighty-seven feet broad and three hundred and fifty feet high, with twenty-five gates of brass on each of its sides: and those most useful, gigantic and patriotic works, the *Great Wall* of China, which measures fifteen hundred miles in length, thirty feet high, and so thick that six horsemen can easily ride abreast upon it; the imperial Canal of China, nine hundred miles long, often seventy feet deep and, in some places, twenty feet above the surface of the country, and two hundred feet wide, and far surpassing all the mighty canals of our western world? Surely the contrivers and builders of these things, such *illustrious* and patriotic men, ought not to have been totally forgotten!!

Again, supposing it were possible to furnish such a list of great men, for my, and other's admiration; and supposing several of these great men, and in each of these countries and cities, should happen to have borne, or been designated by the same name, which yourself bear; would not then their names and fame be confounded; and finally, all their memorable actions be concentrated into one character, a second Hercules? and supposing yourself had also been, in your day and generation, *distinguished* by high offices, and perhaps by some actions worthy to be added to the character of this Hercules; and they should be so added, to enhance his reputation; would this latter circumstance be a matter of self-complacency to you? Would it not be equally agreeable to you, if this Hercules had descended to posterity, *bearing your name*, and made up only of the exploits of the other persons? After all of you are *corporally* returned to the dust, what *partiality* ought you to entertain for the particles of dust, which had the fortune to compose your body, over those particles which compose the bodies of the other persons, so bearing your name, and making up the character, in history, whom I have called Hercules? Certainly you would entertain no such partiality. Actions then performed by persons of your name, *so far as history and fame are concerned*, become *your* actions; and there ought, in reason, to be no distinction, in your mind, between the actions of *their* embodied particles and of your own embodied particles. But further consider that even *this Hercules*, in succession of years, is *rejected*, by the judicious and scrupulous, from the pages of authentic history; becomes *fabulous* and is forgotten; or, as a passing cloud, assumes all the Protean shapes and colors within the scope of the imagination; and is, for a few more years, doomed to abide alone with the poets of fiction; and then finally, if one million of years will not, twenty millions, or at most eternity, will drive this Hercules into the Lethean stream of *total* oblivion. Where is your pride? How futile and unphilosophical is ambition? Think not that these reflections are tinged by the solemn feelings inspired by the Sabbath, in which I write them; for I assure you they have long been my *real sentiments* on week days as well as on the Sabbath, in the city and in the country, at home and abroad, while journeying, walking, riding, dreaming and waking. If you choose to be Governor, let it not be from *pride* or ambition; but to promote the happiness of the people and to benefit your country.'

From the Baltimore Minerva.

PALE CHEEK OF LOVE.

Pale cheek of love! thou 'rt dear to me,
Oh! I could gaze my life away,
Drinking the tears that tremblingly
Steal from that eye of placid ray.
I cannot heed the rosy cheek,
That glows with maiden bashfulness;
The hues of thine more richly speak
Of blighted hopes and love's excess.

Pale cheek of love! thou 'rt dear to me,
Wet with the fringed eye-lid's dew,
There can I read sincerity,
And truth, and fruitless passion too.
Once, Laura, once the red rose hung
Upon those angel cheeks of thine,
But Grief a lovelier lily flung—
I kiss'd the flower and called it mine.

Pale cheek of love! thou 'rt dear to me,
Though bleached by Grief's untimely kiss,
Oh! I could press my lips to thee,
And sigh my soul away in bliss!
Turn not away, my Laura dear,
Roses cannot thy charms improve;
Give me the bright, soul-speaking tear,
That damps the sickly cheek of Love.

PETRARCH.

WILLIAM IV.

In a letter received from London is this paragraph of the King of England:

'Our good King William seems to be quite as much of a citizen King as his new Majesty of France, or Farmer Jackson. He tells the sentinels about his palaces—"to be off—he can take care of his own things without the help of soldiers." He rides about Brighton in a fly called off the stand. And his Queen tells the maid servants that they must doff their finery and wear aprons.

It is sometimes amusing to notice the consequence and importance attached to some of the simplest sayings or actions of a man who has happened to be born a prince. There can be no particular objections to such a notice as the above, which goes to shew a common place familiarity in a sovereign—which is there considered a peculiarity.

Any thing which illustrates the private and personal character of a man high in power, is certainly interesting, and even important—for the policy of his public measures partakes largely of his personal character. But to what a ridiculous extreme is this fawning spirit carried! If his Majesty 'crosses his royal legs'—it becomes matter for a newspaper paragraph. If his Majesty uses an Italian snuff-box—the public must know it. If his Majesty takes a ride exactly as every other gentleman does every day—all the daily papers publish it.—And if his Majesty should condescend to stop in the streets, without attendants, and say to any private man—"this is a very pleasant morning,"—it would be contained in the letters of a dozen correspondents for publication in some foreign journals. We remember hearing that Jefferson, soon after his inauguration, arrived in Baltimore, and after dismounting at Barnum's Hotel, *actually led the horse himself*, by the reins, and tied him to the post. This became a topic of general remark—for nearly every body thought it absolutely wonderful!

A foreign arrival at midnight—sorts out—and a quart of lamp oil in the sleepy compositor's case, is a true exemplification of a *fat* Case.—

BOSTON MASONIC MIRROR.

SATURDAY MORNING, DECEMBER 4, 1830.

[The following article, from an esteemed correspondent, was written immediately after having read the reputed statement of the Cross-Examination of Witherell, and before its correctness had been denied. He, therefore, speaks of W. as entering his own house and assaulting his own wife. Though this is not positively proved, it is sufficiently evident that if he did not personally chastise his own 'head-board,' he was privy to the 'outrageous act.' The instigator and accessory (as criminal as him) who commits the crime, and should be punished accordingly. Though Witherell did not enter his own house, as alleged, his attempt to conceal the culprit, by removing the principal witness, is evidence of a participation in the crime. He is no less guilty than the principal.]

THOUGHTS ON THE WITHERELL OUTRAGE.

To one that has been conversant with the spirit of Political Antimasonry for the last two years, there is little in this self-created outrage that ought to excite our wonder and surprise. Who, I ask, should wonder that a party, whose sole object has been power and aggrandizement at the expense of the proscription of two hundred thousand free citizens of America, who should wonder that schemes should be resorted to, and plans devised to carry that object into effect, the record of which would blacken the pages of the chronicle of Pandemonium!!

The time has come when it were base, it were criminal not to make use of strong and energetic language, and when we have exhausted the powers and energies of language, we fail of portraying the cruel, the hypocritical, the proscriptive measures that are resorted to by those leaders of Political Antimasonry, who, though they may bear some resemblance of the human family in forms and features, are destitute of every principle of humanity. We would appeal to every honest man, if the time has not fully come, when every principle of sacred honor, and right, and even personal security does not demand, not only the most energetic language, but the most prompt and energetic means to ferret out a monster, that has so long been preying on the very vitals of that sacred honor, right, and even personal security.

Yes, Fathers, the time has fully come. Those unalienable rights for which you fought and bled, are now jeopardized by the basest faction that ever disgraced this once happy land. Those sacred rights and privileges, this most unprincipled faction is now attempting, by the most consummate acts of villany, to take from the fairest portion of your progeny. Will you look calmly on, as though the great object of all your toils and sufferings is now to be consummated, because the spirit of antimasonry fattens and flourishes upon falsehood and oppression, those very materials that composed a mass of grievances for which you took up arms, and fought? Must this fair fabric of liberty and equal rights, which your own hands have reared, be demolished at a blow, only because one part of your progeny have transformed themselves into a band of robbers, for the only and sole purpose of taking from the innocent and unoffending part, that liberty, and those rights, and that, at the expense of every, every sacred principle of honor? No, Fathers, never, never can it be. The same devotedness to the cause of your bleeding, suffering Country which prompted you to ascend the heights of Charlestown, and to furnish in the parched plains of a southern clime, will actuate you to put down a foe to your Country's good, far more deadly in its nature than even British tyranny.

Fathers of the Church. Though we have addressed many of you as fathers of our common country, we would now address you as pillars of a more perfect and durable monument. Shall strangers devour and destroy your beautiful building, and you know it not? Shall the wild bear from the wood, and the beast from the desert trample upon

your pleasant vine, and you be regardless? Shall those unclean spirits like frogs creep into your dwellings, and, by artful insinuations, and base falsehoods, divide and distract your household, so that the morning and evening Orisons cannot unitedly be offered up? Shall your churches be divided and rent in pieces, only because some Masons are attached to them, and they charged with those crimes and felonies, which have been proved to be self committed by their cruel and unrelenting foes? Look around you, Fathers and see the dreadful state of your churches, and tell us if an object, supported by the most daring acts of villany which any historian has recorded, is worth all this sacrifice. You know it is not. Nature and reason oblige the flimsy pretext. Why not, then, help those of your brethren who are suffering by antimasonic fraud and despotism. Deny, if you can, that they suffer for crimes which their dastardly foes commit and charge upon them. Come over to our help, and save the church from a more wide spreading desolation than it suffered under the edict of a Nero, or a Caligula.

To our Mothers and Sisters, we would say, how can you regard those bandits, who strive to separate you from the dearest objects of your affection, but with horror and detestation. To gain so respectable and influential a portion of the community as proselytes, all the arts which the ingenuity or falsehood could contrive, have been resorted to. You have been told that your fathers, husbands, and brothers, are connected with an association of midnight assassins. Such tales of horror have been dinned into your ears by these emissaries of disturbance that, may be, you have been almost afraid to enjoy the balmy hours of sleep, lest your indulgent father, your dear husband, or your kind brother should arise and slay you. You now see who is the midnight assassin. It is the cool, calculating antimason, who in the dead hour of night, enters his own dwelling, assaults, or feigns to assault his own wife, and then charges the felony upon your indulgent father, your kind husband, or your dear brother. Mothers and sisters, will you brook all this? No—there is too much virtue in the female heart. We do verily believe that you will as soon associate with the plague now raging at Constantinople, as with these hideous monsters of depravity. We do most confidently believe that the female heart which is always alive to mild and generous emotions, will heed the cry of suffering innocence. Do not mock us by the story of Morgan, for, if murdered, Edward Giddens, the great oracle of antimasonry is, by his own confession, his most probable murderer.

The young men of our country have seen that a powerful party has by some means or other, sprung up. If its main object is political aggrandizement, wicked measures must be resorted to, to carry that object into effect. This you have seen. You have seen the most honored servants of antimasonry willing on the eve of an election, to expose the lives of their fellow citizens for deeds of darkness which their own hands have done!!! Are you safe?—Who can tell but some one of you may become a victim to antimasonic deceit. Your sacred rights as free citizens are not only threatened, but your very lives are in jeopardy.—You have seen that Political Antimasonry stops at no consideration on earth, or in heaven. You have seen that it spares neither character nor life!! What then can you gain by continuing this most unreasonable opposition to an institution, whose very laws and obligations secure to you your lives, liberties, and your sacred honor? B.

The Batavia 'Spirit of the Times and People's Press' in reply to an antimasonic paper, on this subject, has the following remarks, which we recommend to the attention of our readers:

THE WITHERELL AFFAIR, AGAIN.

'Some one in behalf of the little boy, who is nominally the Editor of the 'Slash Tub,' is out upon us in terrible wrath, on the subject of Elder Witherell. The low, black-guard language contained in that paper of Friday last, we shall pass by in silence; knowing full well, that where the character of dabblers in the 'Slush,' for political truth and veracity, is known, nothing in extenuation need be said.

We did receive, as we stated last week, through the Telegraph mail, two handbills detailing the testimony said to have been elicited on the examination of one David Brown, charged with having been concerned in the pretended outrage upon Mrs. Witherell, and not the Elder. We then believed those handbills to be genuine—every thing conspired to render us stronger and stronger in that belief. We knew that antimasons, just before election, had been guilty of such transactions equally infamous as the pretended outrage upon the family of Elder Witherell—with this view of the case we deem it proper and important, that the facts, as we supposed they were, should be laid before the people. Accordingly on Monday morning, being the first day of Election, a handbill was issued from our office, embracing the important facts as contained in the handbill we received. During all this time, the knot of antimasonic dictators in this village, were not idle—they sent forth their lackeys, to proclaim to the intelligent people that it was a 'Masonic hoax'—and as an evidence of which, they asserted that no such Justice as A. T. Bush, resided in Washington County, and trumped up innumerable falsehoods to counteract what they said was a lie. Measures were immediately taken to ascertain the true state of the case. Information has since been received that the handbill which was sent to us, is a FABRICATION. We no sooner became possessed of this fact, than we frankly acknowledged our error—if the conductors of the Advocate would do the same, the public would be mortally obliged to them. Our cause, is the cause of the great republican party of the state and union—and if it cannot be sustained except at the expense of political honor and honesty, we care not how soon it is annihilated. We have never sought to palm upon our readers, that which we did not fully believe ourselves.

The Advocate labors to fix this contemptible artifice of their own degraded partisans, upon 'the Masons.' But this will not do—the fact is otherwise. The story of the attempted outrage upon Elder Witherell was put forth at a time when it was well known that a refutation of the charge, in the remote parts of the State, could not be obtained, before the purposes for which it was intended should be fully attained. In this they succeeded. But the facts in the case have come out—and the deed, in all its damning deformity, stands chargeable to ANTIMASONS THEMSELVES—neither is it the work of a few misguided individuals—but a deep, deliberate and hellish party scheme, to commit CRIME, and then charge it upon the innocent, that the actors might thereby turn it to political effect!! Will the conductors of the Advocate ask the authority for such a conclusion? If so, we refer them to the examination had before Sted D. Brown, Esq. of Washington County, which will be found in our columns to-day. We bespeak for this document a fair, candid and dispassionate perusal—if this is done, we are fully persuaded, that even antimasons themselves, will arrive at the same conclusion on this subject we have—it cannot be otherwise—the proof is irresistible.

When the people in the vicinity of this pretended outrage, became indignant at such base and unprincipled conduct, and resolved to investigate the foul deed, what was the conduct of antimasons? Did they like good citizens and honest men, step forward in aid of justice? No. Instead of this, the aid of antimasonry was called in to screen the guilty from discovery. And here we can see the baneful effects of Antimasonry. So deeply rooted is the principle, that one antimason is bound to protect another, that even professors of religion were found actively obeying the call. When a judicial investigation was decided upon, the Elder's son was sent away on purpose to avoid being called as a witness, and was told by Dr. Corbin and Elder Colver, at Kingsbury, of a certain house he could go to, and stay, for the purpose of keeping out of the way! Now, why was this done, if not for the purpose of screening the actual perpetrators of this pretended outrage from merited public contempt?

Any one who will attentively read this examination,

and follow closely the testimony of Elder Witherell, Mrs. Witherell and her son, will discover divers inconsistencies and even *contradictions*, where they are called upon to swear to the same point. The following are some of them:—

1st. Mrs. Witherell says the large fleshy man in the bed room had the weapon, and George states that the one at the door had it.

2d. She says when the man had said 'You damned perjured scoundrel,' &c. George spoke *five or six* times, father have you come, and George says he said so only twice he thinks, and said once father have you got home.

3d. Mr. W. says George screamed so loud he could have been heard to Capt. Hyde's (100 rods,) and G. says he only spoke as loud as he would ordinarily from one room to another to his father, and did not scream or halloo loud.

4th. The last part of Elder Witherell's testimony in relation to Mrs Witherell's state of mind and health, shows her inability (however right her intentions were) to give any relation to be relied on, and in no way impeaching her veracity.

5th. If George was not one of the actors or the only one, why does he hesitate to answer so plain and simple question as whether he came out of the chamber, &c. by saying he did not if he recollects right, come down out of the chamber at the time of the affray; and again 'did not frighten his mother that night as he recollects of' was he in doubt on these two points, and if so, why?

6th. Why not call the men within six or eight rods if any thing was wrong, or on the ten or eleven who lived nearer than Smith and Mrs. Chase, and why were not more of them disturbed when a single scream would have brought several to their assistance, as testified by George and Mrs. Witherell?

7th. Why did Mrs. Witherell tell Mr. Hubbard not to tell what had happened, because no one would believe it, if she thought there had been some one there who did not belong to the house?

8th. Why did George go to bed immediately, and say nothing to his mother about the men who had left the house but a moment before; and why did she go to his bed 'to cover him up' and say nothing of the men having been there until after George got up and had been sent for Mrs. Chase, as George testifies?

9th. Mrs. Witherell says she did not scream during the attack, so says George, both of his mother and of himself; and yet murder was intended as they believed.

10th. Messrs. Hubbard and Smith were at the house soon after the men had been there, and saw nothing to cause an alarm, and Hubbard if he had really thought there had been an attempt at murder he certainly should have alarmed the neighbours.

11th. Did George believe his father had come when he said 'father have you come,' after the words 'you damn'd perjured scoundrel,' &c. had been used, or did he think it was his father's voice, and an attack on his mother by the Elder in disguise?

12th. George said the next morning that he knew nothing about the men being there except what his mother told him.

13th. George's testimony is not to be relied on as is shown by all who testify respecting it; even Deacon Brayton and Thomas who were called to support him, fail to do so.

Will some one of the godfathers of the Advocate be so good as to refer to this subject again? It is true so infamous an attempt to deceive and impose on the credulity of the people, may not be exactly palatable to them—and they may well exclaim, 'the desperation and villany of antimasonry knows no bounds.' If we published a *forgery*, which it appears we did, it was done with a full conviction of its truth—we were im-

posed upon, and did we know the imposter, we would most willingly expose his hypocrisy—but this knowledge, we have no doubt, lies hid in the breast of antimasons. Men, so lost to every ennobling feeling of our nature, as to descend to the infamy of committing a *pretended assault* upon one of their own neighbors, for *political effect*, would not hesitate to commit a *forgery* of this description, in order to throw a shade of doubt and distrust over the transaction.'

The Buffalo Republican has the following:

'Elder Witherell, of Hartford, Washington county, the headboard of whose bed received a distinct knock on the night of the 27th September last, has really been examined before justice Brown in relation to the alleged attempt to murder him; and though the examination varies essentially from the account of it as published just before the election, enough is substantiated to make out a clear case of *antimasonic deception*.—We have not room for the details of the evidence, but it appears from the variations in the statements of the father and mother and son, and the reputed bad character of the latter, THAT THE TRICK WAS ONE TO WHICH THE ELDER AND THE SON WERE BOTH PRIVY. The whole is a detestable humbug and a shameless piece of villany, and the cause which can use such helps to support it must be corrupt indeed.'

SHERIFF SUMNER.—Mr. Sumner handed us a note on Wednesday week, relative to our remarks of the 13th ult. in which we stated some of the particulars of the interview we had with him on the 6th. He says, the account given of that interview demands his reprobation. We had thought the kindness with which he was there treated would ensure us his thanks. *We merely stated what he stated to us, without exaggeration.* He does not pretend that we misunderstood or misrepresented him. We therefore have no controversy with him on that score. If he on that occasion said what is not pleasing to his antimasonic friends, or what he now regrets having said, it is no affair of ours. He says he does not understand to whom we allude when we speak of our *unprincipled and reckless persecutors*. We may hereafter have occasion to inform him. If we allude, he continues, to the Suffolk Committee, he has no participation in our feelings, for he does not believe that those gentlemen have done us any injury. We shall not dispute Mr. Sumner's right to set himself up as the apologist or champion of the 'Suffolk Antimasonic Committee.' *More anon.*

STEAM BOILERS.—It is stated in Silliman's Journal, that *fifteen hundred* persons have been destroyed in this country, by explosions from steam boilers. It is not improbable that 4-5ths of the accidents that have occurred, may be traced to defects in the boilers or to the carelessness and inattention of the engineers. We seldom hear of the occurrence of such accidents in England. Our engines are equal to any in use there. They have no improvements that we have not. Their iron is no better than ours. How is it then that a greater number of accidents of this kind occur here than in that country? Improvements may yet be made on the steam engine—a portion of the present liability of the bursting of boilers may be removed; but after all, our principal security must rest in the toughness of the iron and the skill and faithfulness of the engineer. Give us a boiler, of exact thickness throughout—not one square thin and another thick—that has been well tested, and an engineer that knows his duty, and will perform it, and we care not a fig whether it be on the high or low pressure principle—no accident will occur.

The London Globe of the 14th of Oct. has the following paragraph:—'Mr. Stephenson, the proprietor of the Rocket Engine, on the Manchester and Liver-

pool Rail-way, had this week decided in his favor a wager of *one thousand guineas* upon the speed of his Engine, by traversing the distance between the two towns, (thirty-two miles) in *thirty three minutes*—or, in other words, at more than fifty-eight miles per hour.

GEORGE CROWNINSHIELD.—The trial of this individual, for misprision of felony, came on before the Supreme Court at Salem on Saturday. The indictment contained two counts. 1st. Alleging that R. Crowninshield, jun. and J. J. Knapp, jun. formed a conspiracy to murder Capt. Jos. White, and that the defendant was acquainted with all the facts. The 2d count alleged, that the murder had been perpetrated by Richard Crowninshield jun. and J. F. Knapp, as principals, and J. J. Knapp, jun. as accessory before the fact, and that the defendant was privy to the whole transaction, and did not disclose it. Witnesses on the behalf of the government, and in behalf of the defendant, were introduced and examined. Mr. Shilaber, for the defendant, argued the case to the jury with much ability and eloquence, occupying about three hours in his argument. He was followed by the Solicitor General, for the Government, in a very able argument of an hours duration. His Hon. Judge Putnam then charged the Jury, who retired at about half past 7, P. M., and at 8 o'clock returned a verdict of NOT GUILTY. George Crowninshield was then discharged without day.

The Reading, Pa. Journal of the 12th of Nov. says 'we this day discovered a *ripe Cherry* on a tree in our yard, known by the name of May-duke.' The York Gazette of the 16th informs us that, in Butts-town there is a *mulberry tree*, which for two successive years, has borne a double crop of mulberries.—The second crop for the present year is now ripe. The fruit is large and perfect. A Lancaster paper of the 25th says, 'we hear of ripe cherries, green peas and strawberries having been eaten during the present week.' 'Our gardens resemble more their usual appearance in the latter part of April than that of November.' On the tenth we had a common pink in full blossom. On the morning of the 1st we had a slight fall of snow, of which at breakfast time we obtained a sufficient quantity to make a decent sized snow-ball—we should like to exchange gifts with our Pennsylvania friends.

NEW-YORK CELEBRATION.—The procession in honor of the late events in France took place in New York on the 26th ult. The papers speak of it as an imposing spectacle. The length of the procession may be inferred from the fact that it was *two hours and a half* in passing Broadway, where few and very brief interruptions occurred. The Marshal and his aids made a gallant appearance, in the station assigned to them. Col. Monroe was prevented, by the doubtful and disagreeable appearance of the weather, we presume, from joining in the procession, as he had intended to do. The aged citizens who rode together in a barouche presented an interesting sight.

GRAND ROYAL ARCH CHAPTER OF MASSACHUSETTS.



Notice is hereby given, that a stated Meeting of the M.E. Grand Royal Arch Chapter of this Commonwealth, will be held at Mason's Hall, on TUESDAY, the 7th inst, at 6 o'clock, P. M. The officers, Members, and all concerned, will take notice, and govern themselves accordingly.

By direction of M. E. and Rev.

SAMUEL CLARK, G. H. P.
SAMUEL HOWE, G. Sec'y.

Attest,

THE WREATH.

HIGHLAND BALLAD.

BY JAMES W. MILLER.

Fair lot befall the minstrel!
Bright sky and shadeless earth,
Read ye what his deep eyes tell—
The wizard poet's birth—
Ye sprites, whose charge of duty
Is over land and sea,
To breathe the tints of beauty,
And rear the strong and free—

Let spring for him the fountains,
And spread for him the bower,
Pile huge the 'battled mountains,
Unfold the simple flower;
Let all be for the minstrel,
For he is born of them,—
To weave for him the song spell,
To stud his diadem.

Trace ye his boundless empire
Upon the midnight air,
With pencils of the red fire—
He walks a monarch there!
Nevis be his high altar,
Its clouds his temple dome,
His brave heart shall not falter—
The minstrel-priest shall come.

And when the day is glowing
Above the windless deep,
The glassy waves are flowing
With slow and idle sweep,
Then launch him in a light boat
Upon the slumbering main,
That he may know what dreams float
O'er ocean's mighty brain.

And fair befall the minstrel
Within the homes of men!
Ye fairy elves that aye dwell
By highland hill and glen,
Lead ye his footsteps ever,
At rosy dawn and eve,
When bright leaves toss and quiver,
And pearly dew-nets weave.

In princely halls of wassail
Fill him the cup of cheer,
While o'er the conqueror's festal
His harp is ringing clear;
And in the humble shealing
Spread fresh his heather bed,
That dreams from perfume stealing
May wreath his sleeping head.

So through life's deserts dreary,
Lone waste and busy town,
His step may ne'er grow weary,
His smooth brow never frown;
And when his quick glance slumbers
From aught of earth or air,
Breathe o'er his rest soft numbers—
So let his lot be fair!

'On some foul slander break thy morning fast,
And dine on falsehood, fouler than the last;
Heap lie on lie, without regard to sense,
No matter what, a lie may bring the pence;
Let no "still voice" thy poisonous pen control,
But make thy dollar though thou damn thy soul.'

'Says a beau to a lady, pray name, if you can,
Of all your acquaintance, the handsomest man.
The lady replied, if you'd have me speak true,
He 's the handsomest man who is most unlike you.'

MASONIC REGISTER.

Full Moon, this Month, Wednesday the 29th.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday. Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March, June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter. Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Peters. Southwick Friendly Society. Nantucket Union South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.—Greenwich, Village Encampment. Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star. West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cumington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian.

Friday.—Hingham Old Colony. Chelmsford Pen-tucket. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Wgrr Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge Amicable 3d Mon. Brighton Bethesda 2d Tues. Medway Montgomery 1st Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon. Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept. Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct. St. Johns Thurs suc. Duxbury Corner Stone Mon suc Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday. Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, at Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, *Bibles* and *Prayer Books*, of various sizes, bindings, and prices. *MASONIC CONSTITUTIONS*. Watts, Methodist, and other *Psalms* and *Hymn Books* in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

Their present stock consists of many thousand volumes of Books, also, Maps, Prints, and a general assortment of Stationary articles, which they are constantly replenishing by publishing, purchasing, and importing. Orders supplied wholesale and retail, on the best terms.

TERMS OF THE MIRROR

Three Dollars a year, in advance. Agents allowed the 7th copy: are holden for all the subscribers they obtain. Individuals must send \$3 on ordering the paper.

AGENTS FOR THE MIRROR.

MASSACHUSETTS.—Ashby, A. T. Williard, Esq; Ashburnham, S. Woods, Esq; Amesbury, Col. H. Morrill; Beverly, Francis Lamson; Concord, L. Shattuck, Esq; Charlestown, Mr. Mitchell; Colrain, Isaac B. Barber, Esq; Douglas, Post Master; East Sudbury, S. H. Mann, Esq; Enfield, E. Jones, Esq; Framingham, J. Gains; Haverhill, John Edwards; Lowell, Abner Ball; Methuen, Thomas Thaxter; Monson, E. Norcross; Medfield, C. Onion, Esq; Northborough, Benjamin Wilson; New Bedford, Oliver Swain; Northampton, C. C. C. Mower; Newburyport, I. Johnson; Oxford, E. F. Dixey; Reading, N. Parker; Stoughton, Nath. Blake; S. Mendon, Leonard Rice; Salem, S. B. Buttrick; Shrewsbury, Joel Nourse, Esq; Southwick, J. Byington; Springfield, Henry Brewer; Uxbridge, Wm. C. Capron. Walpole, J. N. Bird; Ware, J. Bosworth; Westminster, Simeon Sanderson; Wilkersonville, Thomas Harback, Esq.

CONNECTICUT.—Andover, Leonard Heudce, Esq; Bristol, C. Byington; Colchester, A. D. Scoville, Esq; Canton, Dr. O. B. Freeman; Goshen, A. Chapin; Granby, Dr. J. F. Jewett; Hartford, Elisha Harrington; Harwington, G. R. Sandford; Middletown, C. B. Darrow; New London, E. Way, Esq; Norwich, S. Gallup; New Haven, Post Master; Windham, B. Curtis; Wallingford, James Carrington, Esq; Wolcottville, S. Bradley, Esq.

VERMONT.—Burlington, N. B. Haswell, Esq; Barnet, E. M. Davis, Esq; Bennington, S. H. Blackman, Esq; Hartland, C. A. Saxton; Waterford, E. C. Parks, Esq; West Rutland, L. Thrall.

NEW HAMPSHIRE.—Charlestown, Fred. A. Sumner, Esq; Dover, William Frye; Great Falls, A. S. Howard; Portsmouth, Robert Smith; Bedford, Thomas Rundlett.

RHODE ISLAND.—Pawtucket, George F. Jenks; Slaterville, Wm. Yearnshaw.

MAINE.—Gardiner, J. B. Walton; Portland, J. H. Roch; Belfast, N. P. Ilawes; Bangor, John Williams, Esq; Ellsworth, J. A. Duan, Esq.

NORTH CAROLINA.—Scotland Neck, S. M. Nichols.

ALABAMA.—Washington, John A. Whetstone.

NEW JERSEY.—Plainfield, J. Wilson.

Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

BOSTON MASONIC MIRROR.

MOORE & SEVEY,

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

From the Hampshire Sentinel.

TO REV. DAVID PEASE,

RENOUNCING MASON, ANTIMASONIC LECTURER, &c.

No. 7.

Sir—Your former companions were much surprised, that you should lend the sanction of your authority to the numerous slanders against unoffending brethren. They expected justice at your hands, and presumed you would distinguish the innocent and the guilty, and show your hearers, clearly, the merits and causes of this all-pervading excitement. They hoped, indeed, that your sense of honor and rectitude, and your intimate knowledge of the Morgan conspiracy, would induce you to remove the vile imputations industriously disseminated against the whole fraternity. Imagine their amazement, then, when they found you abandoning truth, and justice, and gratitude, and confirming indiscriminately, the nameless calumnies against them. Although they were well aware of your versatility of character, and proneness to extremes, and instability of purpose, yet, they could not without the fullest evidence, believe you capable of wanton misrepresentation, and cold-blooded slander. Many of them remembered your former zeal, and your unwearied exertions in behalf of the order, and could not believe that it was rank hypocrisy, and vain pretension; they could not believe, though assured by some, who knew you best, that you were capable of anything to accomplish your purposes—that you would unblushingly ‘disaffirm everything whereof you had affirmed,’ and give the lie direct to your own recorded declarations. Although they knew that you were a hungry apostate, a deserter to the enemy, and a traitor to your friends, and had disclaimed all fellowship and communion with the brethren, and renounced all allegiance to the institution, yet, they presumed you would have some *little* regard to truth, and some *decent* respect to justice, and, peradventure, some *little* self-esteem.—They were not before aware, that renouncing Masonry, implied, also, the renunciation of every honorable feeling, of every virtuous affection, and of every grateful recollection. They did, indeed, consider, that he, who would at will, sever the obligation of promises, could persuade himself, that it was his duty to persecute and destroy his former friends, but they rashly presumed that you had not yet arrived at that summit of perfection, and would yet indulge some kind reminiscences of former friendship and its kindnesses. I confess, sir, that I did not think it in human nature, so soon to vacillate to such wide extremes. The last time I had the honor of seeing your reverence, you were full of your praises of the institution, and manifested a zeal, which I then thought unwarrantable—ah, a zeal, as clamorous, as indefatigable, as bold, as obtrusive and as reckless, as your present madness. What assurance can you give, that within a few short months, your reverence will not be found at an opposite point in the circle? All your movements seem to be curvilinear; none of

them are straight forward and direct. Whatever further somersets remain for you, I protest against your turning again to Masonry. She is happily rid of you. Her charities can be more worthily employed than in feeding and clothing the ingrate. She courts no fellowship with traitors, nor *knowingly* holds communion with knaves and dissemblers. The viper, warmed into life in the bosom of his too confiding benefactor, raised his demoniac crest, and stung him to death. I acknowledge myself to have been woefully mistaken as to your character, and ‘to have reckoned without my host.’ I did think there must be some sincerity where there was so much profession, and some honesty of purpose where there was such untiring perseverance. While your mouth was full of its praises, I did not dream that your heart was sick of its corruptions. While your voice ascended for a blessing on it and us, who would dream of your ‘groaning in spirit?’ While the smile of complacency and approbation beamed from your countenance on its labors, who would dream that that same countenance ‘in private,’ was, on this account, bathed in tears? In one particular, sir, you are consistent. Lukewarmness is no part of your character. As a Mason, and as an anti, you disclaim neutrality, and march boldly in the first rank. For this I commend you. Deliver me from a prowling enemy, or a covert warfare. You take a ‘bold stand,’ come what may. In your attack upon your foster mother, Masonry, you were guilty of no relentings, no half-way measures; your hand was firm, and soon drove the dagger to the hilt. You proceeded the whole length of ‘the rope,’ and not only confirmed the misrepresentations and falsehoods of others, but added several choice specimens of your own invention. The wretch, who can deliberately sunder the ties of solemn oaths, voluntarily and understandingly assumed, and shake off their obligations, ought to be presumed capable of any villainy, or any crime; but I confess, I had some charity for our *good chaplin*, on account of his sobel life, and the sacredness of his office. I had much sympathy for his temporal misfortunes, and was disposed to lament the destiny that drove him from place to place. Knowing him to be a man of ardent temperament, and little mind, and less literature, I did not know but he might have some qualms of conscience on account of his confessed connexion with the Morgan outrage, and took the course he did to silence her reproaches and wash out this guilt. On the principle that ‘misery loves company,’ I was disposed to apologize for the parson, and let him pursue that course of policy which seemed to him most expedient, in his distressed circumstances. And, if to harrangue a motley multitude were any gratification to his ambition, or served to blunt for a while the stings of conscience, why I would not object, let him live while his day lasts, and enjoy his life as well as he can. But I was not prepared to see the anointed minister of reconciliation hold up his hand, in the face of high heaven, and solemnly affirm as true, what he knew to be false. Nor was I any the more prepared to hear him disclaim the mild principles of the gospel, and advocate proscription, intolerance, and persecution. Much less was I prepared to see him abandon the pacific character of the ‘humble disciple,’ whose duty it is, if smitten on the one cheek, to present to the assailant the other also, and assume the attitude, and utter the language of the desperado, and hurl around him ‘firebrands, arrows and death.’ But strange as it may seem, this *pious* elder instead of presenting himself with full *evidence* to sustain his cause, reiterated the damning charges of other libellers,

and relied on *his own testimony* for proof. Sir David, which portion of your testimony will you have us believe? One portion proves your present doctrines, and the other disproves them. Please inform us which is true, or account rationally for the disparity. This *truth telling* elder did assert, in the most unqualified terms, that Masonry is antirepublican and antichristian—that same Masonry, too, that enjoyed for some fifteen years, his reverence’s counsel, and prayers, and constant fellowship, that was the theme of his unceasing eulogy, and it would have enjoyed them still, had he not supposed that the popular tide was setting to a different point. Let him mount the car of fame, and spread wide the sails of glory, the fitful breeze of popular favor will desert him in the valley of contempt, or impel him into the gulf of oblivion. Sir David, do you mean to assert on your own responsibility that Masonry is antirepublican and antichristian, or did you assert it because your fellow laborers, the pioneers of defamation had so asserted? Will you just inform us why this discovery, which now seems so obvious, was not made sooner, or, if made, why it had no influence over your conduct? Will you also have the goodness to furnish us some little *evidence* of these facts? Pardon us, sir, for doubting your word, for really we do not know which of your stories to believe. You have before told us a perfectly different story, in public and in private, in the house and by the way, and manifested your sincerity in these declarations by a consistent conduct. And we believed you then, because we had the evidence of our senses, that your doctrines were true. Permit me, *most worthy knight*, to inquire, if you ever assented to the following propositions and assumed their obligations? ‘You agree to be a good man, and true, and strictly to obey the moral law.’ ‘You agree to be a peaceful subject, and cheerfully conform to the laws of the country in which you reside.’—‘You promise not to be concerned in any plots or conspiracies against government, but patiently to submit to the decisions of the supreme legislature.’ ‘You agree to pay a proper respect to the civil magistrate, to live creditably and act honorably by all men.’ ‘You agree to avoid private piques and quarrels, and to guard against intemperance and excess.’ ‘You agree to promote the general good of society, and to cultivate the social virtues, and to propagate the knowledge of the arts.’ This looks much like antirepublicanism, and much like immorality. How wonderful, that even *you* should have escaped from an institution teaching such vile doctrines as these, unscathed! Yet you, sir, have solemnly incurred the obligation of these *dreadful* promises, and turn yourself as you will, it still binds your conscience, and will, to the day of your death. Let us read a little further in the book. ‘I promise and swear, that I will help, aid, and assist, with my counsel, my purse, and my sword, all poor and distressed knight templars, their widows and orphans, they making application to me as such, and I *finding them worthy*, so far as I can do it, without material injury to myself, and so far as truth, honor, and justice may warrant.’—Have you taken the above obligation? How dreadfully *irreligious*! How monstrously *profane*! Is it true, that Sir David did indeed, swear, that he would administer to the wants of the destitute, unstained by guilt or crime, so far as truth, honor, and justice should warrant? Well might the ‘master’ you now serve, desert you, while assuming such fearful responsibilities! Will you point me to the obligation, that requires a Mason to assist any other, than a *worthy* brother, and he himself to be judge of that wor-

thiness? Read on. 'You are now performing a penance as the trial of your humility. Of this our Lord and Savior has left us a bright example. For though he was the eternal Son of God, he humbled himself to be born of a woman, to endure the pains and afflictions incident to human nature, and finally to suffer an ignominious death upon the cross; it is also a trial of that faith, which will conduct you safely over the dark gulf of everlasting death, and land your unfranchised spirit in the peaceful abodes of the blessed.' 'We adore and magnify thy holy name, for the many blessings we have received from thy hands, and acknowledge our unworthiness to appear before thee, but for the sake and in the name of thy atoning Son, we approach thee as lost undone children of wrath, but through the blood of sprinkling and sanctification of the Holy Ghost, we come,' &c. Does this savor of infidelity? Are these sentiments antichristian? They are the legitimate sentiments of Masonry, and once received your high approbation. How pitiable is the man, who for party purposes, can so far forget the little prudence and discretion he may have, as to assert for truth, what is susceptible of so easy refutation! The conscience and heart of such a wretch, are too black to receive any darker shades from my coloring. 'I will justly and impartially regulate all matters of difference between brethren. I will be just and equitable to all the world, as I am constituted by this lodge to render justice.' Your life, methinks, furnishes a lucid commentary on this obligation. How impartial, and equitable, and just is thy late career—how honorable to thee as a man, and how creditable to thee as a christian minister! Everybody will envy thy renown, and emulate thy matchless virtues.

Now, Sir David, notwithstanding the boldness of your assertions, and the vehemence of your declamation, I defy you to produce a single proposition, within the whole compass of accredited Masonry, that lends the least countenance to monarchy or infidelity. I defy you in the name of Him who will finally judge us, to produce a single paragraph that supports your assertions, or affords the least pretence for your denunciations. The whole matter of your charges rests in the man making them, and not in Masonry. They are gratuitous, wanton, malicious. I should, indeed, expect anything, and everything, from an apostate, who had received as many favors, and kindnesses, and charities from Masonry, as thyself. Turn your eye upon the list of seceders. Who do you see on the illustrious roll? Generally, such men as thyself—men, who have been fed, and clothed, and sustained by her charities—men, who have been advanced from degree to degree gratuitously, compensating our time and trouble only by unmeasured eulogy. Now, sir, how stands the matter between us? Have I not conclusively proved your assertions false by Bernard's book, and what intelligent anti will quarrel with that authority? You needed not this book to teach you whether your doctrines were true or false, you were taught in a different school, and knew them false, and discolored, and distorted, when you asserted their truth. I claim no great merit for this victory over Sir David. Truth will always easily vanquish falsehood, and put the hypocrite to shame, while error, and sophistry, and malice, court the 'triple robe of darkness,' and cover their guilt by midnight. 'Truth is mighty and will prevail.'

ROYAL ARCH.

EXTRACT FROM MR. MAYNARD'S REPORT.

'Religion has had many improper connexions. Wickedness has often sought its mantle to veil unholy designs. It is not without example that Freemasonry should seek its alliance. Every subtle machination against human happiness, or civil liberty, and every mighty effort for the oppression of mankind, has covered and characterised its designs with the sanctity of religion. Christianity has been made to aid the advancement of the most unholy purposes, and the gratification of the most pestilent of human passions. Its benign influences have been perverted to promote schemes of stupendous wickedness and of monstrous oppression. It has been used to infuse malice into the

heart of bigotry, nerve the arm and kindle the fires of persecution, and prop the throne of tyranny.'

Yes, even antimasonry, that most shameless of all factions, the most unhallowed of all combinations, does not hesitate to mingle its profane orgies with the solemn ordinances of religion. It attempts to sanctify its intolerant outpourings, its base designs upon our chartered rights, and its daring usurpations upon civil freedom, by the solemn tones of prayer. The late gathering of the worthies, at the goodly city of brotherly love, was opened by prayer from the Rev. Seceder Thacher, and their patriotic, and benevolent, and pious deliberations were closed in the same manner by the Rev. Seceder Bernard.

Substitute the particle 'Anti' for 'Free' in the above paragraph, and Mr. M. will have produced a splendid description, and moreover a just one, of the degrading association of the forms of religion, with antimasonry. 'Every subtle machination against human happiness, or civil liberty, and every mighty effort for the oppression of mankind, has covered and characterized its designs by the sanctity of religion.' Show us more subtle machinations against human happiness, more wily attacks upon civil liberty, and a more tremendous effort for the oppression of mankind, since the days of the persecuted Round-heads and Covenanters, than antimasonry furnishes. Show us more 'unholy purposes,' more 'pestilent passions,' that have actuated the bosoms of any revolutionists since Adam's fall, than have governed the conduct of anti leaders. What motives, or purposes, or passions, but such as govern the acts of fallen spirits, produced the Anderton, Witherell, and Murdock stories? Are these religious gentlemen so very observant of the forms of religion on other occasions? Hear their language and shudder at its profaneness—follow them to their places of retirement, and mark their sinuous track—pursue them into their ordinary life, and hear them calculate the effect of 'prayers' on the strength of their party.

'It has been used to infuse malice into the heart of bigotry, nerve the arm and kindle the fires of persecution, and prop the throne of tyranny.' Yes, antimasonry, clothed in the solemn garb of religion, has entered the sanctuary, and spread around her, even there, the elements of discord and ungodly strife—the 'malice of bigots' she has roused into action, and directed against the exemplary and virtuous—the arm of persecution she has 'nerved,' and the 'fires' of extermination she would enkindle, had she the power to do it, with impunity.

Does any one doubt the correctness of this portraiture, let him examine without prejudice, the constituents of the antimasonic party, and peruse again and again the history of its progress, its manœuvres, its stratagems. Let him inquire, who are its most influential members? Are they men of tried virtue, and patriotism, or are they men who have been 'weighed in the balance and found wanting?' Are they men of fixed principle and liberal views, or are they time serving politicians, contemptible trimmers? Are they men who have heretofore enjoyed the public confidence, and betrayed it for selfish purposes, for personal aggrandizement? or, are they men of stern integrity, and uncompromising virtue—men whose only motive is the promotion of their country's welfare, and the perpetuation of its invaluable institutions? Ask the Hon. Messrs. Holley, and Spencer, and Southwick—ask, if you please, the Reverend Messrs. Thacher and Bernard, and Pease, and just compare their answer with their lives, and the truth will be manifest.

And 'prop the throne of tyranny.' Yes, antimasonry has long been a principal support of despotism. The tyrants of Spain and Portugal, and Russia, have watched with the utmost jealousy Masonic lodges, and at length persuaded that their doctrines were subversive of despotic authority, and republican in their tendency, suppressed their lodges, and expatriated them forever from their firesides and homes. Freemasonry spurns alike the tyrant and the bigot, the anarchist and the factionist, and maintains through evil and good report, consistency of character, consistency of purpose.—[Belchertown Sentinel.]

ANTIMASONIC SYMPHONIES.

NO. XII.

A PREMIUM SONG.

Tune.—*Honest Rogues.*

Come all honest Anties who hate honest men,
Who defame and abuse them, by deed, word or pen;
Let's merrily dance round our magical ring,
And the Anties' proud chorus let's merrily sing:
*Oh! a band of bold Anties ne'er stick at the truth.
But practise, in age, what they learn in their youth.*

Come, join in the circle—there's no one denied—
Provided to no moral duty he's tied:
As diplomatists say, 'tis a '*sine qua non*'
To put morals off—when the Anties put on.
Oh! a band of bold Anties, &c.

Then let us join hands—for there's no need of hearts—
We'll each practise over our several parts;
And when we enact, 'mong the people, our farce,
What is wanting in merit—we'll make up in brass.
Oh! a band of bold Anties, &c.

As to faith—that's mere cant—it don't trouble us here,
We keep, from such trammels, our consciences clear:
Though strange it may seem, we have consciences still—
But they're very complying—they bend to our will.
Oh! a band of bold Anties, &c.

Whenever you think you can better your case,
You may turn, twist and shuffle, with very good grace;
For the bonds that unite us are not very strong,
And when you desert us—you'll do us no wrong.
Oh! a band of bold Anties, &c.

Now who can refuse to chime in with our song?
There's no *honest motive* to keep you here long!
It is true that we put down *all secrets* but one:
And that is—to see our own int'rests well done.
Oh! a band of bold Anties, &c.

So come noble Anties, who hate honest men,
Who defame and abuse them, by deed, word or pen;
Let's merrily dance round our magical ring,
And the Anties' proud chorus let's merrily sing:
*Oh! a band of bold Anties ne'er stick at the truth.
But practise, in age, what they learn in their youth.*

Our friend of the Hartford Antimasonic Intelligencer, seems to have some misgivings as to the ultimate success of antiism. The New-York, and Vermont, and Pennsylvania elections may have some influence on the equanimity of his reverence's mighty mind. Iscariots and Judasites have not as much power as our friend supposed. Hear him. 'If it takes a whole age to extirpate Masonry from our country, very well.' How resigned, how immensely patient! 'True patriots will not be disheartened at the prospect of a long war. The issue will be glorious when it comes.' No doubt of that, friend Strong, some scattering rays of its future 'glory,' have already reached us via New-York, Vermont, and Pennsylvania. 'Antimasons are not contending for themselves, or some favorite chiefs, but for freedom, for the country, and mankind. Posterity will reap the reward of their labors, and bless their memories.' Even as they bless the memories of Robespierre, Danton, and Marat. 'Those who oppose their endeavors, will be looked upon by future generations, as the enemies of liberty, and the minions of despotism.' Precisely as Washington, and Warren, and Lafayette, Hamilton, Jefferson, and Franklin are now looked upon by all honest men, and friends of their country. 'But the work shall be accomplished.' Who has the hardihood to doubt it? Noble D. Strong says it *shall* be. His proclamation has gone forth, 'hear O ye heavens, give ear O earth.' 'Secret societies are incompatible,

both with civil and religious liberty,' and the inordinate curiosity of vagabonds, renegadoes, and hypocrites.—'They are in structure and principle opposed to christianity.' What think you of the Washington Society, of which, we are told, you had the honor of being a member? or the Phi Beta Kappa society, if your scholarship would entitle you to admission? 'They cannot exist in a community of equal rights. The idea of equal rights where secret societies exist, is absurd.' Wonderful logic, unanswerable demonstration! Is not this a land of equal rights? How long has Masonry existed among us? From time immemorial, and to the close of time it will exist.—'The present, however, is an interesting crisis.' It is, indeed, so. The hypocrite lays aside his mask. The knave is free to acknowledge his villainess. The pigmy politician mounts the hobby of renunciation, and gallops over perjury and slander, into consequence and place. The bigot, and the fool, and the knave, follow in his train, and shout his praises. 'Freemasonry must either rule, or be suppressed.' Show us your evidence. 'It will rule unless it is suppressed.' Then it will rule wisely and the people shall rejoice. When the righteous govern the land is made fat. 'It must be suppressed or their is an end of civil liberty.' How dreadful the thought, how terrible the anticipation! The powers of Antiism associated with the powers of darkness and bringing into the field their combined forces, and uniting all their energies, will fail to produce this result.—After their agony shall be over, and a sane state of mind have returned, it will appear that the 'mountains have laboured and brought forth a mouse.'

[Belchertown Sentinel.]

The antimasons are quite peaceable since the New-York election. Although they had strained every nerve for the last three months before the election; although they had set every engine in operation, and put forth every murder story in its most glaring light, and had practised every artifice to make the people believe them; although 'good enough Morgan's' were hatched up in almost every district,—when the election came, the people 'spoke for themselves;' and it was then the leaders of that party saw their fondest hopes dampened and their brightest prospects blighted. They then saw that the people of the State of New-York were not to be deceived. They saw that the spirit of freedom, which has ever reigned in the hearts of the American people, still reigned in the State of New-York.

Immediately after the abduction of Morgan, many of the people in the western part of that State began to look with a suspicious eye upon the Masonic institution, and that excitement spread throughout the State; but when they saw antimasonry becoming political, and in the hands of aspiring demagogues; when they saw it made a hobby for broken down politicians to rise again into power; when they saw men of integrity and virtue put down to make room for office hunters who had once proved themselves unworthy of the public trust, they began to think they had seen enough of Antimasonry, and they have said 'thus far shalt thou come, and no farther.'

How long will it be ere Vermont will speak in the same language, and spurn antimasonry from her borders? How long will our Legislatures be crowded with broken down politicians, seeking for every office which it is in the power of that body to bestow, and these claiming them as a right, because they are whole hog antimasons? Let Vermont follow the example of New-York, and antimasonry will trouble her no more.—[Vermont Standard.]

THE WITHERELL HUMBUG.—In our paper of the 10th inst. we inserted an article purporting to be an investigation of the Witherell affair in the form of a certificate over the signature of A. T. Bush, and headed *The People vs. John Brown*. This article was copied from the Cayuga Patriot, the editor of which stated that he obtained it from a handbill received through the post office, purporting to be from the office of the Sandy Hill Herald. This now proves to have been a base deception and forgery.—

We copy the following on this subject from the Cayuga Patriot of last week, and in our next we shall endeavor to make room for the legal investigation of this affair in a suit between *The People vs. Alonzo Hyde*, which is mentioned in the extracts below.

We publish in this paper, an account of the legal investigation of the Witherell affair, which we believe to be the same that originally appeared in the Sandy Hill Herald, and to which allusion was made in an extract in our last from the Union Village Courant. The Handbill received here during the election, and which was copied into our paper of the third inst. we now think must have been a forgery. How it was put into circulation, and whether it was intended to do away the effect of the GENUINE account of the investigation, perhaps those who put forth the Antimasonic Handbill, headed 'BASE FABRICATION,' can inform us, as they declared, that they *knew* some days previous, that such a paper as the forged document was prepared for circulation. It has been published in several of the western papers, where it appears to have been circulated in handbills, before it was received here, and it was seen in this village even by several of the antimasons, before it came into our possession. We were led to believe it genuine, by various summary statements, in the eastern papers, relating to a legal investigation, which exposed the Witherell affair as a contrivance of the antimasons, which we are now satisfied alluded to that in the case of Hyde. The following remarks, from the Buffalo Journal, accord with our views and with them we close the subject.

'As the former account most pointedly impeached Mr. Witherell as an actor in the fraud, and as much of our comment was upon this part of the pretended testimony, it is proper we here state that, the actual investigation, though it does not fully clear Mr. W. from suspicion, does not implicate him so deeply, nor in the same way as our publication did. We will not comment farther here upon the promised proceedings, except to state that they prove, most pointedly, a more wide spread knowledge of the trick, among the anti-masonic party, than even the forgery claimed it to have had!'

It is well known that Weed visited New-York just previous to and during the days of the late canvass, and that he called upon several high Masons, and urged them to support Mr. Granger, who, he asserted, cared nothing for antimasonry, and would be a good friend of Mr. Clay after the election; and to oppose Gov. Throop, whom he represented as an antimason! It is well known that he was successfully aided by his besetting associate of the Commercial Advertiser, a Royal Arch Mason, in inducing Masons to support Mr. Granger and oppose Gov. Throop. And yet this man has the audacity to charge the indignant rebuke of political antimasonry by the independent electors of the eastern counties, as the effect of Masonry, and assails Gov. Throop and his friends for having received, what he and his associates obtained for Mr. Granger probably in much greater number,—Masonic votes.

THE WITHERELL AFFAIR.—We feel called upon to state, that no trial or examination was ever had before A. T. Bush, Esq., that has been made public through the medium of the Herald, or any other source within our knowledge. The only trial or examination that has been had in relation to the Witherell farce, which has acquired more consideration abroad than in the neighborhood of the pretended transaction, was had before S. D. Brown, Esq. of Hartford, where Witherell resides, which we published on the 28th ult. Not having seen the publication alluded to, we know nothing of its contents only what common reports say. Some of the over wise antimasons of this county, have attempted to create the belief that we sent forth the publication spoken of. Whether it originated among antimasons for an after election subject to talk about, and was a similar manufacture to the pretended attempt to assassinate Witherell, we do not pretend to say, but consider it a forgery from some source, which ought to be discountenanced by every man. The facts that came out on the

examination before S. D. Brown, Esq., were sufficient to convince any candid man that the pretended outrage was got up for political effect, or that there was nothing in it.—Such is the general belief in this county, and particularly in the neighborhood where Witherell resides.

[Sandy Hill Herald.]

THE QUESTION SETTLED.—Antimasonry is no more—it has since the election received a vital blow—it is dead. Mrs. Lucinda Morgan, the afflicted widow of Capt. William Morgan, is married. This celebrated woman, who, like Niobe, was all tears and affliction—whose hand was ever held forth to receive contributions from the sympathetic antimasons—who vowed eternal widowhood—pains and penance, is married, and married—'tell it not in Gath'—to a *Mason!*

MARRIED.

In Batavia, on Thursday last, by the Hon. Simeon Cummings,* Mr. GEORGE W. HARRIS,† to Mrs. LUCINDA MORGAN, widow of the late Capt. William Morgan.

The whole Antimasonic party is not alone the sufferer from this treacherous defection of one of their prominent lions or lionesses of the west, but we have some reason to apprehend that a sighing awain has been cruelly treated in this business. Our friend Frank Granger, who is in single wretchedness, it is whispered had an eye upon the widow Morgan, and it was recommended by Thurlow Weed and his cabinet, as an admirable stroke of policy to perpetuate the existence of Antimasonry by perpetrating matrimony with the afflicted widow; but it is also circulated at the Canandaigua tea tables that Mrs. Capt. Bill Morgan, finding that Frank was not Governor, for more than three days fairly 'gave him the bug to hold,' or in other words jilted him. We have heard of many political somersets in our time, but this is the cleanest we ever read of—a whole party of more than 100,000 voters utterly prostrated and left struggling on their backs by the defection, secession, abduction and abandonment of a single woman.

We learn that couriers have passed between Albany and Canandaigua, on this occasion, and that T. Weed will raise an important legal question before the Court of Errors, whether this marriage of Mrs. Morgan is legal—it not having been seven years since the absence of her husband, and no positive proof of his death having been adduced. Weed says, that had she postponed her marriage until after the next Presidential election, she might have had thirty-six husbands for all that he cared, but to be abandoned at this juncture is truly afflicting.

At the next session of the legislature, the afflicted antimasons will be in a dreadful quandary. What is to be done? Mr. Maynard will, no doubt, make a long report on the awful event. Mr. Tracy will spread out his hands, and invoke all the spirits of eloquence to bring down vengeance on those who have intrigued Mrs. Morgan into matrimony. A few days ago, we thought something was in the wind.—Capt. Miller—the famous Captain of Batavia, advertised his press and types for sale. The marriage has forced him to retire disconsolate from the field; no more excursions to Seneca Lake—no more trips to Canandaigua waters—no more meditations in the neighborhood of the Cayuga marshes. There is no doubt that this most unfortunate defection of Mrs. Morgan has been produced by the intrigues of the rascally Clay Masons in Oneida, Montgomery, Rensselaer Albany and Colombia counties. The project was no doubt furthered by the Grand Chapter of the State, and the most unholy means used against the integrity of the antimasonic party to influence the too susceptible heart—to fascinate the pretty eyes; and carry by a *coup de main*, the lovely and charming Mrs. Morgan.—We understand that such is the consternation produced on the mind of Col. Stone and the antimasons, by the fair one's defection, that he intends to proceed (all his expenses to be paid by any party,) to the interior of the state—to ferret out the intrigues of the Masons in this matter, and expose their awful machinations to an indignant world.—Let there be light.

*Judge of Genesee Com. Pleas, and a *Mason!*

†A Seceding Mason.

THE BOQUET.

From the Hampshire Sentinel.

MR. EDITOR:—Our old fashioned Thanksgiving being at hand, when local animosities should be buried at the festive board, and as family bickerings may be allayed by a sensitive sneeze; let those who are suffering under this *excruciating malady*, read the following stanzas, by Peter Pindar, and I am sure the sarcasm will produce the desired effect. CLARA.

JOHN AND JANE.

Hail wedded love, the bard thy beauty hails,
Though mix'd at times, with cock and hen like *sparrings*;

But calms are very pleasant after gales,
And dove-like peace much sweeter after warrings.

I've read, but I've forgot the page, indeed,
But folks may find it if they choose to read,
'That marriage is too *sweet*, without some *sour*,
Variety oft recommends the *flower*.
Wedlock should be like *punch*, some sweet some acid;
Then life is nicely turbulent and *placid*.

A picture that's all light,
Lord! what a thing! a very fright!
No; let some darkness be display'd,
And learn to balance well with *shade*.'

John married Jane; they frown'd, they smil'd—
Now parted, and now had a child;
Now tepid showers of love; now chilling snows;
Much like the seasons of the year;
Or like a brook now thick, now clear;
Now scarce a rill, and now a torrent flows.

One day they had a desperate quarrel,
About a little small beer barrel,
Without John's knowledge slightly tapt by Jane;
For Jane, to oblige her old friend Hodge,
Thought asking leave of John was *fudge*;
And so she wisely left the leave alone.

It happen'd that John and Jane had not two beds,
To rest their angry, frowning brace of heads;
Ergo, they had but *one*
To rest their gentle jaws upon.
'I'll have a board between us,' cried the man—
'With all my spirit, John,' replied the wife;
A board was placed according to their plan:
Thus ended this barrier at once, the strife.

On the first night the husband lay
Calm as a clock, nor once wink'd over;
Calm as a clock, too, let me say,
Jane never squinted on her lover.

Two, three, four nights, the sultry pair,
Like two still mice, devoid of care,
In philosophic silence sought repose.
On the fifth morn, it chanc'd to please
John's nose to sneeze,
'God bless you dear,' quoth Jane at John's loud noise.
At this John gave a sudden start,
And popping o'er the hedge his head,
'Jane, did you say it from your heart?'
'Yes John, I *did*, indeed, indeed!'
You *did*?—Yes John, upon my word,
Zounds, Jane! then take away the *board*!'

THE DYING.

[From the New-England Review.]

Oh! bring me flowers—my dearest,
And wreath them in my hair,
Thou beautiful—The fairest ones—
And let them wither there;
Wild roses and the fragile lily—

The blossoms of a day,—
And twine them on the brow of one
As perishing as they.

I may not see them growing
In wild wood or in glen;
I may not tread upon the green
And fragrant earth again;
Yet leave the casement open,
That the blue and blessed sky,
The tree tops and the pleasant hills
May greet my closing eye!

And gather ye around me,—
The friends whom I have loved—
The eyes that ever shone with mine—
The hearts which I have proved
In calm unweeping sorrow,
Oh, let the loved draw near,
And let each low, familiar tone
Fall on the dying ear.

I know that death is near me,
And yet I fear it not—
It is but shedding sunshine on
The shadows of my lot—
A welcome from the spirits
Of the pure and sin-forgiven—
The lifting of the curtain fold
Which shadows Earth from Heaven!

LITERARY.

THE LATIN AND GREEK LANGUAGES.

So sensible were the Romans of the influence of language over national manners, that it was their most serious care to extend, with the progress of their arms, the use of the Latin tongue. The French, for nearly two centuries past, have adapted and carried into practice the same principle.—The French is now the general language of diplomacy, and of the several courts of Europe.

The ancient dialects of Italy, the Sabine, the Etruscan, and the Venetian, sunk into oblivion; but in the provinces, the east was less docile than the west to the voice of its victorious preceptors.

The obvious difference marked the portions of the Roman empire, with a distinction of colors, which, though it was in some degree concealed during the meridian splendor of prosperity, became gradually more visible as the shades of night descended upon the Roman world.

The western countries were civilized by the same hands which subdued them. As soon as the Barbarians were reconciled to obedience, their minds were to any new impressions of knowledge and politeness.

The language of Virgil and Cicero, through with some inevitable mixture of corruption, was so universally adopted in Africa, Spain, Gaul, Britain and Pannonia, that the faint traces of the Punic or Celtic idioms were preserved only in the mountains, or among the peasants. Apulcius and Augustin will answer for Africa; Strabo for Spain and Gaul; Tacitus, in the life of Agricola, for Britain; and Vellius, Paterculus, for Pannonia.—To them may be added the language of the inscriptions.

The Celtic was preserved in the mountains of Wales, Cornwall, and Armorica. It may be observed that Apulcius reproaches an African youth, who lived among the populace, with the use of the Punic; whilst he had almost forgotten Greek, and neither could nor would speak Latin. The greater

part of St. Austin's congregations were strangers to the Punic.

Education and study insensibly inspired the natives of those countries conquered by the Romans with the sentiments of that people; Italy gave fashions, as well as laws, to her Latin provincials. They solicited with more ardor and obtained which more facility, the freedom and honors of the state; supported the national dignity in letters and in arms; and, at length, in the person of Trajan, produced an emperor whom the Scipios would not have disowned for their countryman.—Spain alone produced Columella, the Senecas, Lucan, Martial, and Quintillian.

The situation of the Greeks was very different from that of the Barbarians. The former had been long since civilized and corrupted. They had too much taste to relinquish their language, and too much vanity to adopt any foreign institutions. Still preserving the prejudices after they had lost the virtues of their ancestors, they affected to despise the unpolished manners of their Roman conquerors, whilst they were compelled to respect their superior wisdom and power.

There is not, it is believed, from Dionysius to Libanius, a single Greek critic who mentions Virgil or Horace. They seem ignorant that the Romans had any good writers.

The influence of the Grecian language and sentiments was not confined to the narrow limits of that once celebrated country. Their empire, by the progress of colonies and conquests, had been diffused from the Adriatic to the Euphrates and the Nile.

Asia was covered with Greek cities, and the long reign of the Macedonian kings had introduced a silent revolution into Syria and into Egypt.—In their pompous courts those princes united the elegance of Athens with the luxury of the East; and the example of the court was imitated, at an immense distance, by the higher ranks of their subjects. Such was the general division of the Roman empire into the Latin and Greek languages.

To these may be added a third distinction for the body of the natives in Syria, and especially in Egypt. The use of their ancient dialects, by excluding them from the commerce of mankind, checked the improvements of those barbarians.—The slothful effeminacy of the former, exposed them to the contempt—the sullen ferociousness of the latter, excited the aversion of the conquerors. Those nations had submitted to the Roman power, but they seldom desired or deserved the freedom of the city; and it was remarked, that more than two hundred and thirty years elapsed after the ruin of the Ptolemies, before an Egyptian was admitted into the senate.

It is a just though trite observation that victorious Rome was herself subdued by the arts of Greece. Those immortal writers, who still command the admiration of modern Europe, soon became the favorite objects of study and imitation in the western provinces.

The elegant amusements of the Romans were not, however, suffered to interfere with their sound maxims of policy. Whilst they acknowledged the charms of the Greeks, they asserted the dignity of the Latin tongue, and the exclusive use of the latter was inflexibly maintained in the administration of civil as well as military government. The emperor Claudius disfranchised an eminent Grecian for not understanding Latin.

The two languages exercised at the same time their separate jurisdiction throughout the empire;

the former, as the natural idiom of science; the latter, as the dialect of public transactions. Those who united letters with business were equally conversant with both; and it was almost impossible, in any province, to find a Roman subject, of a liberal education, a stranger to Greek and Latin.

Times.

[From an English Paper.]

THE *TEMPLARS*—3 VOLS.—There is considerable ability in this tale, which is we understand, the first production of a very young man. From the word *Templars*, it would naturally be imagined that the novel was one of a chivalrous and romantic character, and had reference to the warlike achievements of the famous Knights Templars of old, whom Sir W. Scott has introduced with such consummate effect into his splendid romance of *'Invanhoe.'* The reader that takes up the *'Templars'* in the expectation of meeting with any incidents of the nature we have alluded to will find himself egregiously mistaken, for the tale refers for the most part to the adventures of three young Templars at Lincoln's-inn, and instead of the scenes being laid out on the Continent, among the hallowed cities and deserts and mountains of the Holy Land, it is chiefly confined to London, and in the last volume to Ireland. The characters of this novel are well and consistently sustained throughout; one or two of them—that of Dermot Wharton in particular—exhibits no slight power and originality.—The denouement is very skilfully brought about, and the dialogue is lively, familiar, and uniformly natural. Although the novel is one which carries both knowledge of the world and power of entertainment. We subjoin an extract descriptive of an angry interview between two young Lincoln's Inn Templars named Dudley Ayrton and Gerald Moore—the latter of whom has led the former from temptation to temptation, till at last he has all but consummated his ruin. The interview takes place at a gambling house.—

'Dudley's very heart swelled within him almost to bursting, with indignation and passion, to think that the wretch, who had led him to distress, and who had been benefitted so considerably by his kindness, should neglect him at such a time, when he had no one else to whom he dare apply—and that he should refuse his assistance too with so provoking coolness, and the very means, as acknowledged but a brief hour before, actually in his hand—it was more than Dudley's vehement temper could withstand—the idea of treachery, which had more than once intruded itself into his mind against his earnest attempt to prevent it, now flashed out into actual conviction—

"Not help me, Gerald?" he exclaimed, as the indignation and astonishment prevented for a moment his further utterance, and allowed his friend to repeat—

"I neither can, nor will."

"You will not?" Dudley retorted violently—you base, worthless wretch!—you shall not? I have indeed already been too long deceived by your vile specious arts."

"What do you mean, Sir?" hastily demanded his companion, at the same time assuming a lofty air, and putting himself into somewhat of a threatening attitude "do you mean to insult me, Sir?"

"Insult you, indeed?" returned Dudley, with unmixed contempt, as the other shrunk from him, not a little abashed; "no you are past that—insult cannot reach such a mind as Gerald Moore's."

"I don't understand you, Mr. Ayrton," interrupted Moore, as his former cool pretended indignation changed to real passion; "Explain yourself, Sir, have I not a right to do what I please with my own—answer me that, Sir!" and as he made demand, he walked up close to Dudley, and re-assumed an attitude he wished to be intimidating.

"Your own!" sarcastically repeated Dudley, his lip curling with bitterest ire,—"your own, indeed!" and at the same time he calmly put up his arm and pushed him back.

"Yes, Sir, my own!" returned the other his valour some little cooled by Dudley's firm, resolute manner—"what do you mean to imply?"

"That you are a villain—a vile, despicable villain!" Dudley's passion was so excited by the effrontery of one, whom his full convictions now told him was no better than an infamous sharper that, upon his again approaching him with apparent resolution to demand an explanation—Dudley at the moment understood it otherwise—he met him half way, and with one well directed blow had felled him to the ground, ere he was aware what he had done.

'The skulking coward lay trembling at his feet in expectation of further chastisement; but Dudley felt that he had already gone too far—that it was a degradation to have touched so infamous a scoundrel; he strode past him without another look, and the next moment had relieved himself of his presence.'

MISCELLANY.

AN EXTRACT.

Although the exercise of thanksgiving to God, belongs exclusively in the lower creation to man, yet it requires no wayward flight of the imagination to people the universe with grateful existences; to see homage paid by all Nature to her Deity; to hear the glad voice of praise, from all animate and inanimate beings, spontaneously rising up before the throne of Heaven. Creation is full of eloquence; and is forever pouring forth in rich floods its perfume, its radiance and its harmony to the praise of Divine Majesty. We seem to hear the voice of gratitude in the joyous song of the happy birds. We see its pure, sweet offering in the vernal flowers, that unfold their bosoms to the glorious day, and exhale their odors to the canopying heavens. We hear its whisperings in the gentle breeze that kisses in its airy flight the timid foliage.—We trace out its voice in the soft gurgling of the mountain rill. Its louder notes we hear in the whirlwind and the storm. Its noble homage we witness in the lower bendings of the forest, or the still more majestic heavings of the hoary ocean.

And were we to leave this dark spot of earth and direct our higher flight amidst the burning stars of heaven, we should there behold another and a still grander manifestation of thanksgiving in the eternal harmony of revolving spheres.—Then could we say with the inimitable Addison:

'What tho' in solemn silence all
Move round this dark terrestrial ball:
What tho' no real voice nor sound
Amid the radiant orbs be found:
In reason's ear they all rejoice,
And utter forth a glorious voice:
Forever singing as they shine,
The hand that formed us is divine.'

It was by the indulgence of imaginations like the present, the Psalmist, that 'sweet singer of Israel,' was led to call upon all nature to praise the Lord. 'Praise ye Him, sun and moon; praise Him, all ye stars of light. Praise the Lord from the earth, ye dragons and all deeps; fire and hail snow and vapors; stormy wind fulfilling his word: mountains and all hills: fruitful trees and all cedars: beasts and all cattle, creeping things and flying fowl. Let them praise the name of the Lord, for His name alone is excellent, His glory it above the earth and the Heavens.'

Such apostrophes are very natural to the poet and imagination; and where we can almost see the homage and hear the praise of nature offering up around us, it is useless to break the spell that binds us. It is better to indulge the illusion, and perhaps we may thereby imbibe something of the Heavenly spirit, and be led to raise our hearts and our voices, in harmony with dumb nature in offering unto God the acceptable sacrifice of thanksgiving. Then in the language of Thompson, nature's own poet, shall

—'Man superior walk

Amid the glad creation, musing praise,
And looking lively gratitude.'

IRISH CIRCUMLOCUTION.—Observing one day an unusual commotion in the streets of Derry. I inquired of a bystander the reason; and he, with a mellifluous brogue, replied in the following metaphorical manner.—The rason Sir? Why, you see that Justice and Little Larry O'Hone, the carpenter, have been putting up a picture-frame at the end of the strate yonder, and they are going to hang one of Adam's copies in it. What's that? —'Why, poor Murdock O'Donnel.' Oh there's a man to be hung? —'Do they put up a gallows for any other purpose?'—'What's his offence?'—'No offence, your Honor; it was only a liberty he took.' Well what was the liberty? 'Why you see, Sir, poor Murdock was in delicate health, and his physician advised that he should take exercise on horseback, and so, having no horse of his own, he borrowed one from Squire Doyle's paddock; and no sooner than he was on his showlders than the Devil put it into the cracher's head to go over to Kellogreen cattle fair; where he had a good many acquaintances; and when he was got there, Murdock espied a friend at the door of a shebeen house, and left the animal grazing on the outside whilst he went to have a thimbleful of whiskey; and then, you see, they got frisky, and had another, and another, till poor Murdock went slap on the binch; and when he wouke up, he found the cracher gone, and his pocket stuffed full with a big lump of money. In short, said I, you mean to say he has been a horse stealing?—'Why Sir,' he replied stammering and scratching his head, they call it so in England.—[Bernard's Retrospections.]

WITCHCRAFT. A mother who was about to be burnt at the stake on a charge of witchcraft, called to her son for a drink of water. The son cried 'Oh! no mother! the drier you are, the better you will burn.'

The Revolution in Brussels was commenced at the Theatre during the performance of a play, and that play was Massaniello. It is imbued with liberal opinions.

A vehicle on a new construction, to be used in the coal mines, is exhibiting in Philadelphia. It is called a Pendulous Rail Road Car.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, DECEMBER 11, 1830.

To the Editor of the Boston Press.

SIR—The following letter was handed to Mr. MOORE, Editor of the Boston Masonic Mirror. My purpose was to let it be known in a few words that the remarks upon me, in the Mirror of the 12th inst. were not authorised by me; and that their credibility must rest upon the veracity of their writer. By giving my letter an insertion in his paper of the 27th inst. he might have made an atonement for a wrong; as he has not, it is now offered for publication in the Press, if you deem it of sufficient importance.

29 Nov.

C. P. SUMNER.

BOSTON, 24 Nov. 1830.

SIR—Your paper of the 12th was left at my door on the day of its date. The account you have therein given of our interview on the 6th demands my reprobation. I do not know to whom you allude when you speak of your *unprincipled and reckless persecutors*; but if your allusion be to the Suffolk Committee, I have no participation in your feelings, for I have no belief that those gentlemen have done you any injury.

With regard to my opinion of Masonry, I would have it understood that it is the same now as when expressed in writing and published about a year ago; except that

—'Every day's report
Of wrong and outrage'—

has strengthened and confirmed it. It was formed upon deliberate reflection and communicated to my friends some years before any excitement had arisen upon the subject; and it is not likely to be reversed by any further investigation that time or inclination will allow me to give to it; *the belief you avow to the contrary notwithstanding*. If, however, I should at some far distant day wish to be known as the friend of Masonry, I shall think it my duty to declare my wish in writing, and may ask your aid in giving it publicity: until that time, no man of delicacy will assume any such unsolicited service.

It is not for me to use towards you the language of coarse rebuke, but I hope that your readers, however they may esteem you, will not be able to see the impress of candor or of truth in those remarks upon me which appeared in your paper of the 6th, nor in those of the 13th instant, printed side by side with that gross vituperation upon Elder Witherell. The public do not demand any such remarks. They add no respectability to the cause that accepts their aid.

C. P. SUMNER,

No. 20, Hancock Street,

To the Editor of the Masonic Mirror.

The character and origin of opinions is an interesting subject for philosophical investigation. One man's mind is stored with borrowed opinions, which he obtrudes upon the public, with the judgment and feeling of a garrulous pedler. We can procure them on any subject, of every nature, and at our own price in money or barter. Another forms his opinions with as much care as the jeweller bestows on his gold, before it reaches the show case. They bring an uniform price, and are sought after with great avidity, by the whole community. A third steals his opinions, and, like stolen goods, they are disposed of to persons not in want, and much below the usual rate. A fourth has no opinions at all, and is like a hotel, the home for everybody and nobody: a kind of stranger in the world, knowing or professing to know many men and many things, without possessing a knowledge for what purpose or design they were created. He acts more from the habit of imitation, than from any inherent principle of his nature. His mind seems to be the creature of circumstances; the humble servant of a notional imagination, without the superintendence of a directing judgment; as the owl affects to be wise, and stares at the light; but sees less and less, the wider he opens his eyes. Shall we be too severe by placing Charles P. Sumner, Esq. in the latter class? With all the charity we can command, we conceive not. Some twelve months ago, this gentleman ventured to give his opinion about a subject which, as he confessed, he was acquainted with, and which he was not acquainted with! He humbly avowed his ignorance, and forthwith proceeded to teach and enlighten! He placed this letter in the hands of a party the most violent and

unwieldy, that ever existed in this country. Indeed, we know of no history which can give a parallel to it; save that of the Spanish Inquisition. At the same time, he did not wish to be understood as belonging to the *antimasonic party*. He neither approves of their measures or disapproves. He wants to be a member of that party and not a member. He is like the ass between two haystacks—he has not *will* enough to go to either; and, like that sagacious animal, we suppose, he must die without the support of either. He has a great many opinions, but is not officer enough to marshal them. He talks to be heard, and not to be heard; and in all his talk, though it is now white, and then black, he most respectfully declines taking sides. Now, to be plain with Mr. Sumner, we know of no term so perfectly representing his character, as a *timid antimason*; possessing the disposition, without the courage to persecute the Masons. He will deny this. But we would ask, how he can avert the stigma from falling upon his head, as one of that party, since his course, wherever he has acted, has been to aid the antimasons!

By the prefatory note to the editor of the 'Boston Press,' it will be seen that Mr. Sumner had previously handed his letter to us, *as now appears*, for publication in the Mirror. We did not give it publicity; and it may be proper that we should here state the reasons, by which we were influenced. We will endeavor to do so in as few words as practicable.

1st. The representations and palliating expositions made to us by Mr. Sumner in our interview with him on the 6th of November, were such as to excite our sympathy and commiseration. They were such as to induce us to believe that, he had been grossly deceived, and incautiously led to embrace the interests of a combination of unprincipled aspiring demagogues, for whose objects he had no affection, and in whose feelings he had no participation.—The reading of his letter left no other impression on our mind than that, in consequence of the publication of his views, *as expressed to us*, he had again been beset and harassed by these men, against whose interests they militated; and, from a want of intellectual stability and nearly independence, he had been literally compelled, not to disavow the correctness of what we stated as the result of our interview, for that he does not and cannot controvert; but to re-embrace sentiments and opinions which, in fact, were not congenial to his own feelings. And we were strengthened in this opinion by the belief that, if the views set forth in his letter were dictated by his own judgment, unbiased by others; if they emanated from his own heart, and were really called for, in his opinion, by any remarks that we had made, he would have communicated them to us at a much earlier period. He would not have delayed the business *eleven days*. Indeed, we are told it was known to and declared by certain antimasonic gentlemen that Mr. Sumner had communicated such a letter to us, even before it was known to our most intimate friends, and before we had an opportunity, had we been so disposed, to give it publicity. Entertaining these views, and with this fact before us, we came to the conclusion that the letter had been elicited by the false representations, importunities and perhaps, threats of men who would use the influence attached to Mr. Sumner's name by his official station, as the crafty fox used the paw of the cat. We thought, therefore, that we were doing him an important service in throwing the veil of charity over his mental imperfections, and want of moral courage.

2d. His letter was impertinent and insulting. What interest has Mr. Sumner in any matter of controversy that does exist, or may have existed, between us and the Suffolk Committee? At whose bidding does he appear the champion of that committee? He gratuitously expresses his belief that those gentlemen have not done us any injury.—Personally perhaps they have not; but to the Masonic Institution, the Suffolk Committee, or their constituents, by encouraging base impostors and promulgating base and slanderous reports and fabrications, have done more injury than any other similar body of men in the United States. Was not the circulation of the Auderton story, a fabrica-

tion evincing a degree of moral depravity and baseness of purpose before unheard of, doing an injury to us, or rather to the Masonic Institution? Who were the movers in this transaction? If not the Suffolk Committee, as such, it was the party they represent. Perhaps the Suffolk Committee is of a higher character than any other committee, of which the party can boast; but a dozen men cannot redeem hundreds of their vicious associates, especially when those associates are the leaders of a vile and unprincipled faction. Further, by what right does Mr. Sumner take up the gauntlet in defence of Elder Witherell? Admit our remarks on the Elder to be 'gross vituperation,' we cannot perceive why Mr. Sumner should interest himself in the matter; unless, from the circumstance that they happened to be 'printed side by side,' with the account of the 'interview,' he unwarrantably converted the declaration that the Elder was a 'wretch whom the common hangman would feel it a degradation to execute,' into a reflection upon himself. We have yet to learn that we are accountable to the 'Sheriff of the County of Suffolk,' for the character of those remarks; and if 'they add no respectability to the cause that accepts their aid,' we should think that, to Mr. Sumner, as an enemy to that cause, it would be a matter of gratulation. Every word in the English language has its proper meaning, and a proper time for its use; and if ever there can be a time in which words, representing bad principles and bad men, ought to be used, and used liberally, we believe the present to be that time.

3d. His letter is irrelevant. He does not deny, or attempt to controvert, a single sentence contained in our account of the interview; nor does he pretend that we, in any particular, misrepresented him. Does he not, on the contrary, by his silence, tacitly admit the truth of what we said? He says 'their credibility must rest upon the veracity of their writer.' Be it so. Charles P. Sumner is *not* the man to 'impeach the veracity of their writer.' If he mean to indicate by this insinuation, a wish to make a personal matter of the controversy, we are ready to meet him on that ground. We can bring to the contest a character as unspotted and a heart as pure as he, or any of his antimasonic brethren. But, perhaps fortunately, the credibility of most of the remarks in question, does not rest entirely on the 'veracity of their writer.' Put enough of this, at present. He says our account of the interview 'demands his reprobation,' without condescending to state his reasons, or to inform us wherein we have done him injustice. Is this honorable? Is it gentlemanly? Is it fair? If we have misunderstood him, and, consequently misrepresented him, as an honest man, it was his duty to inform us wherein we had done so. Like others, we are liable to err; but none are more free to acknowledge when they err; nor more ready to redress a wrong. But instead of taking this course, he unqualifiedly condemns the whole account, and, like a mad-man, darts off in a tangent, to tell us his views of the Suffolk Committee, and to defend Elder Witherell! Under such circumstances, we thought that in suppressing his letter we were doing him an act of kindness. It is true that the remarks in the Mirror of the 13th, were not authorised by Mr. Sumner. Yet they were written and published, in consequence of his having called on us, with a complaint that we had done him a 'wrong' in our comments of the 6th. They were designed as explanatory of what we had previously said, and if we are judges of our own feelings, they were written in the spirit of kindness, candor and forbearance; and they were in strict accordance with the tenor of our conversation with Mr. Sumner. We signified to him our intention to make the explanation; that we did, and he made no other objection than that, he did not ask us to publish anything more, than what our sense of justice might dictate. And if we have any cause to regret having done what we did, it is that we extended to him that degree of kindness, which he so ill requites.

In the remarks that appeared in the Mirror of the 13th, we stated that it afforded us peculiar gratification that, from a personal interview had with Mr. Sumner, we were enabled to assure our readers that, aside from the letter he believed himself called on to indite, in replication to certain questions proposed to him by the notorious 'Suffolk Com-

mittee,' he had had no connexion or communication whatever with the antimasonic party; *excepting* an individual instance when, being solicited, he attended *one* of their meetings, at which a *single question* was stated for his consideration; his answer to which not meeting with their entire approbation, a second was not proposed. This declaration *was made to us*, in reply to the question, 'Have you not been accustomed to meet in secret conclave with our unprincipled enemies, to concert measures for the destruction of the Masonic Institution?' And when we were about to remark that, he must be *aware* of the dishonorable means resorted to by our persecutors, he checked us by declaring that he was not '*aware of anything*,' *that he read nothing upon the subject, either Masonic or antimasonic.* It may not be irrelevant here to remark, that in an interview we had with him about a year ago, he voluntarily made the same observation to us, and declared that what he had previously had to do with the subject, had almost made him crazy, and that he did not wish to be driven quite to madness. In answer to the inquiry, 'Do you approve of such scurrilous publications?' (meaning the handbill from which the 'doggerel stanza' was extracted,) he replied that *he did not, and hoped that nobody thought so bad of him as to suppose that he did.* Our reply was that we *hoped* we had not a right to think so.—He then remarked that he was 'that poor old man we represented him to be;' [an inference of his own, for we never made any such representation,] that he had but a few years longer to live, and that he wished to live them quietly and to go down to the grave in peace. This was said somewhat pathetically, and we *then thought* sincerely. Our sympathy was excited. We thought that, through the weakness of a decayed mind and the ill-advice and importunities of designing unprincipled men, he had been led into difficulties, the consequences of which, he began to perceive and was desirous to avert. From the sincerity of our hearts, we pitied him and were disposed to yield the 'vantage ground,' we at least, believe we then occupied, and to render him what aid we consistently could to retrieve himself. But like the viper, he has turned upon us, with an intent to sting the hand that fostered him.

That Mr. Sumner told us that, in his letter to the editor of the Transcript, *he did not design to implicate the City Police, nor to cast a disreputable reflection upon the Masonic Institution, HE DARES NOT TO DENY.* He several times, and in the most positive terms, declared that he intended only to disavow his knowledge of the author of the 'doggerel stanza,' and his disapprobation of the calumnious reflection. He did not say, in so many words, that he did not consider himself a member of the antimasonic party; but from his positive declaration that he did not *read their publications*; that he *did not* meet or co-operate with the leaders of that party, and from the triumphant manner, (accompanied with suitable jesticulations,) in which he assured us that, his answer to the question above alluded to, was not very satisfactory to them; and from the general tenor of his remarks, we did conclude, and we still think very justly, that he did not so consider himself. As to his being 'known as the friend of Masonry,' we never so considered him. We admitted that he 'entertained opinions *prejudicial* to the interests of the Institution,' and merely expressed the belief that, should he ever deem it of consequence to investigate the matter, his candor, (for we then really thought he did possess some portion of this virtue,) would prompt him frankly to acknowledge that such opinions were founded in error. Is this representing him as the 'friend of Masonry?' If it be, then indeed we have assumed an 'unsolicited service.' In truth, after what we had seen of Mr. Sumner's vacillating course, in relation to this subject, we did not care enough about his friendship or his enmity, to assume the 'service' of telling the world of either, even though he had solicited us so to do. What we did say was said, (as we then thought,) partly in justice to the man, but more out of compassion for his feelings, than from any wish to make it appear that he was 'the friend of Masonry.' Masonry wants no such friends. She wants no friends who 'entertain opinions prejudicial to her interests.'

Mr. Sumner says that his opinion of Masonry is strengthened and confirmed by

—'Every day's report
Of wrong and outrage.'—

On what does his opinion rest? Certainly not on facts of which he has personal knowledge; for we can prove, *by his own acknowledgment*, that he does not know enough of Masonry to gain admittance into any Lodge in the United States. And by what reports is it strengthened and confirmed? By the reports of certain sub-committees, who have given currency to more slanders and lies than they will be able to atone for, by an age of penitence and contrition! His opinion was deliberately formed. How can a man deliberate upon a subject, about which he knows nothing? What investigation has he made? He has not read anything on the subject of Masonry or antimasonry. Whom, save the wise Suffolk Committee, has he consulted? That they may have enlightened him, we do not deny. But then is he not like the erudite and sagacious judge of old, who, having heard one side of the question, decided that the case was *clearly made out*, and he was satisfied without hearing the other? Finally, we are glad that Mr. Sumner has taken a decided stand in this matter. We despise the man who, on any subject of public interest, from sinister motives, occupies what Gov. Throop facetiously terms a state of '*betweenity*.' We had rather have twenty open manly enemies, than one secret treacherous foe. There is more danger to be apprehended from a single 'snake in the grass,' than from a hundred in the highway. And now that Mr. Sumner has openly declared himself as the enemy of Masonry, could we believe that he had not done so through fear, or the hope of 'fee or reward,' though we should entertain the utmost contempt for his principles, we should have greater respect for the man.

CONGRESS.—The second session of the 21st Congress commenced at Washington on Monday. The President's message was delivered on Tuesday. This session, says the New York American, ought to be a busy, for it must be a short one, as its term expires on the 3d of March.—The Senate will be occupied almost immediately after the meeting, by the trial of Judge Peck, of Missouri, who was impeached by the House of Representatives, at the last session, and whose trial was set down for the 2d Monday of December by the Senate. There are several witnesses, it is understood, already in attendance from Missouri; and as all such proceedings are necessarily dilatory, much time will probably be consumed by this trial. Of general and exciting questions that may be brought forward for the consideration and decision of Congress, that respecting the removal of the Indians will probably be among the first; for, unless taken up now, it will be too late, seeing that Georgia, as far as the Cherokees are concerned, has determined to extend her legislation over them.

The Gazette says, 'our foreign relations, including the commercial treaty with Turkey, the opening of the W. India ports, our claims upon France, &c; the Indian Affairs; Internal Improvement; the Tariff; the reduction of duties on several articles of prime necessity, including sugar; and the renewal of the United States bank, will probably be the leading subjects in the message. The charter of the U. S. bank has five years to run, but the holders of stock in that institution, nevertheless are looking out for another touch from the President. The New-York Commercial of Tuesday says:—'The money market has been in a feverish state for some days, and the apprehension of a renewed attack upon the National Bank, has caused a rapid decline of the stock of that institution for several days past. For this panic we can perceive no good reason.'

☞ The Reading Room, noticed a fortnight since, as in contemplation, is now open and ready for the reception of subscribers, at No. 22, Cornhill, (late Market-street.)

☞ The office of the Mirror is removed to the above place.

CHOOSE YE.—The Genesee Republican published at Le Roy, hitherto professedly *neutral*, has declared against the antimasonic and in favour of the Republican party. The editor remarks, 'whenever we have attempted to be independent, or to intimate it to be our desire, we have had to writhe under the antimasonic curse.' What else could have been expected from a party that professes to wage an exterminating war—that to be consistent can acknowledge no neutral ground, and would of course first shoot those who are on the fence asking quarter, before they attack the adversary on the other side. The Le Roy Editor further observes, 'Antimasonry has insulted, abused, brow-beat, blackguarded us wherever it could meet us. We could not pass on the sidewalk without meeting its vengeance, nor stop at a place of public resort, without in their own phrase, being *mounted* by a dozen anties, devoid of decency and strangers to the least spark of civility.' This is all true no doubt. The usual courtesies of political warfare have all been forgotten by the antimasonic soldier. He sees in every opponent a 'kidnapper,' a 'cut-throat' or what is worse a 'Regency man' and claiming to belong to the only pure race alive, to be exclusively pious and patriotic, he deals with all others accordingly, and is not sparing of abuse which he substitutes for argument. But the Editor of the Genesee Republican has made his *choice*.—he says, 'Hereafter we shall support the General and State Administration, and yield the Republican party what support we are able to give.' So be it; and again we say to others 'Choose ye also.'—[Buffalo Republican.]

MARRIAGES.

In this city, on Sunday evening, by the Rev. Dr. Sharp, Mr. Nehemiah Holt to Miss Jane Brown

In Charlestown, Mr. Amasa Hartwell to Miss Mary Patch.

In East Cambridge, on Tuesday evening, by Rev. Dr. Fay, Mr. John Slade, jr. (firm of Lambert & Slade,) of this city, to Miss Lucy, youngest daughter of Joseph Lord, Esq.

In Stoneham, on Thursday evening, Mr. Samuel Sweetser of this city to Miss Sophronia, daughter of Daniel Gould, Esq. of the former place.

In Ipswich, Mr. James Potter to Miss Rhoda Brown.

In Carlisle, Mr. Simon T. Fletcher to Miss Cerena Green.

DEATHS.

In this city, on Saturday, the Hon. Aaron Hill, the former Postmaster of this city for a number of years. He has been a member of the Senate, and a Councillor in the Legislature of this Commonwealth.

In Shrewsbury, on the 16th Nov. (between 6 and 7 o'clock, P. M.) JOEL NURSE, Esq. aged 63 years.—The circumstances attending the decease of this excellent man are indeed melancholy. It appears that he was returning with an ox-team from his Mills, where he had been at work; and when within eighty rods of his dwelling house, the oxen were frightened by a dog, and ran against a stone, which overturned the cart. At this moment Mr. Nurse attempted to save himself by jumping from the cart; in doing which his foot slipped and he fell, and broke his spine.—The cart probably struck him. When taken up he was asked if he were badly hurt, to which he replied that *he was broken all to pieces.* This, we are told, was found to be literally true. He was carried to his dwelling house, where he died, between 8 and 9 o'clock. He was able to speak and retained his reason until a few moments before his death. He was an efficient and much esteemed member of the Masonic family, by whom his loss will be deeply felt. As a man, he was honest; as a friend, warm and generous; and as a citizen, industrious and enterprising.

In South Reading November 27th Captain James Gould, aged 70. He was an exemplary member of the church, a worthy and exemplary Mason, and a useful citizen, and possessed the confidence respect, and esteem of all who knew him.

THE WREATH.

[From the New-York Standard.]

THE CRUSADER'S FAREWELL.

I go beneath the banner cross
Unto the holy mount of God,
My sword to wield its trusted force
Above the christians' blood-red sod.

I go, to wrest our heritage
From the fierce grasp of the infidel,
To win the glorious war we wage,
Or fall, where many a brave one fell.

There is one tie, the true vow given
Unto yon flower of purity,
But with a soldier's trust in heaven
I leave her, holy man, to thee.

Oh, shield her, father, and the blight
Of the cold world, oh save her from;
There is no fear of ruffian might
To harm her in her castle home.

Yet when the eastern wave brings back
Cold whispers as it passes o'er,
And the eastern wave has left a track
Of purple on the sunlit shore;

Then calm her gentle spirit's pain,
Soothe, lest its trembling fire depart,
Oh shield her, father, whisper then
Of comfort to her sinking heart.

And should the light of hope grow cold,
The halo of the heart decay,
Deeming her warrior's fate is told
In foreign lands, far, far away—

Tell her it is no stranger land
Though deluged in stranger blood,
But christian heart and christian hand
Are there in sacred brotherhood.

Tell her the soul has power to range
With that it loves, o'er earth and sea
And time and change may not estrange
The living tie of memory.

Tell her there is a mystic link
Mid spirits that have loved so well,
And she would guard on danger's brink,
And she would save him if he fell.

There is no other fear than this
That we may never meet again:
The trampling hoof, the deep abyss,
The mangled form, the groan of pain—

There is no thought of agony
For scenes of blood when spirits part:
What fear I of earth's power with thee
Thou cross of God, upon my heart?

And yet the holy ties that clasp
My spirit in her spirit's sway.
Enduring till life's latest gasp,—
Oh why should sorrow wear away!

Tell her that blessed spirits guard
God's soldiers to the Sepulchre,
And heaven's bright, chosen, best reward
Will be at last returned to her.

HINDA.

MASONIC REGISTER.

Full Moon, this Month, Wednesday the 29th.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March, June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter.—Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Peters. Southwick Friendly Society. Nantucket Union. South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cumington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian.

Friday.—Hingham Old Colony. Chelmsford Pen-tucket. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge Amicable 3d Mon. Brighton Bethesda 2d Tues.—Medway Montgomery 1st Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. Johns Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, at Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, *Bibles* and *Prayer Books*, of various sizes, bindings, and prices. *MA-sonic CONSTITUTIONS*. Watts, Methodist, and other *Psalm and Hymn Books* in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

Their present stock consists of many thousand volumes of Books, also, Maps, Prints, and a general assortment of Stationary articles, which they are constantly replenishing by publishing, purchasing, and importing. Orders supplied wholesale and retail, on the best terms.

TERMS OF THE MIRROR

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NEW HAMPSHIRE.—Charlestown, Fred. A. Sumner, Esq.; Dover, William Frye; Great Falls, A. S. Howard; Portsmouth, Robert Smith; Bedford, Thomas Rundlett.

RHODE ISLAND.—Pawtucket, George F. Jenks; Slaterville, Wm. Yearnshaw.

MAINE.—Gardiner, J. B. Walton; Fortlaud, J. H. Roch; Belfast, N. P. Hawes; Bangor, John Williams, Esq.; Ellsworth, J. A. Dean, Esq.

NORTH CAROLINA.—Scotland Neck, S. M. Nichols.

ALABAMA.—Washington, John A. Whetstone.

NEW JERSEY.—Plainfield, J. Wilson.

Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

BOSTON MASONIC MIRROR.

NEW SERIES. VOL. 2. NO. 25.

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BOSTON MASONIC MIRROR.

MOORE & SEVEY.

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

From the Hampshire Sentinel.

TO REV. DAVID PEASE,

RENOUNCING MASON, ANTIMASONIC LECTURER, &c.

No. 8.

Sir—You vehemently exhorted your hearers to an immediate adoption of your principles of proscription, and urged them to embark in an incessant warfare. Nothing short of the entire destruction of Masonry, and the utter extermination of her members, would satisfy your *ardent patriotism*. You spurned at all attempts at compromise, or conciliation. An unconditional surrender of their rights and privileges, and an unqualified renunciation of their faith and hopes, would, alone, satisfy you. Let me assure you, sir, that the benevolence of your disposition beamed, through the pallid surface of your visage, with peculiar radiance, and the charitable inclination of your feelings must have secured you many friends. O, how amiable is the preacher of sedition! how transcendently lovely the advocate of undying strife! how irresistibly attractive the dulcet tones of the herald of discord! How excellent doth he appear, when compared with the dull preacher of equal rights, the dry defender of the liberty of thought, speech, and action, and the insipid advocate of moral punishment!

You told your hearers, in substance, that Masonry must not be suffered to die quietly, or to cease to attract followers through its unpopularity, or to become gradually disused; but, it must be killed outright, it must be held up as a spectacle of derision,—it must be persecuted even unto death. These sentiments, and this language, well become the humble minister of peace, and speak volumes in favor of the righteousness of your views. You said, also, that a Mason must not be permitted quietly to withdraw himself, and refuse attendance on her communications, but, must be pursued, and harassed, and goaded till he would purchase peace, by crying out 'I am no Mason.' For said you, unless this be done by our *patriotic band*, the wily Masons will perpetuate this tremendous evil in some new shape, and casting aside its name and form, retain its substance unimpaired. The retiring Mason, too, unless compelled to renounce publicly, and put himself entirely without the pale of the institution, will cherish toward this idol, fidelity in his heart, and when the storm shall have passed by, he will again openly espouse her interests, and re-enlist under her blood-stained banners. Verily, sir, this course of remark evinces more common sense than the tenor of your discourse exhibits. You were, methinks, not altogether unmindful of the precept 'Make to yourself friends of the mammon of this world,' for you found yourself an outcast, and wished others to become so, that you might have a 'community of grief.' Had you, here, stayed your destroying hand, and disorganizing tongue, this portion of your philippic, would have passed unnoticed. But you were not content with this measure of abuse. You must apostrophize an absent brother, and

with frontless impudence, inquire 'where is he, the skulker? why is he not present to hear the truth?' Modest sir David, did he not know the truth as well as thou?—if he do not, it is a sorry compliment truly to his understanding. Now, sir, let me ask, wherefore you made this inquiry? You knew full well that the worthy clergyman, who stately ministers to your former congregation, was a retiring Mason. What good motive could you possibly have had, thus to outrage decency and order, by pointing the attention of your hearers to him? What benefit could it be to them, and manifestly it was intended as no honor to him? I again ask, why did you make the inquiry? He knew the truth as well as you, and had the right of staying at home, if he pleased, and pursued his right in the exercise of his own discretion. Did you want his countenance? Were you chagrined because of his absence? Did you regard it, as a practical denial of your doctrines, and a silent refutation of your calumnies? We perceive, sir, 'where the shoe pinched,' and acknowledge the justness of your inferences. It was his attachment to principle, and his love of order, and harmony, that influenced his stay. He is the last man, unless I mistake his character, that will patiently listen to clerical slander, or countenance the outpourings of clerical demagogues, or mingle in any any strife, or become identified with any party. 'Why did he not come to hear the truth?' What truth? He heard soon enough of your confessing yourself conversant of the Morgan conspiracy, and of your shameful sundering of the obligation of promises—he heard soon enough of your degradation of the ministerial office and of your amalgamation with vileness and guilt—he heard soon enough of your flagrant misrepresentations, and daring impositions. He knew the truth, having learned it, at pure fountains, and had good reason to believe, that the truth would be perverted, he, therefore, felt it his duty to stay away, and frown silently, on the whole proceeding. He thus lent his influence to the cause of order, and expressed, by his conduct, his disapprobation of your doctrines and conduct. It is no part of my business, nor is it my intention to pronounce his eulogy. I have been constrained thus far, to present you in contrast, and I must say that I think the contrast might be profitably pursued. His ambition, and yours, seem to me, to centre on objects entirely different. The spiritual and final interests of the people committed to his charge seem to be high objects of his regard, and to command his constant efforts, and most untiring exertions. Your *noble aims* seem circumscribed by the petty circle of affairs, and your boldest efforts, directed to the removal of incumbents, and the elevation of sycophantic followers. He cannot persuade himself, that the high objects, to which he is dedicated, will be furthered by his mingling in party strife, or by his promoting local discords, or by his fanning the flames of contention, he, therefore, holds himself aloof from all causes of excitement, and devotes himself, heart and soul, mind and strength, to the business of a spiritual watchman, enforcing his doctrines, and exemplifying his precepts, by a uniformly consistent life and conduct. You, sir, on the contrary, seem to have bid farewell to the quiet business of training souls for heaven, and to have boldly launched your bark on the tempestuous ocean of politics. Forsaking the peaceful pastures of the shepherd, you have rashly entered the field of combat, armed and equipped, for temporal fight, illustrating the doctrine that in the latter day 'wolves in sheep's clothing, shall scatter the flock.' And does the Rev. sir David Pease, this knight of many hos-

ors, this saint of high degree, find fault with this modest, and retiring and inoffensive course of his brother? Would sir David think him any nearer heaven, any more godlike, to renounce his present mild and scriptural course, and travel with him the rounds of professional slander, openly proclaiming his renunciation of promises, and his shameless abandonment of his former recorded opinions, and his villanous traduction of his former friends and benefactors? Moral treason and perjury are rare, and unusual, recommendation of christian ministers, perhaps, they are, however, conclusive evidence of fitness, I do not pretend to judge, not having yet beheld this great *new light*, that eclipses the radiance of all other luminaries. But of one thing, sir, I believe myself competent, from light received from ordinary sources, to judge correctly. In my apprehension, this apostrophe of yours to an absent brother, was insolent, and abusive and intended to create disturbance and disaffection between him and his people. It was so received by many that heard you, and to what other motive can it be attributed? It illustrated no point in your discourse, nor added weight to any of your remarks. It seemed to be dragged in, 'neck and heels,' for this purpose. And viewed in connexion with your application for a house at Amherst, about that time, and your saying to the owner, that you expected to preach at Belchertown, it amounts to almost positive proof of your intention. The intelligent, and moderate portion of your audience, wondered at your weakness, and pitied your indiscretion.—Can this be the same *pious* and *humble* sir David, who formerly dwelt so much on his spiritual ecstasies, talked so often of his humility, and wept so frequently over his depravity, and hardness of heart, and prayed so earnestly for all men, especially for the 'household of the faithful?' How changed, how fallen, how infinitely degraded! 'The way of the transgressor is indeed hard.' 'The wages of sin is death.'

Yours, &c.

ROYAL ARCH.

EXTRACTS FROM MR. MAYNARD'S REPORT.

[Continued.]

We continue our extracts from Mr. Maynard's 'Report of the effects of Freemasonry on the Christian Religion.' This gentleman manifests a degree of candor and ingenuousness of feeling, truly wonderful for an anti. His urbanity and mildness commend him to our respectful attention, and his apparent sincerity to our favorable regard. We heartily approve the bland and conciliating spirit of his Report, but regret, exceedingly, that he has not sustained his positions by authorities to which we might refer, and judge for ourselves of the character of the evidence received by him, as conclusively settling the question he discusses. Where, and of whom, did Mr. M. learn the fact, that Masonry professed to be a religious institution? This is *news* to us, and we should be happy to examine the evidence on which the assertion is founded.—We have taken all the degrees of ancient Masonry, and have yet to learn that it is a religious institution, or makes any pretensions to this sacred character. No intelligent Mason, no one at all conversant with the origin and history of the order, no one who values his character for consistency, would make this claim. To maintain that Masonry is a christian institution, involves the destruction of its claims to antiquity. The seven first degrees, called de-

grees of ancient Masonry, date their origin long before the christian era, it were preposterous in the extreme, therefore, to pretend that an institution was a christian one, that existed long prior to christianity itself. Here, then, we may find an easy explanation, and perfectly satisfactory from its very nature, why the first degrees, in their devotional formula, do not recognize the advent office, and mediatorial sacrifice of the Saviour. But is it therefore irreligious—is it therefore antichristian? This is the great question to be solved—this is the gist of inquiry. It requires of its initiated a belief in the existence and superintending providence of a Supreme Divinity, and teaches the doctrine of the immortality of the soul, and of an eternity of rewards and punishments, and leaves all questions of creeds, and modes of worship, to the soundness of individual discretion. With the various christian, or antichristian sects, and forms of faith, it has neither connexion nor fellowship. Ancient Masonry practically says,

‘For forms of angry faith, let angry zealots fight,
His can’t be wrong, whose life is in the right.’

The orders of knighthood, usually denominated modern Masonry, have a different origin, and reverently recognize the Redeemer as the true Messiah. Mr. M. himself admits that the degree of Knight Templar, so recognizes him. Now, it is perfectly easy to account for this distinct recognition in this degree, and not in the preceeding, and the fact implies neither want of faith in the sacred revelation, nor want of a just sense of dependance, on the acknowledged Author of all our mercies. The orders of knighthood originated during the crusades for the recovery of the holy land, and the knights of the various orders acquired much reputation for their daring bravery, matchless prowess, unconquerable virtue and ardent piety. Under the appellations of Knights of Malta, Hospitallers of St. John, and Templars, they obtained much wealth, and distinction. Did Mr. M. know these facts? If he did, he ought in justice to his liberality and candor to have stated them, and shown the reasons of the distinction.

No judicious and well informed Mason ever claimed for Masonry the high honor of being a religious institution. He does, indeed, claim for her the next highest place, as being a moral, and benevolent, and charitable institution. He does indeed claim for her the crown of virtue, and panoply of innocence, the spotless robe of rectitude, and the laurels of excellence. All these attributes, for aught that appears by Mr. M.’s Report we may justly claim. He makes war upon the institution, as claiming to be a religious one, and fights manfully the shadows of his own imagination, and glories in his victory over faults of Anti creation. Hear his own language, and then judge ye if his premises and conclusions be right. He says,

‘It parades its mystic symbols, in profane performances, as the emblems of great and dread realities. Freemasonry has a creed, but it is no creed of any denomination of the worshippers of God. Unlike all, and equally adapted to every faith; except, perhaps, only in the degree of K. Tem. there is no recognition of the Redeemer. Other than that degree, the creed of Freemasonry is equally the faith of all, and the faith of none of the children of men, who acknowledge a Supreme Being. It is not Christianity, or the Handmaid of it, but an impious substitute for it. By estranging the mind from the doctrines of the gospel, it inevitably prepares its chambers for the lodgment of infidel principles. It harmonizes as well with the tenets of the Jew, the Pagan, the Mahometan, as with those of the humble follower of Christ.’

The idolatrous Persian, who prostrates himself in blind adoration before the sun, and worships it as the source of light, and life, and intelligence, and the wild son of the forest, who loads his altar with victims, mingles his unintelligible adorations with the precious incense, as it ascends to the Great Spirit, and consecrates himself with the delusive expectation of the country beyond the hills, the Pagan, who flies to the fountains, and hopes in its sacred waters, rather than in the exhaustless fountain of redeeming grace, to wash away the pollutions of his soul; the Turk who kneels at the mosque, lays his hand on the koran, and

says, ‘Allah, there is but one God, and Mahomet is his apostle,’ the descendant of Abraham, who reposes in undiminished faith, upon the future advent of the Messiah, embrace the creed of Freemasonry, with the same cordiality and confidence as the believers of Christ, who rest their only hopes of redemption and heavenly felicity, upon the merits of the atonement.

‘Freemasonry,’ he says, ‘has a creed, but it is not the creed of any denomination of the worshippers of God.’—True, she has a creed, and would that it were the creed of every denomination of the worshippers of God. What is her creed? *Universal benevolence to all mankind.* ‘Faith in God, hope in immortality, and charity to all men.’ ‘Friendship, morality, and brotherly love.’ ‘Temperance relief and truth.’ This is the Mason’s creed, and would that the Anti Convention had been actuated by its benign influence. True the christian and the heathen, the savage and the sage, can mutually offer sacrifice on this altar of universal benevolence, and reciprocally surrendering their prejudices and peculiar theorems of faith, heartily take each other by the hand, and sing the choral song of universal love. And has it, indeed, come to this, that an institution confessedly producing such results, is assailed as wicked, and traduced as profane, held up as the object of unceasing scorn; and declaimed against as the seducer of innocence and corrupter of virtue? ‘Tell it not in Gath, publish it not in the streets of Askelon.’ We had supposed that an institution having power to tame the ferocity of the savage, to humble the arrogance of the Pagan, and to soften the asperities of sectarian intolerance, was desirable and praiseworthy. But it seems we were mistaken. The pure light of Antism discloses numerous spots and blemishes even in our most unsullied garments. The piercing rays of the new light penetrate the caverns of secrecy, and disclose the mysteries of centuries, and introduce them to mortal vision, in all their soul chilling deformity. The emanations from this newly discovered luminary seems to possess new reflective, and reflecting properties. What is in fact lovely and desirable, as seen through this medium, appear hateful and disgusting—what is in fact innocent and commendable, appears clothed in the garments of guilt, and deserving the scorn and reproach of all men—what is in fact benevolent, and pious, and humane, appears inordinately selfish, impious, and inhuman. Had Mr. M. exhibited his proofs, perhaps this high wrought paragraph would have merited a better epithet than pompous and unmeaning declamation. As it is, naked of evidence, but richly clothed in the garniture of words, we can consider it only as a splendid effect to prolong his report, and dazzle the imagination of his hearers.

Officers Elected in Morning Star Lodge,

Cumberland, R. I. Nov. 13, 1830.

Jereiah Whipple, W. M.

Stephen Cutler, S. W.

Ariel Cook, J. W.

David Wilkinson, Treasurer.

James Whipple, Sec’y.

Alexander Barney, S. D.

Jonathan Ballou, J. D.

Abner Cook, Steward & Tyler.

Officers Elected in Union Lodge,

Pawtucket, R. I. Wednesday evening last.

W. Daniel T. Carpenter, Master.

John A. Tompkins, S. W.

James Hutchinson, J. W.

Joseph W. Miller, Treasurer.

Albert C. Jenks, Sec’y.

Samuel C. Collyer, S. D.

Francis F. Lefavour, J. D.

James Tyng, S. & T.

Officers Elected in Pawtucket, R. I. Royal Arch Chapter, Wednesday evening last.

M. E. Lyman Claffin, H. P.

Com. Wm. Field, K.

John Burbank, S.

Alanson Thayer, C. H.

John B. Read, P. S.

Israel A. Lee, R. A. C.

Charles C. Harrington, M. 3d. V.

Alvin O. Read, M. 2d. V.

Henry Earl, M. 1st. V.

James Tyng, S. & T.

MR. EDITOR:—In looking over the Masonic register attached to the Mirror, I have seen no mention made of the meetings of the Middlesex Lodge which holds its regular communication the Tuesday preceeding full moon. If you please you may notice it hereafter:—Also, if you please you may publish the following list of the Officers of that Lodge.

Luther Horne, Framingham, M.

Otis Jennings, Needham, S. W.

Isaac Stevens, Framingham, J. W.

Ichabod Gains, “ S.

Uriel Cutter, Sherburne, T.

Francis Bowers, Framingham, S. D.

Ebenr. Warren, “ J. D.

Rev. James W. Thompson, Natick, Chaplain.

Malachi Babcock, Sherburne, J. S.

Jonathan Flag, Framingham, S. S.

Zibeon Hooker, Sherburne, Marshal.

Timothy Eames, Framingham, Tyler.

ANTIMASONIC SYMPHONIES.

NO. XIII.

PROSPECTIVE VIEWS.

Come, gentle Hope!—now that our sinking cause
Has nor the people’s flattering, loud applause,
Nor claim of *honesty*, nor chance of *gain*—
Come, ease each Anti of his growing pain!
Our dismal papers have outlived their day—
Our squibs, and handbills too, have passed away—
Our old associates shun us when we meet—
Our neighbors too avoid us in each street.
Alas! that ever we should see such change,
Where fancy gamboled in unbounded range!
We thought *each office* would be ours to give:
Now ‘none so poor’ as in our sunshine live.
We said each beaver would most lowly bend
To John of South—and Jacob of North-end.
We did believe that, be they *well* or *ill*;
All men would swallow Abner’s Anti-pill.
Oh, change of changes! How reverse our plan!
E’en *Parson Thacher* sinks the pop’lar man!!
When he goes down, our small-fry must beware;—
They’ll fall entrapped in some Masonic snare.
You’d scarce believe it, but the folks do say
They know and watch each Anti night and day.
Just hear. I happened to be out one night,
And did expect to see some dreadful sight—
What’s that?—Oh, heavens! some Mason—or some
ghost!

Dear me—’tis nothing but a harmless post.

I dont know how it is with other men,

But never shall I have my peace again.

My very shaddow harrows up my fears:

Give back my peace—I’ll give my very ears.

If skill of Anties such diseases cure,

They have both ‘bane and antidote’ I’m sure.

I must be rid of this vexatious *clan*,

And *try* to be, once more, an *honest* man.

We are requested to state that Mr. Elisha Bigelow, and Elijah Crane, both of this town, having in early stages of the Antimasonic excitement joined the party from an honest belief that its motives were pure and disinterested, that they are now impressed with the conviction that the same is marked by the most corrupt and unhallowed principles, and as friends to order and morality, deem it a duty not only to themselves, but to their country to secede, and forever separate from the cause of antimasonry.—Chelsea Advocate.

PRACTICAL GEOMETRY.

THE SPHERE AND CYLINDER.

Fig. 1. Diagram of a circular structure with a central hole. A shaded region is shown on the left side of the outer circle. A cross-section is labeled with A, B, and C, where A is on the outer boundary, B is on the inner boundary, and C is on the outer boundary.

Let D E (Fig. 2.) be the plane great circle: divide the semicircle equally in F, then the opening F D is the describing radius. Fix one point of the compasses in any point, D, in the given great circle on the sphere, Fig. 3, and describe an arc (or, as it is more frequently called by workmen, an *arch*;) remove now the foot of the compasses to another point, K, in the given great circle, and describe another arc, cutting the former in F. This point F is the pole required.

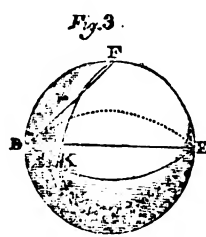
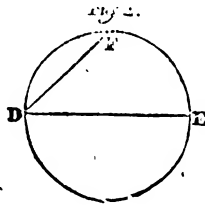
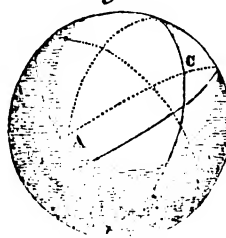


Fig. 4.

Fig. 5.



Draw (by Prob. V.) a great circle, $N M N$, through the pole of the given circle. From the sectoral scale of chords take the chord of the sum or difference of the given distance between the two circles, according as the circle is

Fig. 6.

A diagram of a sphere with a great circle and a small circle. The great circle is labeled with M at the top, N at the bottom, and P on the right. The small circle is labeled with Q at the top, R at the bottom, and S on the right. The sphere is shaded to show its three-dimensional nature.

GERMINATION UPON MERCURY.—M. J. Pinot read to the Academy of Sciences, of Paris, a memoir, in which he certifies that a grain of *Lathyrus odatus*, after being steeped in water, was placed on mercury covered with a very little water; that the germination proceeded as usual, and the radicle descended into the mercury to the depth of eight or ten lines. Having placed this grain in a state of suspension and equilibrium above the surface of the mercury, the radicle descended into the metal in the same manner, though the least resistance seemed as if it would disturb the equilibrium which maintained it.—[Bib. Univ.]

THE BOQUET.

THE DEATH BED OF BEAUTY.

The following beautiful lines are by J. O. ROCKWELL,
Editor of the Providence Patriot.

She sleeps in beauty like the dying rose
By the warm skies and winds of June forsaken;
Or like the sun, when dimmed with clouds it goes
To its clear ocean-bed, by calm winds shaken;
Or like the moon, when through its robes of snow
It smiles with angel meekness—or like sorrow
When it is smoothed by resignation's glow,
Or like herself,—she will be dead to-morrow.

How still she sleeps! The young and sinless girl!
And the short breath upon her red lips tremble!
Waving almost in death, the raven curls
That float around her; and she most resembles
The fall of night upon the ocean foam,
Wherefrom the sun-light hath not yet departed,
And where the winds are faint! She stealeth home,
Unsullied girl! an angel broken-hearted!

Oh, bitter world! that had so cold an eye
To look upon so fair a type of heaven:
She could not dwell beneath a winter sky,
And her heart strings were frozen here, and riven;
And now she lies in ruins—look and weep!
How lightly leans her cheek upon the pillow!
And how the bloom of her fair face doth keep
Changed! like a stricken dolphin on the billow.

Look on her now! the deep blue veins of blood
Stand out upon her neck—the ice is blending
With summer streams—and now the crimson flood
Is frozen as it flows; that sun descending
That gave her light, and what shall save her now?
Her azure eyes are like the frozen violets,
And cold as marble is her polished brow,
And death is written on her silken eye-lids.

LINES ON SEEING AN EAGLE PASS NEAR
AT AUTUMN TWILIGHT.

BY GRENVILLE MELLEN.

Sail on thou imperial bird,
Of quenchless eye and tireless wing!
How is thy distant coming heard,
As the night's breezes round the ring!
Thy course was 'gainst the burning sun
In his extremest glory! How!
Is thy unequalled daring done,
Thou stoop'st to earth so lowly now?

Or hast thou left thy rocking dome,
Thy roaring crag, thy lightning pine,
To find some secret, meaner home,
Less stormy and unsafe than thine?
Else why thy dusky pinions bend
So closely to this shadowy world,
And round thy searching glances send,
As wishing thy proud pinions furled?

Yes, lonely is thy shattered nest,
Thy eye is desolate, though high;
And lonely thou, alike, at rest,
Or soaring in the upper sky;
The golden light that bathes thy plumes
On thine immeasurable flight,
Falls cheerless on earth's desert tombs,
And makes the north ice-mountain bright.

So comes the eagle-hearted down;
So come the proud and high to earth,
When life's night-gathering tempests frown
Over their glory and their mirth:
So quails the mind's undying eye,
That bore unveil'd fames noontide sun;

So man seeks solitude to die,
His high place left—his triumphs done.

So round the residence of power,
A cold and joyless lustre shines,
And on life's pinnacles will lower
Clouds dark as bathe the eagle's pines:
But oh! the mellow light that pours
From God's pure throne, the light that
saves;
That with a mellowed lustre soars,
And sheds a radiance round our grave.

MISCELLANY.

[Selected and Prepared for the Mirror.]

IMAGINATION, GENIUS, TASTE.

Imagination is that faculty of the mind which calls forth and combines ideas, with great rapidity and vivacity, whether congruous or incongruous.

Genius is that faculty which calls forth and combines ideas, with great rapidity and vivacity, and with an *intuitive perception of their congruity or incongruity*.

Taste is that faculty which selects and relishes such combinations of ideas as produce genuine beauty, and rejects the contrary.

These definitions are simple, but I trust correct; and if so, *Imagination* is the basis of the whole; *taste* may exist without *genius*; and *genius* without *taste*; but neither can exist without *imagination*. Yet *imagination* is neither *taste* nor *genius*, since though absolutely necessary to the subsistence of these powers, the great mart that furnishes them with their daily food, it may also exist without them. We often meet with persons who have a strong and active propensity to combine ideas, without any attention to their natural agreement or connexion; and with such *imagination* lords it over the judgment. Such combinations are soon made, for they cost no trouble, like those the judgment are engaged in.

Lovers and madmen have such soothing brains,
Such shaping phantasies that apprehend
More than cool reason ever comprehends.
The lunatic, the lover, and the poet,
Are of *IMAGINATION* all compact.
One sees more devils than vast hell can hold;
That is the madman. The lover all as frantic,
Sees Helen's beauty in a brow of Egypt.
The poet's eye in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven,

And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.—*Shaks.*

This indeed is the language of philosophy, though put in verse. The madman, the lover, and the poet, are described as being joint subjects to the dominion of the imagination; while the general current of their ideas from its vehemence, abruptness and audacity, is denominated a *phrenzy*. But the *phrenzy* of the poet is distinctly stated to be of a superior kind to that of the rest; and is distinguished by the epithet *fine*, or delicate, refined, polished; and consequently imparts skill or regulation, taste, genius or both together.

Genius is therefore in few words, *IMAGINATION* WITH *INTUITIVE JUDGMENT*. It distinguishes the man of *fine phrenzy* as *Shakspeare* expresses it, from the man of *mere phrenzy*. It is a sort of instantaneous insight that gives us knowledge, with-

out going to school for it. Sometimes it is directed to one subject, sometimes to another; but under whatever form it exhibits itself, it enables the individual, who possesses it, to make a wonderful and almost miraculous progress in the line of his pursuit. Sometimes it attaches itself to the sweet harmony of sounds, and we then behold an infant of eight or ten years of age, evincing the science and execution of an adult and finished musician. Sometimes it rejects the science of sounds and prefers that of numbers; and we behold a boy of twelve years old solving, almost instantaneously, arithmetical questions, which would cost an expert practitioner in the common way a labor of many hours. Sometimes we find it enamored of the beauty of colors or the charms of eloquence; and we are struck with the precocity of perfection which it evinces in either case. In other instances we see it descending to the arts and labors of common life, and diffusing intuitive knowledge among the multitude. Go to the busy *Change* and you will find some individuals allowed by general consent to have a peculiar genius, or talent as it is often called, for commerce; in other words, who are capable of calling forth and combining commercial ideas, with great speed and vivacity, and with that intuitive perception of their agreement or disagreement, which leads them to the most judicious results, which the surrounding crowd would only be able to attain by a long catenation or process of inquiry. Go into the country, and you will find the same difference among our husbandmen and agriculturists; while some among them have no more imagination than the clod they cleave with their ploughshares, others seem to penetrate intuitively the nice order of vegetation, and never suffer a season to roll over them without wringing from it some important secret; as *Aristæus*, in the *Georgics*, from the pinioned form of old *Proteus*. Go to our manufacturing and mechanical towns; and you will in like manner meet with artizans and handicrafts who discover the same acuteness of intelligence, the same rapid combination of consenting ideas, the same superiority of *genius* or talent in their respective callings beyond that which is possessed by their fellows, as in the cases to which I have alluded to already.

Genius then is mental power; it acts by an invisible impulse, and appears often to act miraculously; and hence its name; a name common to all the world; derived from the Hebrew, copied thence into the Sanscrit, Arabic, and Chinese;—from the eastern tongues into the Latin, and from the Latin to our own, and almost every other language of modern Europe; and imparting in every instance, in its radical signification, a tutelar, a guiding or inspiring divinity. *Genius* should control the imagination to cause the pictures it paints to be of any value. To give full efficacy to the daring flights of the imagination, not only *genius*, but *Taste*, must associate with it; to reflect and relish such combinations of ideas as produce beauty and reject the contrary; which is the appropriate office of *taste*. *Taste* and *genius* cannot but be favorable to virtue. They cannot exist conjointly without *sensibility*.

The mind thus constituted (with the faculties of imagination, genius, taste, and sensibility,) has its pains as well as its pleasures; nor are its pains few or of trifling magnitude;

Yet murmur not, nor deem the fates reserve
No drop of solace mid the bitter stream;

Virtue is yours; and still each trembling nerve
 Oft proves an avenue to bliss supreme.
 Ye cannot wade through filth that dulness dares;
 Your nobler spirits soar above the clod;
 Ye must be pure while yet your bosom bears
 The clear unsullied impress of your God.
 Nor does the world, in every scene that springs,
 Nor Fancy's self, portray perpetual gloom.
 Feel ye no joy when sickness smiles and sings?
 When worth succeeds? or culprits meet their
 doom.

Lo! where yon vale unfolds its pictur'd site,
 And meads and corn-fields mix their gay attire;
 Sheep-cots and herds, and sprinkled cottages white,
 Stream, busy mill, deep wood and tufted spire.
 Can ermined guilt, when every scheme succeeds,
 Feel half the joy that stirs your generous breast,
 As, pleased you ponder o'er these simple meads,
 Compute their charms, and share their balmy rest?
 And mark, untouched by city broils, the reign
 Of rural comfort, cheerfulness and ease;
 Of health embloom'd from every sweet-briar lane,
 And faith and morals wholesome as the breeze.
 Go! climb yon castle cliff that meets the sky,
 And tells of times tradition cannot reach;
 And o'er the ruins, as you throw your eye,
 Of rocks and towers, with many a hoary breach,
 Say! does the wreck of nature and of art,
 The wild cascade, and echo undefin'd,
 The grandeur, and the solitude import
 No pleasing train of image to the mind?
 Or would ye change, for all that wealth can stake,
 Ambition's plume, or lawless pleasure's prime,
 The feelings then, that through the bosom wake,
 And rouse the soul to ecstasies sublime?
 Yet these; and countless sympathies like these,
 Of purest zeal, are yours, and yours alone;
 Guilt knows them not, nor dull unwieldy ease,
 For sensibility and taste are one.
 And well, thus gifted, may ye bear the thrill
 Of social sorrows and ideal wrong:
*The Æolian harp that heaven's pure breezes fill,
 Must breathe, at times, a melancholy song.*
 Good.

HISTORICAL.

A TALE OF OLD TIMES.

Among those who previous to the French and Indian wars, left the more thickly inhabited parts of Massachusetts, and penetrated into the wilds of New-Hampshire, and 'Hamshire grants,' was the fierce and daring partizan Henderson. Alone he erected a rude log hut far beyond the most remote settlements; the haunts of the savage beasts of prey were near, and the smoke curled from the wigwam of the Indian, but a short distance from the habitation. The Indians often passed by the hut of Henderson, on their way to the white settlements; but woe was to him who came nigh with hostile intentions, for the summons of Henderson's rifle was fatal. From his earliest boyhood Henderson was acquainted with the wilds and stratagems of Indian warfare; his earliest days were spent in learning to use the deadly rifle, and before he had arrived at the age of manhood, many savages had fallen before his fatal aim. Henderson was tall, and strong—the strongest Indian warrior was not able to cope with him single-handed; many a savage had made the attempt, but he would hurl them to the ground; he would wield, with ease, his heavy hatchet, and hurl it as true to its mark, as the most expert Indian could his light tomahawk—he was so swift on foot, that he could out-speed the most active runner, and too

wary to fall into the ambush of the subtle savage.

Like the original sons of the forest, who bore towards him a deadly hate. Henderson depended on his gun for sustenance. With his rifle he would bring the fierce catamount from the tallest tree, and the eagle from her nesting place, on the high cliff; the panther, and the wolf knew his skill and at night he rested himself upon their skins.—The nimble deer could not escape, and their wide-spreading antlers were hung up as trophies around his hut, while on the smoky rafters hung the gammons of the grizzly bear, who had been routed from his den by this 'almost indianized pioneer of the forest.' When the hatchet was taken up by French and Indians in 1755, a party of the latter made an attempt to surprise Henderson in his dwelling, and take him prisoner; but they did not succeed; the chief, with several of his warriors, fell before his fatal rifle, and the rest returned to their tribe, howling over their loss. Henderson now joined the corps of rangers commanded by Rogers and Putnam, and the narrative of many a daring exploit performed by him, while in that service, is still preserved in those traditionary legends of New England, that are fast falling into the shades of forgetfulness.

Putnam, with about forty of his rangers, were posted upon a small creek, near to its entrance of lake George for the purpose of watching the movements of the French and to intercept scouting parties that might be sent out. One evening, Henderson who was one of the party, took his post on guard at the mouth of the creek. For nearly two hours he carefully listened to every passing breeze but not a sound could he hear, save the occasional plunging of the musk-rat, ported along the shore. At length a light breeze sprung up, and blew directly from the lake up the mouth of the creek; a faint indistinct sound was swept along by the wind, and the quick ear of Henderson soon distinguished the splashing of an oar, although it was at a considerable distance, and carefully used.—He now withdrew, with great caution, more into the shades of the bushes, and extended himself on the ground, anxiously listening to the sound, but as the breeze died away, silence again reigned, and for a considerable time nothing occurred to interrupt it. A slight agitation was at length visible on the surface of the water; the splashing was distinctly heard at the mouth of the creek, and a canoe passed up; but so much in the shade of the opposite shore, that he was unable to distinguish who it contained. Henderson waited a few moments, and satisfied that he was a scout of the French that had passed, he cautiously launched a light canoe, that had been artfully concealed in the brush; placing himself in it, and giving a slight push, the frail vessel shot into the stream. But the last movement was made too hastily. For immediately a canoe passed down the creek with the speed of an arrow, endeavoring to regain the lake. Henderson now started in swift pursuit, and as he gained the creek, the moon, which had been obscured, emerged from the clouds and enabled him to discover the object of his pursuit, it was a large sturdy savage, who directed his way towards the French encampment. Every nerve was now strained to the utmost in pursuit; the light of the moon was too faint for Henderson to use his rifle, had he been under no fear of giving the alarm. They both handled their oars with great dexterity, and for some time the chase was continued with nearly equal velocity. The Indian, when he had drawn Henderson a considerable

distance from the mouth of the creek, began to slacken his efforts, and prepare for a close combat. Henderson was soon so near his foe as to narrowly observe his movements. The gun of the Indian was suffered to lie useless, with the muzzle resting on the stern of his canoe; he stood erect, one hand grasped the oar, and with the other he brandished a tomahawk, which glittered in the moon-light; but he seemed loth to part with his weapon, until his foe had approached nearer to him. Henderson now took his heavy hatchet from his belt, and as he arose prepared for a desperate conflict; the Indian hurled his tomahawk, but the tottering of his canoe caused him to miss his aim; it whistled by the ear of Henderson, and fell harmless into the water, a few rods from him. The Indian, uttering the savage exclamation, 'ugh' seized his gun, and was bringing it to his face, when Henderson hurled his hatchet with a deadly aim; the Indian tottered for a moment, vainly endeavoring to raise his piece to his face, the gun dropped from his hands now palsied by death, and he fell upon the side of his canoe—it capsized; and the savage sunk to rise no more. Henderson now returned to his companions, who were unapprized of his absence. Three days after this, the engagement with the celebrated Molang took place, and the rangers, after having slain nearly five times their own number, effected their retreat to Fort Edward with but little loss.

Years had rolled away, and again the cry of war rang through our land; again the appeal to arms, was heard, and the hardy yeomanry of New-England. Britain had now armed herself to crush with the iron grasp of tyranny, the infant liberties of her colonies; her veterans, led by her most skilful officers, were now in arms, against a band of undisciplined yeomanry, who had hastily assembled in defence of what they held dear. In the New Hampshire regiment commanded by the brave Stark, was an aged soldier; he was tall, and his form but slightly bent, although his brow was furrowed with toil, and his head whitened by the storms of more than sixty winters. He was armed with a rifle that had the appearance of long, and careful use; on one side hung a horn filled with powder, and on the other a deer-skin pouch containing the leaden messengers—it was Henderson. He had again stepped forth at the call of his country, to stay the hand of the ruthless invader. On the ever memorable 17th of June, 1775, the regiment of Stark took a position on the left of the American redoubt; their deadly fire twice broke the steady discipline of the British troops, and caused them to fall back in great disorder. The rifle of the aged soldier had cut down three British officers, and was raised for the fourth, when the British troops delivered the enfilading fire of the third attack. Henderson fell, and died a martyr to his country's cause.—[Rural Repository.]

A COMPARISON.

Ingenuous and True.

Pleasures are few, and fewer we enjoy;
 Pleasure, like quicksilver, is bright and coy;
 We strive to grasp it with our utmost skill,
 Still it alludes us, and it glitters still.
 If seized at last, compute your mighty gains;
 What is it but rank poison in your veins?

YOUNG.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, DECEMBER 18, 1830.

METEORS.—Several of these phenomena have recently been seen traversing our atmosphere. The Salem Register says a very brilliant one was observed in that town on Friday evening. Its course was apparently in a N. W. direction. The meteors which are seen shooting through the atmosphere in the night, it is generally conceded by philosophers and astronomers, originate from inflammable vapors, effervescing in the air. Those most common in our atmosphere are generally classed among those usually designated by the appellation of *fire-balls*. Heat and cold are powerful agents in producing various meteors; but these are only relatives, and different modifications of the same fluid: the former being its action from a centre, the latter its action from a circumference to a centre.—Though it is not known what connexion there is between heat, cold, and electricity, yet it is known that this last is very much effected by them; for heat makes bodies more pervious to electricity than otherwise they would be, and cold makes them less so. Hence the most violent electrical phenomena are observed in hot countries; while in the colder regions those that depend on a more moderate electrification, as *aurora borealis*, are more frequent.—[Vide. Ency. v. 5. art. met.] Violent electricity alone produces the phenomena of lightning, fire-balls, ignis fatui, and the aurora. In the phenomenon of thunder, evaporation and the other agents by which rain and hail are produced, are concerned. *Fire-balls* appear collected on the extreme boundaries of the atmosphere, whence the fluid is confined, as it were, in a concave shell, which it cannot penetrate in great quantities, in any particular place:—Dr. Blagden has successfully proved that they are 'great bodies of electric matter, moving from one part of the heavens, where to our conception it is superabundant, to another where it is deficient.' These balls can move only in a horizontal direction, and never fly perpendicularly up from the earth, as those often do which are formed near the ground.

Pliny mentions the appearance of several kind of meteors. He speaks particularly of a sanguineous kind, a flame as red as blood, which fell from heaven about the 107th Olympiad, when Philip of Macedon was concerting his plans for enslaving the republics of Greece. He saw one himself, while on watch in the Roman camp—a number of resplendent lights fixed upon the palisades of the camp, similar to those which sailors speak of as fastening themselves to masts and yards of ships. In tropical climates they are more common. Mr. Barham, while riding one morning in Jamaica saw a ball of fire about the size of a bomb, swiftly falling down with a great blaze. It penetrated the ground to a considerable depth; tearing up the soil in several places. The green herbage was burnt up near the holes where it entered, and a strong smell of sulphur continued for some time after. In 1676, a great globe of fire was seen at Bavaria, in Italy, about three quarters of an hour after sunset. It passed westward, at the rate of not less than *one hundred and sixty miles in a minute*, and at last stood over the Adriatic sea. It passed over all Italy, and could not have been less than 28 miles above the surface of the earth. It was distinctly heard making a hissing noise, similar to that of a firework.—Having passed away to sea, it was heard to go off with a most violent explosion. It was computed to be when at Bavaria, not less than a *mile long, and half a mile broad*. On the 18th August, 1783, one of these meteors appeared in England. It was seen in all parts of Great Britain, at Paris, at Nuits in Burgundy, and even at Rome. It is supposed to have described a tract of at least 1000 miles of the earth. It appeared to burst and reunite several times. It is thought its bulk could not have been less than half a mile in diameter. Its greatest velocity has been calculated at *forty miles in a second*. The illumination of these meteors is often so great as totally to obliterate the stars, to make the moon look dull, and affect the spectator like the sun itself.

PRESIDENT'S MESSAGE.—The Message of the President, delivered on Tuesday at 12 o'clock, was received in this city on Friday afternoon at 4 o'clock. The President congratulates the members of the Senate and of the House on their return to their constitutional duties, and on the happy condition of the country. The apparent exceptions to the harmony of the prospect, he remarks, are to be referred rather to inevitable diversities in the various interests which enter into the composition of so extensive a whole, than to any want of attachment to the Union—interests whose collision serve only, in the end, to foster the spirit of conciliation and patriotism, so essential to the preservation of that union which, he most devotedly hopes is destined to prove imperishable.

WEST INDIA TRADE.

The negotiations and arrangements that have been made in relation to this subject 'secure to the United States every advantage asked by them, and which the state of the negotiation allowed us to insist upon. The trade will be placed upon a footing decidedly more favorable to this country than any on which it ever stood; and our commerce and navigation will enjoy, in the colonial ports of Great Britain, every privilege allowed to other nations.

TREATY WITH TURKEY.

By its provisions, a free passage is secured, without limitation of time, to the vessels of the United States, to and from the Black sea, including the navigation thereof; and our trade with Turkey is placed on the footing of the most favored nations. The latter is an arrangement wholly independent of the treaty of Adrianople; and the former derives much value, not only from the increased security which, under any circumstances, it would give to the right in question, but from the fact, ascertained in the course of the negotiation, that, by the construction put upon that treaty by Turkey, the article relating to the passage of the Bosphorus is confined to nations having the treaties with the Porte. The most friendly feelings appear to be entertained by the Sultan, and an enlightened disposition is evinced by him to foster the intercourse between the two countries by the most liberal arrangements. This disposition it will be our duty and interest to cherish.

RUSSIA.

I sincerely regret to inform you that our Minister lately commissioned to that court, on whose distinguished talents and great experience in public affairs I place great reliance, has been compelled by extreme indisposition to exercise a privilege, which, in consideration of the extent to which his constitution had been impaired in the public service, was committed to his discretion, of leaving temporarily his post for the advantage of a more genial climate.

If, as it is to be hoped, the improvement of his health will be such as to justify him in doing so, he will repair to St. Petersburg, and resume the discharge of his official duties. I have received the most satisfactory assurance that in the meantime, the public interests in that quarter will be preserved from prejudice, by the intercourse which he will continue, through the Secretary of Legation, with the Russian cabinet.

FOREIGN RELATIONS.

The negotiations, in regard to such points in our foreign relations as remain to be adjusted, have been actively prosecuted during the recess. Material advances have been made, which are of a character to promise favorable results.

Of the points here referred to, the most prominent are our claims upon France for spoliation upon our commerce; similar claims upon Spain, together with embarrassments in the commercial intercourse between the two countries, which ought to be removed; the conclusion of the treaty of commerce and navigation with Mexico, which has been so long in suspense, as well as the final settlement of limits between ourselves and that republic; and, finally, the arbitrament of the question between the United States and Great Britain in regard to the Northeastern boundary.

FRENCH CLAIMS.

The negotiation with France has been conducted by our Minister with zeal and ability, and in all respects to

my entire satisfaction. Although the prospect of a favorable termination was occasionally dimmed by counter pretensions, to which the United States could not assent, he yet had strong hopes of being able to arrive at a satisfactory settlement with the late Government. The negotiation has been renewed with the present authorities, and, sensible of the general and lively confidence of our citizens in the justice and magnanimity of regenerated France, I regret the more not to have it my power, yet to announce the result so confidently anticipated. No ground, however, inconsistent with this expectation, has been taken; and I do not allow myself to doubt that justice will soon be done to us.

THE EASTERN BOUNDARY.

The steps which remained to place the matter in controversy between Great Britain and the United States fairly before the arbitrator, have all been taken in the same liberal and friendly spirit which characterized those before announced. Recent events have doubtless served to delay the decision, but our Minister at the court of the distinguished arbitrator has been assured that it will be made within the time contemplated by the treaty.

MEXICO.

I am particularly gratified in being able to state that a decidedly favorable, and, as I hope, lasting change, has been effected in our relations with the neighboring republic of Mexico. The unfortunate and unfounded suspicions in regard to our disposition, which it became my painful duty to advert to on a former occasion, have been, I believe, entirely removed; and the government of Mexico has been made to understand the real character of the wishes and views of this in regard to that country. The consequence is, the establishment of friendship and mutual confidence. Such are the assurances which I have received, and I see no cause to doubt their sincerity.

PORTUGAL.

Several alleged depredations have been recently committed on our commerce by the national vessels of Portugal. They have been made the subject of immediate remonstrance and reclamation. I am not yet possessed of sufficient information to express definite opinions of their character, but expect soon to receive it. No proper means shall be omitted to obtain for our citizens all the redress to which they may appear to be entitled.

THE INDIANS.

It gives me pleasure to announce to Congress, that the benevolent policy of the Government, steadily pursued for nearly thirty years, in relation to the removal of the Indians beyond the white settlements, is approaching to a happy consummation. Two important tribes have accepted the provision made for their removal at the last session of Congress; and it is believed that their example will induce the remaining tribes, also, to seek the same obvious advantages.

THE IMPOST REVENUE.

Among the numerous causes of congratulation, the condition of our impost revenue deserves special mention, in as much as it promises the means of extinguishing the public debt sooner than was anticipated, and furnishes a strong illustration of the practical effects of the present tariff upon our commercial interests.

THE TARIFF.

The object of the tariff is objected to by some as unconstitutional; and it is considered by almost all as defective in many of its parts.

The power to impose duties on imports originally belonged to the several States. The right to adjust those duties with a view to the encouragement of domestic branches of industry, is so completely incidental to that it is difficult to suppose the existence of the one without the other. The States have delegated their whole authority over imports to the General Government, without limitation or restriction, saving the very inconsiderable reservation relating to their inspection laws. This authority having thus entirely passed from the States, the right to exercise it for the purpose of protection does not exist in them; and, consequently, if it be not possessed by the General

Government, it must be extinct. Our political system would thus present the anomaly of a people stripped of the right to foster their own industry, and to counteract the most selfish and destructive policy which might be adopted by foreign nations. This surely cannot be the case; this indispensable power, thus surrendered by the States, must be within the scope of the authority on the subject expressly delegated to Congress.

The present tariff taxes some of the comforts of life unnecessarily high; it undertakes to protect interests too local and minute to justify a general exaction; and it also attempts to force some kinds of manufactures for which the country is not ripe.

TREASURY DEPARTMENT.

According to the estimates at the Treasury Department, the receipts of the Treasury during the present year will amount to twenty-four millions one hundred and sixty-one thousand and eighteen dollars, which will exceed by about three hundred thousand dollars, the estimate presented in the last annual report of the Secretary of the Treasury.—The total expenditure during the year exclusive of the public debt, is estimated at thirteen millions seven hundred and forty-two thousand three hundred and eleven dollars; and the payment on account of public debt for the same period will have been eleven millions three hundred and fifty-four thousand six hundred and thirty dollars; leaving a balance in the treasury, on the first of January, eighteen hundred and thirty-one, of four millions eight hundred and nineteen thousand seven hundred and eighty-one dollars.

THE POST-OFFICE.

The report of the Postmaster General, in like manner, exhibits a satisfactory view of the important branch of the Government under his charge. In addition to the benefits already extended by the operations of the Post-Office Department, considerable improvements within this present year have been secured, by an increase in the accommodation of stage coaches, and in the frequency and celerity of the transportation of the mail between some of the most important points of the Union.

Under the late contracts, improvements have been provided for the southern section of the country, and, at the same time, an annual saving made of upwards of seventy-two thousand dollars.

THE U. S. BANK.

The importance of the principles involved in the inquiry whether it will be proper to re-charter the Bank of the United States, requires that I should again call the attention of Congress to the subject. Nothing has occurred to lessen, in any degree, the dangers, which many of our citizens apprehend from that institution, as at present organized. In the spirit of improvement and compromise which distinguishes our country and its institutions, it becomes us to inquire whether it be not possible to secure the advantages afforded by the present Bank, through the agency of the Bank of the United States, so modified in its principles and structure as to obviate Constitutional and other objections.

It is thought practicable to organize such a bank, with the necessary officers, as a bank of the Treasury Department, based on the public and individual deposits, without power to make loans or purchase property, which shall remit the funds of the Government, the expenses of which, may be paid, if thought advisable, by allowing its officers to sell bills of exchange to private individuals at a moderate premium. Not being a corporate body, having no stockholders, debtors, or property, and but few officers, it would not be obnoxious to the constitutional objections which are urged against the present bank; and having no means to operate on the hopes, fears, or interests of large masses of the community it would be shorn of the influence which makes that bank formidable. The States would be strengthened by having in their hands the means of furnishing the local paper currency through their own banks, while the bank of the United States, though issuing no paper, would check the issues of the State banks, by taking their notes in deposit, and for exchange, only so long as they continue to be redeemed with specie. In

times of public emergency, the capacities of such an institution might be enlarged by legislative provision.

These suggestions are made, not so much as a recommendation, as with a view of calling the attention of Congress to the possible modification of a system which cannot continue to exist in its present form without occasional collision with the local authorities, and perpetual apprehensions and discontent on the part of the States and the people.

The above extracts furnish a general idea of the prominent features of the Message. We have not room for more. The President recommends some change in the present manner of electing President and Vice President; and discusses fully the questions of the removal of the Indians, internal improvements, &c. The Message is unusually long, but very interesting.

QUACKERY.—The Upland, Penn. Union, gives the following particulars of the death of a young lady by the name of Haynes, daughter of James Haynes, of Chester township.

The circumstances attending the death of this amiable young woman, are lamentable indeed. She died the victim of the most abominable quackery. She had been for some weeks afflicted with a violent paroxysmal pain in the head, called by the physician who attended her, nervous rheumatism, or to speak (as he expressed himself,) technically correct, neuralgia; if my recollection of the term he used be correct. A quack from Baltimore, arriving in Chester, assuming, too, the sacred garb of a preacher of the everlasting gospel of truth, learns that she is ill, calls to see her, assures her that nothing ails her head, that it is her stomach that is affected; and that his wife had been held exactly similar for five years, and that after many doctors had failed in curing her, he had cured her himself; and assured Fanny that he would cure her 'by Saturday night,' (this was on Wednesday.) By harangues of this kind, he inspired her with confidence, and she was anxious that he should undertake the cure. He did undertake it, railing against everything that had been done, he commenced his puking and sweating operations, washing her all over with cold water, immediately on taking her out of the steam bath, with the intention, he said, of *driving all the heat out of the skin*, by sweating and then washing it off with cold water. This method was pursued until her strength was so far exhausted, that she could not sit up without fainting. He now, rather in despair probably, said, 'his wife was as good a doctor as he was,' and he would bring her from Baltimore; she came, and their joint efforts failed to bring relief.

Another quack is now sent for at Philadelphia; on his arrival, he condemned all that had been done; says 'the other doctors' have poisoned her, but that he could work it out of her; says she must be steamed twice more, although at this time she was continually drenched with a cold sweat, owing, very probably, to the skin having already been so long and so frequently subjected to the excessive stimulation of great heat and moisture as to have lost its power of contracting, so as to close the pores. But she was steamed twice more; the quack says she is too cold and must be heated, to effect this he commences giving her cayenne pepper, alone or in combination, (continuing, too, the emetics) till the throat,—and no doubt the stomach, became so inflamed that she died in a few days.—During all this time, too, the affection of the head, instead of yielding as her strength declined, was tenfold worse than it ever had been for a length of time before she died. But they pursued the one headlong course, unheeding all unfavorable changes and probably considering them as evidence of the doctor's poison coming out of her; as one of them with an air of great self-congratulation, exultingly observed, at a time when they had every reason to fear that she would not live from one day to another, 'the doctors poison is nearly all out of her.' Thus was cut off, in the spring time of life, this amiable young woman, and at a time, when her parents and herself were flattered with the pleasing prospect of a speedy recovery.

CANDID RENUNCIATION.—Mr. Samuel Dexter, of Frankfort, N. Y. having withdrawn himself from Olive Branch Lodge, and from the Masonic Institution, candidly makes the following declaration. It is a complete vindication of the general correctness and purity of Masonic principles, against the base and malicious accusations of our persecutors.

'I never considered, from any obligation which I took as a Mason, from the Entered Apprentice's degree to the Royal Arch, that I was bound to screen a man who had committed a crime against the laws of my country because he was a *Mason—but, that I was bound to deal justly with all mankind.*'

The antimasonic papers are crying aloud for the assistance of some writer of *talents*! 'We call on 'William Penn,' (say they) whose talents and sympathies have been seen.' Poor fellows! they will call in vain.—They will find it difficult to induce men of talents and character to participate in the infamy which attaches to them and to their cause. The cause originated with knaves and fanatics—none others will meddle with it.

THEATRE.—Miss *Kelley* has been engaged for six nights. She made her first appearance on Wednesday evening, in the character of Lady Teazle and Marian Ramsay. During her engagement, the celebrated spectacle of 'Cherry and Fair Star' will be brought forward, in which Miss K. will sustain the character of Cherry. Mr. Russell gives notice that he has made arrangements with nearly all the most eminent performers in the country. The tragedy of the *Robbers*, will shortly be produced. In rehearsal, a new *Operatical Farce*, written by a gentleman of this city.

The Providence Daily Advertiser states on the information of a correspondent, that the Hon. Edward Everett is dangerously ill at Washington. We know, says the Daily Advertiser, from a more direct source that Mr. Everett is severely indisposed, but we hope not dangerously. He arrived at Washington before the commencement of the session, but has been so ill as to be unable to take his seat in the House.

BARBAROUS.—At Philadelphia a man has been convicted of manslaughter, in causing the death of his wife by beating her. She was *enceinte*, and within two months of her natural accouchement. Delivery had not taken place when her remains were buried, but on being taken up 24 hours afterwards, by the Coroner, a dead infant was found in the coffin.—Let the villain be quartered.

JOSEPH J. KNAPP.—An application has been made to the Governor and Council, during their present session, for the pardon of J. J. Knapp. The Governor and Council have not granted the application, but have appointed the 31st day of the present month, between the hours of 8 and 10, for the execution of the sentence of the court against him.

HORRIBLE.—At Rochester, not long since, a lad of 13, while engaged in tending some machinery, was caught and nearly crushed to death between two wheels. One leg was amputated at the thigh, and his father, who is a notorious drunkard, took the limb to a surgeon and sold it for 37 1-2 cents, and with the money procured whiskey enough to keep himself drunk several days! Alas! for the depravity of human nature.

It is supposed that nearly 2,000,000 of lottery tickets are sold in New York annually amounting to more than nine millions of dollars! The Grand Jury of the city of N. Y. have presented this traffic to the common council, as a grievance, and requested that a law be drafted and presented to the Legislature for adoption, to suppress or restrict the trade in tickets.

A man named Rouseau was lodged in Doyleston, Pa. on the 30 Nov. for killing his brother. They had been hunting and on their return 'took something to drink,' but the prisoner took a drop too much, got angry and slew his brother.

THE WREATH.

[From the New-York American.]
THE LAST OF THE RED MEN.

The Sun's last ray was glowing fair
On craig and tree and flood;
And fell in mellow softness where
The lonely Indian stood.

Beneath his eye, in living gold,
The Broad Pacific lay;
Unruffled there, a skiff might hold
Its bright and fearless way!

Far! far! behind him, mountains blue
In shadowy distance melt;
And far beyond the dark woods grew,
Where his forefathers dwelt!

No breathing sound was in the air,
As, leaning on his bow,
A lone and weary pilgrim there—
He murmur'd stern and low:

'Far by Ohio's mighty river,
Bright star, I've worshipped thee;
My native stream—its bosom never,
The Red Man more may see!

The Paleface rears his wigwam where
Our Indian hunters roved;
His hatchet fells the forest fair,
Our Indian maidens loved!

A thousand warriors bore in war,
The token of my sires;
On all the hills were seen afar,
Their blazing Council fires!

The Foeman heard their war-whoop shrill,
And held his breath in fear;
And in the wood, and on the hill,
Their arrows pierce the deer.

Where are they now?—the stranger's tread
Is on their silent place!
Yon fading light on mo is shed,
The last of all my race!

Where are they now?—in Summer's light,
Go! seek the Winter's snow;
Forgotten is our name and might,
And broken is our bow!

The White Man came, his bayonets gleam,
Where Sachems held their sway;
And like the shadow of a dream,
Our tribe has passed away!

Cursed be their race! to faith untrue!
False heart, deceitful tongue!—
Hear me, O, evil Manitou,—
Revenge the Indian wrong!

I hear him in the hollow moan
Of the dark heaving sea;
And whispers murmur in the tone,
Of vengeance yet to be!

What if no stone shall mark the spot
Where lonely sleep the brave?
Their mighty arm is unforget,
Their glory has no grave.

But to our foes we leave a shame—
Disgrace can never die;
Their sons shall blush to bear a name,
Still blackened with a lie!

So be it ever to their race,
False friends, and bitter cares!
By fraud they have the Indian's place,
The Indian's curse be theirs!

MASONIC REGISTER.

Full Moon, this Month, Wednesday the 29th.

☞ The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March, June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter.—Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Peters. Southwick Friendly Society. Nantucket Union South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union.—Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian.

Friday.—Hingham Old Colony. Chelmsford Pen-tucket. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge Amicable 3d Mon. Brighton Bethesda 2d Tues.—Medway Montgomery 1st Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. Johns Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, at Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, *Bibles* and *Prayer Books*, of various sizes, bindings, and prices. *MASONIC CONSTITUTIONS*. Watts, Methodist, and other *Psalm and Hymn Books* in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

Their present stock consists of many thousand volumes of Books, also, Maps, Prints, and a general assortment of Stationary articles, which they are constantly replenishing by publishing, purchasing, and importing. Orders supplied wholesale and retail, on the best terms.

TERMS OF THE MIRROR

Three Dollars a year, in advance. Agents allowed the 7th copy: are holden for all the subscribers they obtain. Individuals must send \$3 on ordering the paper.

AGENTS FOR THE MIRROR.

MASSACHUSETTS.—Ashby, A. T. Williard, Esq.; Ashburnham, S. Woods, Esq.; Amesbury, Col. H. Morrill; Beverly, Francis Lamson; Concord, L. Shattuck, Esq.; Charlestown, Mr. Mitchell; Colrain, Isaac B. Barber, Esq.; Douglas, Post Master; East Sudbury, S. H. Mann, Esq.; Enfield, E. Jones, Esq.; Framingham, J. Gains; Haverhill, John Edwards; Lowell, Abner Ball; Methuen, Thomas Thaxter; Monson, E. Norcross; Medfield, C. Onion, Esq.; Northborough, Benjamin Wilson; New Bedford, Oliver Swain; Northampton, C. C. C. Mower; Newburyport, I. Johnson; Oxford, E. F. Dixey; Reading, N. Parker; Stoughton, Nath. Blake; S. Mendon, Leonard Rice; Salem, S. B. Buttrick; Sorensbury, Joel Nourse, Esq.; Southwick, J. Byington; Springfield, Henry Brewer; Uxbridge, Wm. C. Capron. Walpole, J. N. Bird; Ware, J. Bosworth; Westminster, Simeon Sanderson; Wilkersonville, Thomas Har-back, Esq.

CONNECTICUT.—Andover, Leonard Hendee, Esq.; Bristol, C. Byington; Colchester, A. D. Scoville, Esq.; Canton, Dr. O. B. Freeman; Goshen, A. Chapin; Granby, Dr. J. F. Jewett; Hartford, Elisha Harrington; Harwington, G. R. Sandford; Middletown, C. B. Darrow; New London, E. Way, Esq.; Norwich, S. Gallup; New Haven, Post Master; Windham, B. Curtis; Wallingford, James Carrington, Esq.; Wolcottville, S. Bradley, Esq.

VERMONT.—Burlington, N. B. Haswell, Esq.; Barnet, E. M. Davis, Esq.; Bennington, S. H. Blackman, Esq.; Hartland, C. A. Saxton; Waterford, E. C. Parks, Esq.; West Rutland, L. Thrall.

NEW HAMPSHIRE.—Charlestown, Fred. A. Sumner, Esq.; Dover, William Frye; Great Falls, A. S. Howard; Portsmouth, Robert Smith; Bedford, Thomas Rundlett.

RHODE ISLAND.—Pawtucket, George F. Jenks; Slaterville, Wm. Yearnsbaw.

MAINE.—Gardiner, J. B. Walton; Portland, J. H. Roch; Belfast, N. P. Hawes; Bangor, John Williams, Esq.; Ellsworth, J. A. Dean, Esq.

NORTH CAROLINA.—Scotland Neck, S. M. Nichols.

ALABAMA.—Washington, John A. Whetstone.

NEW JERSEY.—Plainfield, J. Wilson.

☞ *Secretaries of Lodges* generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

BOSTON MASONIC MIRROR.

MOORE & SEVEY,

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

From the Hampshire Sentinel.
TO REV. DAVID PEASE,

RENOUNCING MASON, ANTIMASONIC LECTURER, &c.

No. 9.

Sir—You asserted, with all possible gravity, that ‘no man can live up to his Masonic obligations, and live up to his requirements in the church, and those of his country.’ This is, indeed, a singular proposition to come from a Rev. sir knight of the thrice illustrious order of the cross. Had it have proceeded from the inexperienced mouth of an entered apprentice, or even a master, I should not have thought it so singular, nor have regarded it, so wonderfully strange. Had it have come from an illiterate day laborer, or an uninformed artisan, I should not have marvelled at it, for the most absurd notions are pardonable in such men. But coming as it does from a professed teacher of morals, from an appointed minister of salvation, from an enthusiastic devotee of Masonry, and from a veteran saint, loaded with the orders of knighthood, I cannot but think it wondrous strange.

How, sir, will you have us consider this declaration?—Shall we regard it as a solemn confession that for some fifteen years, you knowingly and wilfully transgressed your obligations to the church, of which you are a pastor, and to your country, of which you are a citizen? You were, during that period, a Mason, an active, an enterprising, and a fearless Mason. Your zeal and activity, and talent at invention commended you to the brethren. You approved its doctrines, and applauded its practices, courted its favors, and aspired after its honors. You did more. You nobly breasted the shock of public obloquy, and fearlessly withstood the shafts of private malice. ‘Forgetting what was behind, you pressed forward in the van,’ till you outstripped most of your competitors, and ascended to the very summit. You even suffered persecution for ‘righteousness sake,’ and changed your residence, rather than sacrifice your principles, or abridge your rights. At this time of the ‘trial of your faith and patience,’ you well remember, you received our sympathies, and *something more substantial* than mere good wishes. And, now, sir, if to become a Mason be a crime, you are deeply stained with that guilt, and I very much question, whether adding to it the *infamous guilt of apostacy*, will in any degree lessen the original sin. If, to persevere from degree to degree, be adding sin to sin, how great is thy guilt, how immense the multitude of thy transgressions.—Thy late reform, and the loudest slanders of the faithful, will make, methinks, but a small atonement for this mass of error. Desertion to the enemy has much merit, I will concede, moral perjury still more, but both united come short of balancing the protracted account against you.—You advanced, from the first degree, by your own confession, with malice aforethought, knowing it to be evil, and ‘weeping in private’ over its heinous deformities. Treason, studied vituperation, wanton malediction, and untir-

ing enmity, meritorious as they may be, will hardly obliterate the dark stains of such deliberate guilt.

How, sir, I again ask, will you have us understand this proposition? Would you have us understand, that so long as you continued an adhering Mason, you lived in *known* sin, in the constant violation of your *covenant* vows, and in the habitual indulgence of treasonable thoughts against your country? ‘No man can live up to his Masonic obligations, and live up to his requirements in the church,’ &c. You, then, by your own admission, fell short of your duty to the church, and your country, and this too, from love to that ‘abominable’ institution, ‘that vile sink of pollution.’ Miserable dicta! Or, will you have us understand, that during this period, you were spell-bound and locked in the arms of infatuation, so that you were unconscious of this enormous wickedness, till you were illuminated by the pure light, and disenthralled by the emancipating grace of antiism? Or shall we understand your declaration in yet a different sense, that during these years of Masonic fidelity, you, in fact, withheld your *affections* from Masonry, although you so often worshipped at her feet, and assured her of your most ardent attachment, and undying constancy? Or, yet, again, that your zeal was assumed for sinister and selfish purposes (for we well remember your readiness to solicit charity) and that you pretended to a sanctity of character to which you had no just claims? One or the other of these constructions, it seems to me, must necessarily be given to this proposition. Take which of them you will, and draw the proper inference, and if it can afford you any consolation, take it to your bosom. Which, sir, will you have *us* accept?—Will you be understood as admitting yourself, during this period, a wilful or infatuated, or hypocritical, or a malicious sinner? Methinks, it would best suit your character to select the third construction, for, your confession to the contrary notwithstanding, I do not think you deliberately wicked, nor can I believe that the *splendid powers* of your *mighty* mind were eclipsed by any shades of infatuation, nor am I thoroughly persuaded that selfishness alone, governed your conduct. Giving, then, full faith to your confession in this behalf, and admit that you did actually ‘weep in private’ and ‘groan in spirit’ while you lauded the institution and asserted stoutly her claims to antiquity, to extend benevolence and pure morality, how will you satisfy us of your present sincerity and honesty? As far as words and conduct are evidence of sincerity, so far, you furnished that evidence, abundantly, while a Mason. But the sequel proves that evidence to have been fallacious; and to have been assumed for the occasion. You *now* unblushingly declare, that ‘no man can live up to his Masonic obligations, and live up to his requirements in the church, and those of his country.’ The pregnant declaration stands unsupported by the least evidence, an enduring monument of your own weakness, and folly, and malevolence. This is, verily, too much. Who would have believed that so much sordidness and depravity lurked under such frankness of demeanor, and such apparent openness of heart? You never declined her service, never shrunk from the post of danger, never expressed a doubt of the righteousness of her cause, but on the contrary, you were ever a ready volunteer, in her behalf, sought the most responsible situations, and commended her to the uninitiated, both by precept and example. The plain English of all this is, that for some fifteen years, you have lived a conscience stricken hypocrite, knowingly violating your covenant obligations, and deliberately disregarding your

country’s claims, and now, you come before this outraged public, with the language of confession on your lips, and impudently claim their confidence, and ask their charity.—As well might Arnold ask for military command, or Judas for apostolic authority. Who of ordinary discernment will believe your report? Who of ordinary understanding can believe it? for it wears indelible and infallible marks of falsehood! Ah, but the devil *may* tell the truth, so he may—but, how shall we *know* whether he tell the truth, or falsehood? It is the character of a witness, that entitles him to credit, and not the story he may tell.

[To be continued.]

For the Mirror.

MASONIC OBLIGATIONS.

Whenever a *certain object* is to be obtained, either of a religious, moral, or political nature, the antimasonic vindictive spirit is such, that all means, however base to accomplish their end, are resorted to, when their object is to destroy Masonic institutions. The end justifies the means, and some, either from bigotry, selfish or worldly motives, always will be found, deeply interested to effect whatever they contemplate. They seize on every circumstance, every opportunity, to add excitement to the enraged minds of the least reflecting portion of the community, and thus make them dupes of their nefarious zeal. Hence, those devoted to destruction, are consigned to popular outrage, under the appalling names of antisocial disorganizers, infidels, aristocrats and dangerous members of society. The conduct of these persecuting antimasonic gentry, may be fitly represented by the quaker, who had his ire stirred within him by a dog; who in the exercise of his best instinctive faculty, to appease his famishing appetite, purloined a leg of mutton. The quaker exclaimed, ‘thou villain! with my own hands I will not kill thee, for it is against my principles to take thy life; but I will give thee a *bad name*.’ Accordingly, he hugely vociferated, ‘there goes a mad dog.’ What followed is readily conceived, without entering into detail. The poor animal it was who suffered, the quaker and excited populace only were *mad*. Let those whom it suits apply the moral. There is nothing which can be said against the vilest miscreants, but has been attached to the society of Freemasonry; but antimasonic falsehood ceases to be slander, as fast as their nefarious views are exposed.

One of the charges adduced and exhibited in direful colours, is their supposed oaths and obligations; the forms of which, have been industriously circulated in all publications, devoted to abuse and vituperation. By them, it is said, that Freemasons, when initiated into the society, are bound by certain obligations. Without admitting, or denying any of the oaths, which have been published to the world through the medium of pamphlets, newspapers, or antimasonic harangues, there appears to be a suitable opening, at this period, to enter upon an examination of oaths administered for civil and religious purposes, confining ourselves, to such as are taken by officers, when they assume their official duties, and of those obligations, members of particular societies are placed under, to confirm their membership. Let us compare these oaths with man’s moral obligations to his God and his neighbor. It is apprehended, the nature of oaths, whether taken by the chief officers of government, by magistrates, by inferior civil officers, or by men, when becoming members of civil and religious institutions, is not generally understood. Every man, who believes the truths of Divine revelation, and

a superintending Providence, and that all truths are of Divine origin, is under the highest obligations to his God, to observe His moral laws and live a life, in conformity thereto. Can any oath administered by man, add to, or diminish a man's moral obligation? Can any oath taken by man diminish the moral obligation he is under to his God and his neighbor?

There is no oath so binding as the moral law, which is effective on every man, who sincerely believes in such a divine code. He who disbelieves a divine code of laws, will be bound by no oaths administered by man. Do people imagine the chief officers of government are under stronger moral obligations to execute their respective duties by the prescribed oaths they take, when inducted into office? Is it believed, that magistrates are under greater moral obligations to do justice, by reason of having taken their official oaths? Those who believe an oath increases the moral obligations are more influenced by the *forms* than by the *spirit*, by the *fear* of man than by the *love* of God and his neighbor; consequently, are still under the bondage of sin and evil. What civil obligations are stronger than those that ministers of the gospel are under, who assume the province of preaching peace and good will to men, by their solemn inductions to their office? It is asked, whether they are under increased moral obligations, to perform their respective duties? We answer, no. Neither oaths nor obligations can, under any circumstances, supersede, add to, or diminish man's moral obligations. What then are the use of oaths taken by presidents, governors, magistrates, by members of civil and religious institutions? It will be asked, are they useless forms and ceremonies? It is answered, no. Those oaths are merely signs of induction to the respective offices. Not that they strengthen, or diminish moral obligation to our God, our country, and our neighbor. These oaths have respect to the particular duties of office only; for the presumption is, a good reputation, founded on punctual observance of moral obligations, renders a man worthy of office, otherwise it would not have been conferred.

Are individuals of religious societies under stronger moral obligations, for having publicly and solemnly assented to particular doctrines of a church, or creed of faith, renouncing at the same time the world, flesh and the works of satan? If such are believed to be made more sanctified, by the ceremony, it is strong evidence, that too great stress is placed on external ceremonies, and too little on moral obligations. No one will object to the forms of induction to any society. They become objectionable in consequence of the great importance attached to them, and thus may be instrumental in creating hypocrites.

The observation will justly apply to the peculiar forms of admission of members into all societies. Every society or denomination has equal right to prescribe its own forms of admitting members. But these forms cannot add to, or diminish their moral obligations. It is said Masonic societies, among others have their peculiar forms and obligations, of their initiation; these forms and obligations, whatever they may be, having respect only to their initiation, do not in the least impair their moral obligations to their God, and their neighbors. They are but signs of their fellowship and brotherhood, as all forms of admission into any society should be viewed. Human oaths are the necessary offspring of a corrupt state of society. Compared with the savage state, they are an improvement; but as the mind is opened to see and feel the powers of divine truth, their necessity will cease. Our moral obligations to love God with all our heart, and our neighbors as ourselves, is binding on all denominations, and whenever that period shall arrive, when divine truth will appear in the same light to all religious sects and denominations of men, contention and discord will cease, and peace and harmony will attune the universal song.

In that day, will the following prophecy be fulfilled:—
'The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion together; and the lion shall eat straw like an ox.—
And the sucking child shall play on the hole of the asp,

and the weaned child shall put his hand on the cockatrice's den. They shall not hurt in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea.' Again, thus saith the Lord, they shall teach no more, every man his neighbor, and every man his brother, saying know the Lord: for they shall all know me, from the least unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sins no more.'

When the time shall have arrived, when the preceding prophetic predictions shall have been fulfilled, all formal human oaths and obligations will cease and become obsolete. The law of God, will be the governing law of the world, our moral obligations will reign triumphant, in every heart and mind. At that happy and glorious period, the following divine injunctions will be observed from inmost principles of the soul, 'Swear not at all; neither by heaven; for it is God's throne; neither by earth; for it is his footstool; neither by Jerusalem; for it is the city of the great king; neither shalt thou swear by thy head; because thou canst not make one hair white or black. But let your conversation be yea, yea; nay, nay; for whatever is more than these cometh of evil.'

[From the Le Roy, Republican.]

THE WITHERELL HUMBUG.—But the forged handbill—there is the rub. It is something we do not exactly understand. We in the first place, when we first heard of the Witherell affair, and heard the antimasons in this village proclaiming it aloud in the streets as 'Another Masonic Outrage,' and saw with what joy they were elated, with the account of an attempt to murder a man, set it down as an electioneering trick, notwithstanding the Antimasonic presses throughout the country were endeavoring to raise another raw-head and bloody-bone story, to excite the public indignation against a certain portion of community, called Masons, by heading their articles with 'Another Masonic Outrage,' 'Attempted by Masons to Assassinate Elder Witherell!' (we suppose they meant the headboard,) &c. &c. The account itself proved, to our satisfaction, that this same Elder Witherell was concerned in the transaction. (Look at the question put by his son, 'Father, have you got home?') Start not, gentle reader, but we do actually believe that Elder Witherell was the man who committed the violent assault upon his own—*headboard!* and our opinion is strengthened by perusing the evidence given on the examination of Alonzo Hyde.—Is it not rather an improbable story that the Masons, on the eve of an important election, would commit such an outrage, knowing the excitement of the people at the time? Is it not more probable that it was a farce played by the Antimasons, and considered 'a good-enough Morgan until after election,' taking all the facts of the case into consideration?

We ask the people of Genesee, and we wish them to investigate the subject impartially and candidly, which party do you think was the author of the forged handbill? Was it the Republican party? What object could they have, in circulating such a story, and so short a time before election too? We say none: and we should suppose experience would teach any person that 'honesty is the best policy,' after the numerous exposures of Antimasonic falsehoods, forgeries, &c. brought forth in order to prop up the rotten and falling fabric of Antimasonry.

We have strong suspicions that this same handbill was manufactured by some few Antimasons, knowing that if they could once make the people believe that the forgery originated with the Republican party, they could then charge them with committing acts equally as base as themselves. Immediately on its appearance, the Antimasons were very anxious to bet as to the falsity of the handbill—some \$100, some \$50, others \$20, and in fact almost any amount—and some wished to bet before they had seen the handbill. These, with a variety of other circumstances, warrant the above suspicion. If, on the other hand, it did originate with some person in the Republican ranks, we says, 'put in every honest man's hand a whip, and lash the rascal naked through the streets.' We shall use our

best endeavors to ferret out the villain, or villains, who unnecessarily excite the community, already over-excited in this section of the State.

ANTIMASONIC SYMPHONIES.

NO. XIV.

A FAREWELL SONG.

Tune.—'Oh dear, Doctor.'

Anties, hear your masters' call,
Anties, listen, one and all,
Faint not, though your hopes be small
Ever to succeed.
What though some desert our cause?
Knaves, hold on with loud applause!
In defence of Anties' laws
We will freely bleed.

Who, that sees Masonic rite,
Who beholds the gaudy sight,
And does not grasp a lance for fight,
For honor and for fame!
Who that boasts a share of skill
Men to heal, or men to kill,
E'er would think so very ill
An honorable name!

Down with that Masonic crew,
Anties, to your work be true,
There'll be places made for you,
But keep the best for me:
For he who labors day and night,
To keep your falsehoods from the light,
Must surely have the highest right
In honored place to be.

Put on a patriotic grace
Put on a bold and daring face,
'Twould even be for me too base
To own our knavery:
We'll plaster all our tricks with care,
We'll prove that we were never there;
Then where's the Mason that shall dare
Resist our bravery.

Courage, all you Anti-men,
Though prostrate, we shall rise again;
You know we are but nine or ten
Who hope to get a place:
We'll quit the 'tag-rag' of our clan,
We'll join in some new party-plan;
So, each distinguished, leading man
Put on your boldest face.

Anties, 'don't give up the ship,'
Still 'keep a good, stiff upper lip,'
There'll be a hole through which we'll slip,
Though fortune still should frown:
While falsehood's pill can pass a throat,
While LYING is our common note,
There's nothing but the people's vote,
Shall put us Anties down.

ANTIMASONIC CONVENTION.—The Grand Antimasonic State Convention was held at Hartford on Wednesday, the 15th inst. The weather and travelling were unfavorable—and such as to put a damper upon the ardor of the delegates.

We understand that a 'great big Mason renounced the tarnal institution, and told 'em all about as how the Masons met at New Haven every year, to contrive some plan to get a King over the United States—so now they do the awful creatures!'—[Tolland Adver.]

MECHANICS' JOURNAL.

PRACTICAL GEOMETRY.

[Concluded.]

PROB. VII.—To draw a great circle upon the sphere, making a given angle with a given circle. (Fig. 6.)

If the point of intersection be not given, assume one, as M. Draw from M, as pole, a great circle, N L N. From the sectoral chords take N L, equal to the chord of the given angle. Through M L describe the great circle M L, and it is that which was required.

Note.—By this rule the *meridians* are traced upon a globe, and by the preceding problem the parallels of latitude are drawn.

I cannot pass over this problem without urging upon all who are engaged in tuition, the importance of making their pupils not only project maps, but also actually trace the principal lines upon a globe. The impression thus made would be much stronger than could possibly be made by mere plain maps. For the purpose of practice, they may use a ball of about five or six inches diameter, *painted white*, upon which to trace all the lines with black lead pencil: this may be washed off with soap and warm water, whenever it may be required. The same method, too, should be adopted in the study of spherical geometry; and I am confident—and my confidence is founded on long experience—that a boy would learn more geometry in a single month, by a process of this kind, than he could in twelve, by merely studying the projected lines. Indeed, had not our own eyes seen, our own ears heard it, we could not have believed that models are denied to the pupils in the *first places of education in this country*; and that while the reasoning faculties are all upon the stretch to discover the nature of an argument, the imagination is tortured to believe that a flat figure is a solid body, and that two unequal lines upon paper must be equal in the represented solid!

I should recommend my readers to procure such a ball as I mention, and also a cylinder, for the following problems. In short, whatever you reason concerning, whatever you study, always have the object actually before you; so that you can turn it in what direction you please, and feel certain of the equality or inequality of those parts you are considering.

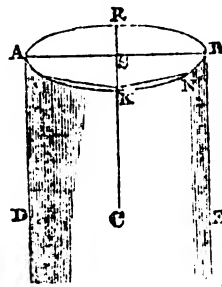
Were it not for fear of being tedious, I should even propose to allow pupils, instead of 'doing maps,' as a geographical exercise, to employ them to *construct globes*: but as the method of tracing the paper gores, so as to fit upon the sphere, could not be here introduced, I shall pass it over for the present. The thought is novel—by some it may be deemed wild; but the day will yet come when there will be no respectable school-establishment in which it shall not be introduced. These globes may be mounted at a small expense, and would be a source of pleasing remembrance to many a pupil long after he has entered upon the busy cares and anxieties of active life.

PROB. VIII.—To draw through a given point on the surface of a cylinder a line parallel to the axis, or, which is the same thing, in the direction of the length of the cylinder. (Fig. 7.)

Let A B E D be a perspective representation of the cylinder, and C the given point. With any convenient opening of the compasses, greater than C K, describe a circle cutting the circular end of the cylinder in M and N. Bisect the arc M N in K; then K C is the direction of the line whose position was required.

Note.—In this proposition it was supposed that the cylinder was 'squared' at the end. Where this operation cannot be performed, it will be requisite to find the position of the longest axis of an ellipse: but as such a case, I should think, could rarely occur, I have reserved the method of effecting it for that part of this series of problems which relates to the cone and its sections.

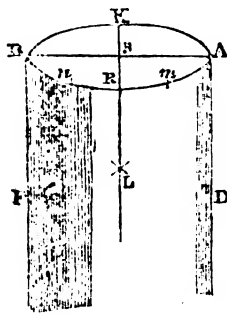
Fig. 7.



PROB. IX.—To trace a line, K L, upon a given cylinder opposite to a given line C K. (Figs. 7 and 8.)

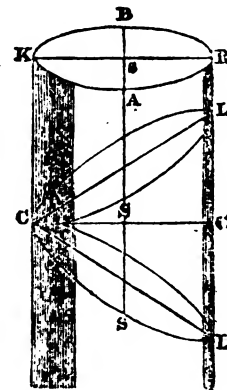
Through the centre, s, of the circular end draw K R; and imagine the back of the cylinder, in figure 7, turned towards you, as in fig. 8. Take then any two points, n m, equi-distant from R; from those points, as centres, with any convenient radius (the same in both instances,) describe arcs cutting each other in L. — R L is the position of the line required.

Fig. 8.



PROB. X.—From any point, C, on the surface of the cylinder, to find the position of the plane of section which shall make a given angle with the axis.

Fig. 9.



Let the cylinder be so turned that K C, R L, shall occupy the positions denoted in fig. 9. Find C K, K R, R L, as in the last problem; C L (as the case may require,) equal to the sectoral tangent of that angle which would make the given angle equal to a quadrant.

If now B A be perpendicular to K R and passing through s, and A S be drawn parallel to the axis (Pr. 8.) in which A S, or A s, (as the case may require,) is taken equal to half the sum of K C and R L (or of K C and R L', when the case requires it,) we get S or s, the third point, which, with L and C, determine the plane of section required.

Note 1.—When the angle which the plane makes with the axis is half a right angle, the line C L, or C L', is equal to C C; a remark which will be used in the next paper, on the *cycloid*.

Note 2.—The chalk string held at C L, or C L', will mark the curve C s L, or C s L', upon the cylinder.

Having thus performed the principal problems which

can occur in the practical geometry of the sphere and cylinder, and that without the aid of any inaccessible points or lines, I shall close the present paper by remarking, that in my future communications I shall aim at the simplicity, perspicuity, and illustration, which ought ever to be the object of him who writes for the purposes of instruction.

NEW TELESCOPE FOR YALE COLLEGE.

This instrument, which has been expected for some time past, but has been delayed by unavoidable difficulties in its construction, arrived about three weeks since, and is now mounted on its stand in the Philosophical Chamber. It was made by Dollond, of London, Optician to His Majesty, and is truly a magnificent piece of apparatus. It is an achromatic telescope, of 10 feet focal length, and 5 inches aperture, and is supposed to be the largest refracting telescope yet imported into the United States. When the eye tube for terrestrial objects is attached, the entire length of the tube is 11 1-2 feet, and its largest diameter is little more than 5 inches. The tube is of brass, and is mounted on a ponderous stand of the same metal. It is furnished with six different eye pieces for astronomical objects, varying in power from 55 to 450, and with four eye pieces for terrestrial objects, whose powers vary from 40 to 140.

The stand is of a new and peculiar construction, supporting the telescope in two points, the latter being counterpoised so as to be nearly at rest on its centre of gravity, throughout the quadrant of motion from the horizon to the zenith.

Notwithstanding the great size and weight of the instrument, its central motions are so well adjusted that it can be almost instantaneously directed to any point in the firmament—while its slow motions, adapted to the diurnal progress of a star or planet, are controlled by the slightest application of the hands of the observer to *directors*, connected with its vertical and horizontal rackwork. It would be premature, after so short a trial, to pronounce decisively on the merits of the instrument; yet the appearance of great finish and perfection, which every part exhibits, inspires full confidence that it will satisfy every reasonable expectation.—[N. Haven Herald.]

MOVING MOUNTAINS IN CALABRIA.

From each side of the deep valley or ravine of Terranova, enormous masses of the adjoining flat country were detached and cast down into the course of the river, so as to give rise to great lakes. Oaks, olive trees, vineyards and corn, were often seen growing at the bottom of the ravine, as little injured as their companions from which they were separated from the plains above, at least five hundred feet higher, and at a distance of about three quarters of a mile. In one part of this ravine was an enormous mass, two hundred feet high and about four hundred feet in diameter at its basis, which had been detached by some former earthquake. It is well attested that this mass travelled down the ravine near four miles, having been put in motion by the earthquake of the 5th of February. The momentum of the 'terre moveline,' or leaves, as the flowing mud is called in the country, is no doubt very great; but the transportation of masses that might be compared to small hills, for a distance of several miles at a time, is an effect which could never have been anticipated. The first account sent to Naples of these two great slides or landslips was couched in these words:—'Two mountains on the opposite side of the valley moved from their original position until they met in the middle of the plain, and there joining together intercepted the course of a river, &c.'

CLOTHES.

Keep the body warm in consequence of the air which they infold within them—atmospheric air being a non-conductor of heat. On this principle it is, that light spongy substances, such as furs and down afford the warmest clothing.

BOSTON MASONIC MIRROR.

[From the Ravenna Courier.]

The political conspiracy formed with Elder Witherell of Washington County, was of use in aiding Granger. Without that I do not believe he would have had as many votes by some thousands. It was circulated through the State, just on the eve of the election, and influenced many that were previously opposed to Antimasonry.—Though the people had been hoaxed by a mock Morgan, made out of Timothy Monroe, and frightened by a murder in Belfast which never took place, still those impositions were practiced by political demagogues whose business it was, like the scuttle fish, to muddy the waters to hide their deformity. They had yet to learn that a preacher of the Gospel could be so debased as to lend himself as a tool, for effecting so vile a purpose. The name of 'the pious Elder Witherell, a seceding Knight Templar,' who had renounced Masonry for conscience sake, carried weight with it, and gave a credit to the story which none of the other Antimasonic fabrications have had. The Elder began to be looked upon as a devoted Martyr, his wife as an untimely widow, and the noted headboard, on which were indented the marks of Masonic vengeance, was considered as an antimasonic relic, worthy of preservation.

To give the matter due importance, a second Lewistown Committee was organized, (on which were some of the very men who were engaged in the Conspiracy) who passed divers Resolutions, charging the Masons with the very act they themselves had committed!

It is now very generally believed that the plan of that Conspiracy was laid by larger heads than W's or J. Crary's. F. Granger, as you well know, was the head, and soul of the Philadelphia Convention. It is also well known here that the hopes of the Antimasonic party were placed on him, and that if they could succeed in electing him Governor of this State, he would then be a prominent person for them to take up as their Candidate for President. From this circumstance arose the anxiety of the Antimasons throughout the Union, for his election—and as it was thought in addition to his pretending to be a Clay man, and the association of Stevens as Lieut. Governor, who is a Workey, some further stimulus was needed to secure him success, it is believed, and the belief is warranted by circumstances, that the Witherell conspiracy was formed by the Leaders, at the Philadelphia Convention, to advance Granger's election, thereby rendering him prominent as a candidate for them to support for the Presidency. This will account for their making no nomination this fall, and appointing another Convention for that purpose at Baltimore. One thing that confirms this belief is, that John Crary, who was the immediate agent with Witherell and Halle, in the transaction, stands second in the antimasonic party to none but Granger, and in all the leading movements of the party, acts with Granger. Another is, some of the second, and third rate leaders, have since declared, that they knew it was a hoax when they first saw it.

Like other antimasonic plots it was deep laid, and its object was to throw unjust charges, and suspicion on the Masons and advance the antimasonic cause—the Agents, a Lawyer and a seced-

ing Mason who disgraces the Ministry—the conspirators, the Philadelphia Convention.

Now the plot has failed, poor Witherell, who was like all seceders, but a tool, like a scape goat has to bear the whole curse. He is cursed, and denounced, in unmeasured terms, by the same spirits who seduced, and employed him; not for the part he bore in the conspiracy, but for not going the whole hog, and swearing, like a true seceder, as his Masters directed. His will, was undoubtedly good enough, but he was not prepared for the searching examination he underwent.

ELDER WITHERELL.—We published, a week or two since, an article purporting to be an examination of this gentleman before a magistrate, from which it was made to appear that he was the author of, or a participator in, an outrage on his own family, with a view to improve the excitement against Masonry, by representing the attack as proceeding from members of the fraternity, designing to take his life,—he being a seceding Mason. It is now fully ascertained that this pretended examination was a forgery, got up to rebut the effect of the pretended outrage. Both matters, it seems, were electioneering manoeuvres, calculated to have their effect for a day,—those implicated in the outrage probably thinking that a little farce to the tragedy would render the romance more complete.

The subject has, however, undergone an actual and thorough judicial inquiry, a report of which we have in our possession, copied from the Sandy Hill Herald, and from which it may fairly be inferred that the whole was a piece of mockery, and that Elder Witherell's hopeful family, from whom he was so conveniently separated for the moment, were the chief enactors of the scenes. The testimony of Mrs. Witherell and her son George was so contradictory as to be unworthy of belief. She was proved to be a brandy-drinker and subject to fits,—the son, a wild, intemperate fellow, not to be believed on his oath,—and the Elder himself testifies that, on ascertaining the facts, he 'took no measures to ascertain who they were' that perpetrated the outrage. Thus ends this bugaboo.

[Con. Herald.]

The antimasonic leaders complain of our want of forbearance towards them, and tell us that our course will never convince them. We never expected to convince them, or they ever would be convinced so long as the least prospect of their obtaining office remained. When men are aware that their principles and conduct cannot bear the test of reason, and that if their followers are reasoned with, they shall lose them, we consider it worse than useless, to offer arguments founded on reason, with a view to their conviction; it would be like casting pearls before swine.

Such is the case with the bigoted leaders of anti-masonry—they have discarded reason, and therefore cannot listen to it, they cannot endure its light; and there is more 'hope of a fool than of them.'—For these reasons we adopt our present course; not with the most distant idea of convincing one of the leaders of the party, but with a determination to hold them up to public scorn; and we are determined still to 'lash the rascals naked through the world.'—[Ver. Enq.]

MASONIC FORBEARANCE. The Vermont papers tell us that the Legislature of that State have repealed the act, incorporating the Grand Lodge;

and that the Masons, with the power in their own hands, did not, by word or action, attempt to prevent it. Is this the proof which they have promised to bring, of the selfishness of Freemasons?—Does it look like standing by each other, 'right or wrong?' No. The Masons in Vermont, believed that the preservation of the public peace required a surrender of their rights, and without a voice raised or a hand moved, they gave them. Let our enemies go and do likewise—instead of stirring up strife, let them seek to allay it—instead of creating disturbances in families and communities, let them confine themselves to their own affairs, and give due weight to honesty and truth, and they will then have greater claims to respectability here, and salvation hereafter, than they have at present.—[Pawtucket Chron.]

THE BOQUET.

[From the N. E. Galaxy.]

THE AQUILINE STANDARD.

Thou mountain-thron'd bird of imperial crest,
Of the sun glancing eye, and the storm daring breast,
Of the limitless flight and unfaltering pinion,
Wide and ancient on earth, as in air, thy dominion!
In thy shadow, the face and the mighty have rested,
And beneath thee the whirlwind of battle have
breasted.

In the ages of old, from thy wild native home,
Thou descendedst to hallow the banners of Rome,
Oh! how glorious then was thy path in the sky!
When the universe quail'd at the glance of thine eye;
When beneath thee the legions so haughtily trod,
And beheld in thy talons the weapons of God.
When the nations, all marshall'd in countless array,
In the blaze of thy glory were melted away,
And thy broad wings were spread, the whole heaven
adorning,
From the isles of the west, to the home of the morning.

But the chains thou hast woven were eaten with rust,
And the throne of the Cæsars was levell'd in dust,
And its fragments were strewn thro' the world thou
hadst won,
By the Frank and the Vandal, the Goth and the Hun.
And thy proud eye was humbled, and clouded its flashes,
And thy plumage of glory was trampled in ashes.

In ashes thy slumber of ages hast past,
And again thou hast given thy wings to the blast,
With more than the gift of the Phoenix endued,
The eagle of nations is doubly renewed.

Oh proud was thy flight, and yet prouder thy fall,
When thy plumes were unfurled in the armies of
Gaul,
And the nations were wak'd by the wild thrilling cry.
That rent, like the shriek of a tempest, the sky.
Around thee a billowing blood-sea was spilt,
In a mountain of corpses thine eyrie was built,
By thy dark waving wings, burning cities were fann'd,
And over the ocean, and over the land
A starless and measureless midnight was cast,
Where the sun-dark'ning cloud of thy black shadow
past.

Not such by thy last career, bird of the free!
May thy bright crest forever immaculate be!
Oh shelter the earth and unweariedly soar
In the heavens, 'til heavens and earth are no more!
Thy beak ever bloodless, thy glance ever bright'ning
Unwasted, untarnish'd thine arrows of lightning,
Thy firm breast to the storm, and thine eye in the
sun,

Till his long race of splendor, like thine shall be run.
And may his last beam gild with glory thy crest,
When the world's dying sunset shall crimson the
West ! N***

MARY OF THE VALLEY.

In a charming vale in the state of New Jersey, a few years since, dwelt a most charming being in the person of Mary Mayflower, familiarly called Mary of the Valley. So gentle was she, so modest, utterly without guile, that this familiar appellation was conferred upon her rather as an affectionate mark of distinction, than as a nick name of reproach or thoughtless levity; and was equivalent to saying, of all the inhabitants of the Valley, Mary was the loveliest.

It was not wealth that gave her this distinction, for she was in humble circumstances. It was not beauty, for she had not that fascinating charm to boast of. It was not wit, for she never hazarded the use of that dangerous weapon. It was not learning, for she had no more than the ordinary attainments of a common school village. Neither was it gayety of dress, or vivacity of manners, for she was plain in the one and retiring in the other.—What was it then that made her emphatically the Mary of the Valley—the entertainer of all hearts—of the rich and of the poor, the proud and the humble, the sinner and the saint? It was nothing else but the winning sweetness of her disposition, the conquering kindness of heart.

Mary Mayflower, was beautiful, but she was lovely, not striking at first sight, but taking the heart by degrees, and winning the affections, if I may so speak, inch by inch; never losing the hold she had once gained, and daily adding something to some one's stock of esteem and love. And all this without the least effort, purely by acting out herself, and appearing what gentle nature, a judicious bringing up, and a good moral culture had made her.

Authors of fiction are fond of regulating the temper and disposition of their heroes by the color of their eyes; and with the mild and gentle disposition, they have agreed to associate the blue eye. But in real life it may be otherwise, and nature may take it into her head to connect the gentlest disposition with the most sparkling eye.—But in relation to Mary of the Valley, an admirer of hers told me, that after several years acquaintance, he positively could not pronounce with certainty whether her eyes were black, blue, or hazel. Indeed says he, one must have been dead to their expression, who could coolly bethink himself to ascertain their color. But the color, if known, might easily fade from the recollection—the expression never.

With so much goodness, Mary of the Valley could not fail to be esteemed; for goodness will attract esteem, not only amongst the good, but even amongst those who have not the virtue to practice what they esteem. With so much gentleness, she could not live and not be loved; for gentleness is sure to win the affections; even of those who are destitute of that amiable quality.

Mary had many suitors—not because she was desirous of many, but because the invariable sweetness of her temper, the guileless sincerity of her heart, and the simple, the native attraction of her manners, irresistibly won the affections of many. With the general esteem and love of her acquaintance she could not fail to be gratified; but the marked attentions of so many sighing swains, were rather painful than pleasing. To

meet the especial love of one, who was her joy, her pride; to give her own in return was her happiness. She had none of the cruel vanity of a coquette, who is fond of gracing her triumph with a display of broken hearts, and it was her wish to secure a friend, where she was compelled to refuse a lover.

But though Mary's unsuccessful suitors could no less than acquiesce in their rejection, there was one thing with which they generally took the liberty of being dissatisfied—and that was the nature of her choice, which to their great mortification, fell upon one, whom, from his silent attention and unassuming manners, they had scarcely considered in the light of a rival. To have the prize carried off without noise or bustle, was hardly to be endured.

James Columbine, usually called among his more forward acquaintances, Diffident Jim, led to the altar the boast of the Valley. And wherefore his success? He had not the means of competing with his rivals on their own ground. Their circumstances were affluent, his were humble.—Their apparel was costly and gay, his was cheap and plain. Their equipage was showy and expensive, his—alas! he had none. They drove in a gig and tandem, he walked on foot. Their manners were forward and fashionable, his were modest and retiring. They pushed their suit by the offers of balls, parties of pleasure, and public attentions, he only by the silent language of the countenance and noiseless assiduties. In few words, Diffident Jim, as they called him, had little else to boast than industry, honesty, good sense and a feeling heart. But these were every thing to Mary of the Valley, and she did not hesitate between the sterling value of gold in a plain box, and the worthlessness of tinsel in a gilded casket.

Such being the case, need I say that Diffident Jim and Mary of the Valley were made one?—Need I trace their footsteps to the scenes of domestic life? Need I speak of the children which grew like plants around their table? Need I say they resembled their parents—that every daughter grew up in her turn Mary of the Valley—and every son a virtuous and industrious, if not a diffident Jim? Need I say that the affections of the happy couple continued unimpaired to the last grasp? that they passed pleasantly the up hill and the down hill of life;—that diffident Jim was for many years the principal man of the town, esteemed and revered by all his acquaintance; and that Mary of the Valley was the revered and beloved pattern of all good wives and mothers, as she had formerly been of excellent daughters?

Having passed the downhill of life, they were scarcely separated at the foot. Within a few months they both passed the irremediable barrier. They were wept and remembered; and the unsophisticated inhabitant of the Valley, still pointing to two humble stones in the village church-yard, hastily brushes a tear from his eye, while he informs the traveller they are placed to mark the graves of Diffident Jim and Mary of the Valley.

EXTRACT.

Time, that relentless grave-digger, has withered year after year, the tall grass that grew on their graves; and the stones which mark their resting places have grown grey and mossy. Death, that gaunt old gentleman with small legs and taper fingers, has chilled the warm blood of many a freshed cheeked maiden since that venerable pair

bowed silently to his call; and the earth has grown fat and pursey with the flesh of the tall and powerful. Let them rest in their slumbers, rocked by the rude earthquake and hushed into repose by the whirlwind and the storm. If I wet their graves with tears, the world will laugh at my weakness: if I pass them by unheeded, it will blame me for my coldness. So let them sleep—silently and lonely—with their predecessors and followers, 'til the last trump shall shake of the lethargy of the world, and open the portals of death.

Well, well—'tis a strange world, this! where the rich man, in his pride, is crushing the poor, and spurning the naked wretch from the touch of his garments, where vice, deceit and luxury are striving for the highest seat in the temple of God, and mocking the glory of the Creator. A little time, and the saucy winds will sneer over their graves, and mock them with their own nothingness. A little time, and their palaces of their glory and pomp, and their names, their honors, and greatness will be unknown in the world, and nothing shall remain to remind mankind that they once were.

I know not how it is with other men—but I often feel a cold chill of despair and desolation creep over me as I view the world in its loneliness. So lovely, and yet so heartless; so fair and yet so empty and vain. Go where I will, the same cold hand of despair is pressing on my heart, and freezing the warmth and buoyant feelings of nature.—There is no real happiness, nor joy, nor friendship on earth. Education may build its fancy-castles, and prepare ideal banquets for the soul, yet how hollow and empty their enjoyments, and sad and lonely their effect. Riches may feed the hopes of a miser's nature, and honors may still the ambition of a proud man's heart; but that dark and inexplicable gloom that lurks within the human bosom can never be dispelled in life. It is the nature of man to be unhappy, deceitful and sad—it is his doom to suffer in his life, that his repose in death may be happy and undisturbed—I would that the face of manhood was as illusive as that of youth, that the path of life might ever appear unclouded, and my vision bright and joyous.—[Vermont Pat.]

FANATICS.

Oliver Cowdry, David Whitmer and Martial Harris, have lately commenced preaching near Painesville, Ohio, stating that they had a new revelation which they call a codicil to the New Testament, and aver to have been written by the finger of God. They say that the world is to come to an end within fifteen years: that is, the incorrigible are all to be cut off. They have joined one elder Rigdon, once a Baptist, next a Campbellite, and now a disciple of the new Revelation. He and part of his flock, about 100, have been baptized in it, and are going or have gone west for a country, they know not where, west of Mississippi, where they say is a Holy Spirit, and there they are to establish a New Jerusalem into which will be gathered all the natives, who they say are descendants of Manasseh. They are led by the spirit and will know the ground when they place their feet upon it.

PROPER WORDS IN PROPER PLACES.

A farmer lately wrote to an Agricultural Society thus: 'Gentlemen, you will have the goodness to enter me on your list of cattle for a BULL.'

BOSTON MASONIC MIRROR.

SATURDAY MORNING, DECEMBER 25, 1830.

PROGRESS OF
LITERATURE AND SCIENCE.

NO. I.

To patronize the efforts of genius, to foster the germe of intellect, as productive to the best effects on society, is a position which all will admit, whose minds are free from dogmatical influence, or extravagant enthusiasm. Ever since men first congregated, and began to cultivate an interchange of sentiment and feeling, there have existed a few, who, prompted by ambitious views, interested motives, or anticipated aggrandizement, have assumed the prerogative of dictating to the rest of mankind, how far they should advance in the study of literature and science: arresting the progress of mind with the appalling idea that God had revealed what was necessary for man to know, and to proceed farther was not only futile but impious. Some centuries subsequent to the Christian era, the fanatic Caliph Omar devoted to the flames 'the intellectual treasure, the science and arts accumulated from antiquity, by the taste, the learning and the munificence of many kings: observing that, 'the books, if they agreed with Koran, were superfluous and need not be preserved; if they differed from it, impious and ought to be destroyed!' Thus, though sorrow and repentance followed the barbarous deed, the precious fruits of ancient genius and learning, were irrecoverably lost. Fortunately for the cause of literature, there existed, even at this period, sufficient energy to revive the spirit, which the influence of bigotry and tyranny combined to destroy. But notwithstanding the arm of superstition was weakened, it still retained power enough to hold in subjection the objects of its original intent. In Egypt and Spain, we may view a picture of the times of which we speak; a picture interspersed with dark and gloomy shades. From these countries we may learn the inevitable consequences of restraining the natural progress of the human mind. Ignorance and tyranny have, heretofore, drenched the fairest portion of the earth in blood, and involved the descendants of the most enlightened people, in slavery and superstition. But the spell is broken; its power limited: the scales are falling from the eyes of the deluded—the light of science is beginning to shoot forth from the surcharged clouds of ignorance, purifying the atmosphere, and imparting to the benighted mind serenity and vigor.—The mind is recovering from its lethargy, new facts are added to the stock which is perpetually accumulating, and the river of knowledge runs deeper and stronger by the accession of every tributary stream.

We shall perceive by a retrospect of the early ages, that the deficiency of knowledge and refinement that then existed, was supplied by ingenuity; the offspring of necessity. The aborigines of some parts of America, communicated their ideas by *quipos*, or knotted cords.—Other nations, in proportion to their knowledge of the fine arts, made use of paintings, or hieroglyphics, as the fancy of a rude uncultivated mind might suggest. The latter species of writing was systematized among the Egyptians and carried to great perfection. Greece, though she made but little progress, in what art termed the useful arts, excelled very considerably in the cultivation of literature and the fine arts. 'The models of those which yet remain, are the models of imitation and the confessed standard of excellence.' The arts, during the administration of Pericles, shone with unprecedented lustre and reached the summit of perfection. The science of Architecture received, at this time, its greatest impetus.

'First, unadorned,
And nobly plain, the manly Doric rose;
The Ionic then, with decent matron grace,
Her airy pillar heaved, luxuriant last
The rich Corinthian spread her wanton wreath.'
Greece likewise excelled in the science of government

and political economy. The institution of the Panathæan, the Olympic, the Pythæan, Nemean and Isthmæan games, formed an important instrument in establishing its future destiny. These games were not confined to gymnastic exercises, but were also designed as excitements to competition in the efforts of literature and science. They were the resort of poets and philosophers, the patrons of talent and worth wherever found, and in whatever garb they might appear. The earliest prose writers of Greece, were Phercydes of Scyros, and Cadmus of Miletus, whose influence in refining the rude manners of their countrymen, is sufficiently evident from the subsequent prosperity of their country.

CHRISTMAS.—This is the day on which the nativity of our Saviour is celebrated. It has been a question, agitated by divines, whether it be proper to appoint or keep any holy days, the Sabbath excepted. The advocates for such days contend that they have a tendency to impress the minds of the people with a greater sense of religion, that if the acquisitions and victories of men be celebrated with the highest joy, how much more those events which relate to the salvation of men, such as the birth, death, and resurrection of Christ, &c. On the other side it is contended, that their observance is bringing us again into that bondage to ceremonial laws, from which Christ freed us, and that such days, upon the whole, are more pernicious than useful to society. Whatever may be the merits of this controversy, it is not a matter of surprise, that an event so important and so affecting as the birth-day of the son of God, should be regarded by Christians as deserving of devout and joyful celebration. But it is to be regretted, that a day which piety has consecrated, and which ought to excite the most lively devotion in the hearts of those by whom it is held holy above other days, should be shamefully perverted from its sacred design and prostituted into an occasion of frolic and bacchanalian merriment. Christmas is a day of Christian devotion, intended to remind us of the mission of Christ. There can be no objection to rational festivity: it is a festival season. But it is not the season for irreligious or immoderate mirth; and those who religiously hold the day to be one of devotion, should resolutely discountenance the ungodly desecration of it by the ignorant and profane. According to Puck, the first footsteps we find of the observance of this day, are in the second century, about the time of the Emperor Commodus. The decretal epistles, indeed, carry it up a little higher, and say that Telesphorus, who lived in the reign of Antonius Pius, ordered divine service to be celebrated, and an angelic hymn to be sung the night before the nativity of our Saviour. That it was kept before the time of Constantine, we have a melancholy proof; for whilst the persecution raged under Dioclesian, who then kept his court at Nicomedia, that tyrant, among other acts of cruelty, finding multitudes of Christians assembled together to celebrate Christ's nativity, commanded the church doors, where they were met, to be shut, and fire to be put to it, which soon reduced them and the church to ashes! We are told by other writers on the subject, that in the earliest times of Christianity, the Church was accustomed to set apart a day for the special commemoration of the birth of the Saviour. For a time no particular day was universally observed; but the churches, in different countries, celebrated the nativity at such seasons as best suited their convenience, or best accorded with their views of propriety. It was not until about the close of the 5th century, that the 25th of December, (this day,) was agreed upon as the day to be thenceforward observed as the festival in memory of the birth of Christ. From that time, the day now known to us as Christmas Day, was observed, with great devotion and solemnity, by all Christian people, until the period of the reformation, when it began, for the first time, to be disregarded by some. The day is still observed and revered by the vast majority of Christians; and is annually celebrated with a variety of suitable religious services, and with many appropriate practices. Among these, observes an intelligent anonymous writer, there is scarcely any

more striking, or more significant, than the custom of decorating the churches with evergreen—appropriate emblems of the perpetuity and unfailing glory of the spiritual dominion of that illustrious King whose nativity is celebrated. It was a tradition among the ancient Jews, that the promised Messiah would make his entrance into the world at the season when nature wears the aspect of dreariness, and no traces of vegetable life are to be seen, except in evergreens. They derived this impression from the passage in the Prophet: 'The glory of Lebanon,' (the cedar, which flourished so luxuriantly upon the heights of Libanus,) 'shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary.'—Isaiah, c. 60. v. 13.

And they looked upon evergreens as emblems of the times of the Messiah, when they believed all plants and trees would be perennial; and the earth be blessed with perpetual fruitfulness and verdure. Traces of this beautiful idea are to be found in some of the writings of even heathen authors. And it is very distinctly expressed in Virgil's splendid Pastoral, called *Pollio*. Describing the happy effects of the birth of the illustrious child whom he predicted, he says:

'At tibi prima, puer, nullo munuscula culta,
Errantes hederas passim cum baccharé tellus,
Mixtaque ridenti colocassia fundet acantho.'

Buc. Ecl. IV. l. 18.

'Unbidden earth shall wreathing ivy bring,
And fragrant herbs, (the promises of spring,)
As her first offerings to her infant king.'

And again in the same poem:

'Molli paullatim flavescet campus arista,
Incultisque rubens pendebit sentibus uva,
Et dura quereus sudabant ruscida mella.'

Buc. Ecl. IV. l. 28.

'Unlabor'd harvest shall the fields adorn,
And clustering grapes shall blush on every thorn;
The knotted oaks shall showers of honey weep.'

From these expectations, associated with the event of the Messiah, the idea was taken by the primitive Christians of embellishing their Churches at Christmas. But whatever may have given rise to the practice, when the emblem is understood, the custom appears to have a most beautiful and edifying design.

MOSES THACHER.—By the following article from the *Boston Recorder*, it will be seen that this Reverend gentlemen's ministerial managements are held in no very high repute by his brethren of the Church. We shall probably be soon favored with the result of an Ecclesiastical Council, which we understand has recently been investigating the matter.

CHURCH ORDER.

Reasons assigned by the Church at North Wrentham, for withdrawing from their Masonic brethren and others, and being formed into a distinct and separate Church. Published by a vote of the Church, pp. 23.

The facts exhibited in this pamphlet, so far as they bear on the rights and usages of Congregational churches, (and it is only in this view that we advert to them) are as follows: Several months ago (for we find no dates) charges were preferred against a brother of the church in the North Parish in Wrentham, which on trial before the church, were substantiated. This brother appealed to a mutual Council and the church united with him in calling one.* By this Council, the decision of the church was sustained, the offending brother was required to make confession, and a form of confession was agreed on, which the church was advised to accept. The Rev. Mr. Thacher, Pastor of the church, with a minority of the acting members, being dissatisfied with the proposed confession, as not sufficiently full and explicit, and with the proceedings of the Council generally, on the 24th of Oct. 1830, requested to be dismissed from the church, 'for the purpose of being organized into a separate church.' The church wished time to consider this request, and adjourned the meet-

ing. While the meeting stood adjourned, Mr. Thacher and those associated with him,—without waiting the decision of the church, or offering a mutual Council, or calling a Council of any description, assembled and formed themselves into what they call 'a distinct and separate church.' Of this new church, Mr. Thacher subscribes himself the Pastor. The pamphlet before us is addressed to the old church, and sets forth the reasons of Mr. Thacher and his friends for the measures they have taken. These measures as it seems to us, involve necessarily the following principles.

1. Aggrieved members of an acknowledged church have a right to withdraw from it—without a dismission or the advice of Council—whenever they may think proper to do so.

2. Being thus withdrawn, they have a right—without consulting the parent church, or seeking the advice of Council† to form themselves into a distinct and separate church.

3. The pastor of a church, when dissatisfied with the proceedings of a minority of the acting members, has the power and the right to dissolve his pastoral relation at pleasure. Mr. Thacher subscribes himself Pastor of the new church. Of course, unless he has two churches under his care, he no longer considers himself Pastor of the old church. His pastoral relation has, therefore been dissolved. But how? It does not appear that the church have dismissed him, or that any Council has been convened for the purpose. If dismissed at all, he must have dismissed himself.

4. A minister of the Gospel can become Pastor of a church without Installation. It does not appear that Mr. Thacher has been installed over his new church, and yet he subscribes himself Pastor.

We need not say that these principles, each and all of them, are utterly inconsistent with the rights and usages of Congregational churches, and, if generally adopted, would throw our churches into the utmost confusion.

* When we speak of the church here and in other places, we mean a majority of the acting members. It does not appear that in any of the measures relating to this subject, the church has been unanimous.

† It is insisted in the pamphlet before us, that the calling of a Council in any case, at the formation of a church, is unscriptural,

MORGAN TRIAL.—At the recent trial of James L. Gillis on the charge of participating in the alleged abduction of Morgan, (of which he was acquitted,) John Whitney, who was in the carriage that conveyed Morgan to Lewiston, testified under oath, that 'he knew of no restraint upon Morgan. He did not hear him threatened—he was not gagged, no, blinded, nor to his knowledge was he intoxicated. He heard some fault found with Morgan about the course he had pursued. Morgan manifested regret, and he (witness) understood from the company and from Morgan, that, Morgan was going west, secretly for the purpose of preventing Miller and his associates from, knowing where he did go—with the object in view to stop the publication of the book they were about to publish, and that he (witness) verily believed that this was the real object. Morgan complained of Miller and his associates—said they had led him astray, and he was sorry for it. He appeared perfectly satisfied in going off, and spoke of an arrangement to go. On the ridge road they stopped at two public houses, and at an orchard they got out, gathered and eat apples, Morgan among the others—each walking about at pleasure. There was no jug of liquor in the carriage, but there was some once brought into it in a tumbler. Witness took supper at Wright's and went on with the carriage to within ten miles of Lewiston. Witness does not know that Morgan was carried out of the state nor what became of him. The carriage was not closed at the time. He had no conversation with the Gillis who he saw at Beach's on the subject of Morgan. James L. Gillis did not ride in the carriage with Smith

and himself from Victor to Canandaigua. Witness did not take tea at Acker's, nor was he about the post office that day or night except in coming in and going out from Canandaigua. The persons in the carriage were addressed by their correct names. He informed or engaged to inform those, who were going to the installation at Lewiston, that this carriage was on its way, and he expected to go himself with them. It was told to Morgan that he should be as well taken care of as though he published the book, if he did as he agreed. He does not remember of hearing any reason for putting Morgan into the carriage by force, but Morgan admitted that he had agreed with Loton Lawson that he had agreed to go, and appeared to apologise at the jail as not knowing what the arrangements were at the jail. Witness thoroughly understood that the only objects were to keep Morgan from Miller and his associates, and stop the publication of the book.'

JACKSON and CLAY.—The Nashville Banner, a paper that opposed the election of Gen. Jackson, from the belief that Mr. Adams was better qualified to discharge the duties of President of the United States, and not on party grounds, in reference to the next election, has the following fair and candid remarks:—

Gen. Jackson and Mr. Clay are, in our estimation, both able men, sincere patriots and faithful public servants. We cannot admit that either of them should be promoted, on account of his own personal claims, to the exclusion of the other. If the one has been slandered, so has the other. If the one has been extravagantly and unreasonably eulogized, so also has the other. Their prominent traits of character are not dissimilar. Both of them are strong-minded men, who, without the advantages of a thorough early education or much mental discipline in youth, have become, by their own vigorous efforts, pre-eminent in their respective scenes of action, and have been placed, by a combination of circumstances, at the head of the rival parties which divide our country. It matters little, so far as their individual merits and qualifications are concerned, which of them succeeds in the great struggle for the chief magistracy at the next election. The nation is interested only in regard to the principles and measures which the triumph of either may seem to sanction or tend to promote. It is surely no sufficient reason for turning out the present incumbent, that there is another great man whose talents and public services entitle him to popular favor and elevated station. Public offices, especially the highest public office, should never be conferred as a reward or personal benefit. The chief magistrate of the Union ought indeed to be a man of tried worth; past meritorious services may be important as evidences of qualifications. But the President should be elected, not merely because he has been slandered, nor even because he has been patriotic, eloquent, or brave; but because, in addition to those considerations, his principles are sound, his policy judicious, safe and practical, and his powerful talents and extensive influence are likely to be exercised, in that exalted station for the promotion of the permanent prosperity and glory of his country. It is not as a reward for past services or as a testimony of public gratitude, that the presidency should be conferred upon any man; but for the purpose of requiring further services, and to afford an opportunity of being still more eminently useful, thus increasing instead of discharging the debt of national gratitude.

THE UNION.—Judge Smith, Senator to Congress from South Carolina, in a letter to his constituents, expresses himself as being decidedly opposed to the strange and absurd doctrines of nullification, which he justly represents as being fraught with the most dangerous consequences and incapable of producing any practical good. On the subject of the Union he has the following pertinent remark.

The union of these states is the fairest political fabric that has ever been reared by the human mind. Its foundation was laid upon 'the lives, the fortunes, and the sacred honor,' of a constellation of illustrious patriots as ever graced a political assembly, of this or any other age. It was cemented with the blood of our fathers and our

brothers. It has made our government the admiration of the world. It has been a pillar of fire to lead the benighted nations, of other regions, to the altars of rational liberty. It has led the world to believe that man was capable of self government, and practising upon its principles. It has given us proud eminence abroad, as a member of the family of nations. And it has shed a lustre upon the character of republics, to which the republics of antiquity never attained. But this lustre must fade and our national importance with it, if less than half a century should prove to the world, that a confederacy, founded on pure republican principles, had turned out an entire delusion.

FATE OF THE HORNET.—Captain Williams of the schr Texas, informs us that he saw at Brasses one of the Hornet's boats, which was driven ashore to the North of Tampico several months since, and in it were found a number of caps marked 'Hornet.' She was recognized by a Captain well known to Captain Williams, as a gig in which one of the Lieutenants of the Hornet frequently came ashore. Capt. William describes her as from 20 to 25 feet long painted black, with a white streak round her waist, and copper fastened. She is single banked, having two oars on one side, and three on the other. Since she came into the hands of her present owner, (a pilot at Brasses) she has been coppered, to preserve her from decay.—Capt. W offered him \$100 to exchange her for his own boat in order that he might bring her home, but was refused.

The late arrivals from France bring the news of the capture and burning of Antwerp. The populace rose en masse, attacked and drove the soldiers from the city, taking the government into their own hands. Red hot balls and shell were fired from the citidal, and Congreve rockets from the ship. An immense quantity of merchandise was destroyed; and it is expected considerable losses will fall upon the merchants of this city. 200 houses were burned.

Great changes have taken place in the French Ministry.

☞ The Newburyport Herald informs us that Mr. Henry Short killed, the past week, on the flats near the Breakwater, a beautiful Swan, which measured from the extremity of its wings, over seven feet. The skin is preserved in the Museum at that place.

☞ A meeting of the Grand Lodge of this Commonwealth will be held in this city on Monday evening next, at 7 o'clock, for the installation of officers.

CONGRESS.—The trial of Judge Peck before the Senate of the United States, advances but very slowly. It is to be hoped that it will not last so long as cases of this sort commonly do.

The House of Representatives, by two distinct votes, have indicated a determination not to disturb the Tariff during the present session.

MARRIED.

In Dartmouth, Mr. Hiram Weeks to Miss Cordelia Studley.

In New-Bedford, Mr. Merritt Bates to Miss Sarah C. Lewis.

In Bath, Capt. William B. Gurney to Miss Hannah, daughter of Mr. Joel Ham.

In Manchester, Isaac Morgan to Miss Sally Wilmington.

In Haverhill, Mr. Noyse G. Pearson, of Methuen, to Miss Salome Chase.

In Eden Leonard J. Thomas, Esq. to Miss Amelia F. Townsend of Trenton. William Haynes Esq. of Trenton, to Miss Roxalana, eldest daughter of Nicholas Thomas, Esq. of Eden.

THE WREATH.

FRENCH REVOLUTION.

A 'Sovereign' proved beyond all doubt, —
In spite of Fortune's drillings—
To be in value far below
The sum of Twenty Shillings.

Poor fallen Charles, we pity him,
And own his fate is sore;
The X that stood behind his name
Is placed, alas! before;

And those who call him Charles the X.
Have learnt to look askance,
And now address him by the name
Of X King Charles of France.

But to our tale—The King got sick,
His cheeks were red as amber,
The wits of Paris saw and, said
That he should keep his 'Chamber.'

The mob grew wise, the Bakers vow'd
If things continued so
That he would soon be 'needing' bread
While they were 'kneading dough.'

The butchers would not bear the ills
That they were made to feel,
Th' uncommon calf would be disposed
To save the common 'weal.'

Cobblers saw things at their 'last stretch,'
Shoes could not well be more,
And swore upon their 'soles' that 'awl'
Oppression was a 'borc.'

The book keepers declared the King
(How infamous a scoff)
Had been too long upon their books,
'T was time to 'post' him off;

They even said his bills had reached
So fearful an amount,
That 't would be well to set him down
Upon his 'last account.'

The tallow chandlers thought all power
When once abused would cease,
Charles 'dip't' in sorrow's 'mould' might make
A monarch fit for 'Greece.'

The Barbers, too, were all astir,
And lathering up and down,
For first they 'polled the people's heads'
And then they shaved their 'Crown.'

The Actors said, the Ministers
Were playing some said farce;
The Braziers wondered where the King
Acquired all his brass.

And so indeed we must allow
His acts were rather bold,
But then he thought that men were made
To do as they were told.

Therefore we censure much the men,
Who made as you have heard
'Bon mots' upon their King while none
Would give him a good word.

When Fiction rises pleasing to the eye
Men will believe, because they love the lie;
But Truth, itself, if clouded with a frown,
Must need some solid proof to pass it down.

MASONIC REGISTER.

Full Moon, this Month, Wednesday the 29th.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday. Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March, June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter. Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Paters. Southwick Friendly Society. Nantucket Union. South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.—Greenwich, Village Encampment. Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star. West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian.

Friday.—Hingham Old Colony. Chelmsford Pen-tucket. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warro Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge Amicable 3d Mon. Brighton Bethesda 2d Tues. Medway Montgomery 1st Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon. Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept. Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct. St. Johns Thurs suc. Oxbury Corner Stone Mon suc Taunton Adoniram Chapter Tues suc. Gloucester Tyrin 1st Tues. Sutton Olive Branch 3d Monday. Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, at Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, *Bibles* and *Prayer Books*, of various sizes, bindings, and prices. *MASONIC CONSTITUTIONS*. Watts, Methodist, and other *Psalm and Hymn Books* in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

Their present stock consists of many thousand volumes of Books, also, Maps, Prints, and a general assortment of Stationary articles, which they are constantly replenishing by publishing, purchasing, and importing. Orders supplied wholesale and retail, on the best terms.

TERMS OF THE MIRROR

Three Dollars a year, in advance. Agents allowed the 7th copy: are holden for all the subscribers they obtain. Individuals must send \$3 on ordering the paper.

AGENTS FOR THE MIRROR.

MASSACHUSETTS.—Ashby, A. T. Willard, Esq.; Ashburnham, S. Woods, Esq.; Amesbury, Col. H. Morrill; Beverly, Francis Lamson; Concord, L. Shattuck, Esq.; Charlestown, Mr. Mitchell; Colrain, Isaac B. Barber, Esq.; Douglas, Post Master; East Sudbury, S. H. Mann, Esq.; Enfield, E. Jones, Esq.; Framingham, J. Gains; Haverhill, John Edwards; Lowell, Abner Ball; Methuen, Thomas Thaxter; Monson, E. Norcross; Medfield, C. Onion, Esq.; Northborough, Benjamin Wilson; New Bedford, Oliver Swain; Northampton, C. C. C. Mower; Newburyport, I. Johnson; Oxford, E. F. Dixey; Reading, N. Parker; Stoughton, Nath. Blake; S. Mendon, Leonard Rice; Salem, S. B. Buttrick; Shrewsbury, Joel Nourse, Esq.; Southwick, J. Byington; Springfield, Henry Brewer; Uxbridge, Wm. C. Cyprien. Walpole, J. N. Bird; Ware, J. Bosworth; Westminster, Simeon Sanderson; Wilkersonville, Thomas Harback, Esq.

CONNECTICUT.—Andover, Leonard Hendee, Esq.; Bristol, C. Byington; Colchester, A. D. Scoville, Esq.; Canton, Dr. O. B. Freeman; Goshen, A. Chapin; Granby, Dr. J. F. Jewett; Hartford, Elisha Harrington; Hartington, G. R. Sandford; Middletown, C. B. Darrow; New London, E. Way, Esq.; Norwich, S. Gallup; New Haven, Post Master; Windham, B. Curtis; Wallingford, James Carrington, Esq.; Wolcottville, S. Bradley, Esq.

VERMONT.—Burlington, N. B. Haswell, Esq.; Barnet, E. M. Davis, Esq.; Bennington, S. H. Blackman, Esq.; Hartland, C. A. Saxton; Waterford, E. C. Parks, Esq.; West Rutland, L. Thrall.

NEW HAMPSHIRE.—Charlestown, Fred. A. Sumner, Esq.; Dover, William Fryc; Great Falls, A. S. Howard; Portsmouth, Robert Smith; Bedford, Thomas Rundlett.

RHODE ISLAND.—Pawtucket, George F. Jenks; Slaterville, Wm. Yearnhaw.

MAINE.—Gardiner, J. B. Walton; Portland, J. H. Roch; Belfast, N. P. Hawes; Bangor, John Williams, Esq.; Ellsworth, J. A. Dean, Esq.

NORTH CAROLINA.—Scotland Neck, S. M. Nichols.

ALABAMA.—Washington, John A. Whetstone.

NEW JERSEY.—Plainfield, J. Wilson.

Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

BOSTON MASONIC MIRROR.

NEW SERIES. VOL. 2. NO. 27.

SATURDAY, JANUARY 1, 1831.

\$3 PER YEAR, IN ADVANCE.

BOSTON MASONIC MIRROR.

MOORE & SEVEY.

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

From the Hampshire Sentinel.
TO REV. DAVID PEASE,

RENOUNCING MASON, ANTIMASONIC LECTURER, &c.
No. 9.

[Concluded.]

It is an old maxim, sir, that was has been done, may be done. Your assertion, that 'no man CAN live up to his requirements in the church,' &c. is equivalent to saying, no Mason ever lived up to his requirements in the church, and to those of his country. One would think, that even the heartless apostate would shudder at such a villanous slander, and grow pale, when history and memory presented to his mind, the worthies of the past. Did you imagine yourself addressing idiots and dupes merely, men without information, and whose prejudices forbade their obtaining it? The school boy is competent to refute the above proposition, and spread defeat among the ranks of seceders, who defend themselves with such armor. Who does not know, that the most illustrious patriots, the profoundest statesmen, the wisest philosophers, and the most devoted ministers of the cross, have been distinguished for their attachment and zeal for Masonry? So long as the memory of Washington shall live, it shall be published, that he lived and died in full communion and fellowship with Masons. So long as the lightnings shall play in the heavens, and the thunders resound, it shall be made known that Franklin was Grand Master of Masons. So long as liberty shall be loved, and patriotism applauded, so long shall it be proclaimed, that Lafayette was an ardent and devoted Mason. So long as free institutions shall exist, and civil freedom have a name, shall it be proclaimed, that Warren, Knox, Gates, Green, Putnam, and every other general officer of our revolution, except the infamous anti Benedict Arnold, were consistent, and persevering, Masons. So long as devotedness to the best interests of our country, and the unceasing exercise of gigantic intellectual powers in her behalf shall be considered praiseworthy, so long shall the Masonic and patriotic virtues of Clinton be hallowed in the memory of his countrymen. So long as eloquence and learning and talents shall be esteemed, so long shall the Masonic essays of Pinckney and Emmet be preserved as a memorial of their greatness. The names of an immense multitude of men, illustrious for their acts of patriotism and benevolence, and distinguished by their numerous virtues, both among the dead and the living, are borne upon this proscribed roll. Martyn, Judson, Buchanan, Fisk, Ashmun, Bingham, and many other missionaries of the cross in heathen lands, are here enrolled. And have not these men 'lived up to the requirements of the church, and to those of their country?' It well becomes an insignificant Baptist priest, notorious only for his eleventh hour apostacy, and versatility of character, to arraign the motives, and impeach the conduct of such men. It reflects high honor, too, on the intelligence and virtue of your proselytes, patiently to listen,

while such men are denounced as holding antirepublican and antichristian sentiments. A baser calumny, or fouler slander, never escaped the lips of man. Turn over the records of patriotism, peruse the biographies of saints and martyrs, and you will find the most illustrious of them, still more illustrious from their attachment to Masonry. On whichever side, you may turn your eyes, to the south or north, to the east or west, to the countries of the eastern or western hemisphere, and whenever you shall perceive a patriot distinguished for his personal achievements and sacrifices, you will find him adorned by the insignia of the order, a living refutation of this outrageous slander. And yet a professed preacher of righteousness, in saintly garb, and solemn tones, well knowing these facts, proclaims, that 'no man can live up to his Masonic obligations, and to the requirements of the church, and those of his country.' 'O shame! where is thy blush!' O impudence unexampled! put off thy brazen mask.

Yours, &c.

ROYAL ARCH.

[From the Tolland, Ct. Advertiser.]

ANTIMASONRY IN STAFFORD.

For several days previous to the 6th inst. the following notice was posted up in the several public places in Stafford, viz.

'ALL the inhabitants of the town of Stafford opposed to Secret Societies, are requested to meet at Philip Orcutt's Inn, on Monday, the 6th day of December next, at six o'clock, P. M. to choose four delegates to the State Convention at Hartford, Dec. 15th, 1830, and to transact such other business as may be expedient.

(Signed by)

SAMUEL STICKLAND,
JACOB LEONARD,
ELI CONVERSE.

Stafford, Nov. 30, 1830.'

In pursuance to the above notice, the republicans of the town, who were not Masons, assembled at the appointed place in such numbers that the real Simon Pure anties found themselves in a minority. The meeting proceeded regularly to business, and organized themselves by choosing Garner Cady, Esq. Chairman, and Eliab A. Converse, Secretary.

The meeting then passed the following Votes and Resolutions, viz.

Voted, That we deem it *INEXPEDIENT* to be represented in the ☐ HARTFORD CONVENTION ☐ to be holden on the 15th of the present month.

Voted, That Hervy Waters, Joseph P. Pinney, and Garner Cady, Esqrs. be a Committee to draft Resolutions, and present them to this meeting.

That Committee made the following report—which was accepted, and the resolutions passed.

Whereas certain disappointed and disaffected individuals have, by false and unfounded charges, preferred against a very respectable and peaceable portion of the citizens of the United States, (hoping thereby to gain an unmerited station,) and by this means have created an unhealthy, disagreeable and dangerous excitement among an honest, sincere, and otherwise peaceable community; and whereas this state of things is effected by intriguing and secret Conventions, frequently assembled without public notice, and without even a local habitation or a name, your committee therefore, in consideration have seen fit to submit to

this meeting the following Resolutions, for your disposal:—

Resolved, That we view with peculiar regret, (and not without fear for our republican institutions) the secret, designing and antirepublican course pursued by a certain class of citizens, calling themselves Antimasons, in proscribing and excluding as far as in their power, without distinction, the whole society of Freemasons, who for aught we are able to discover, are men as worthy of our suffrages as they were during the lives of the immortal Washington, Jefferson and others—then their companions, and unhesitating approvers.

Resolved, That we well recollect the indignation and horror which thrilled through the heart of every true American, on learning the facts of the proscription, persecution and torture of Masons, in that ancient and strong hold of bigotry and persecution, Spain, and that we consider the present spirit of antimasonry in this country, to be headed and directed by an inquisition in miniature, which, if it had the power, would not hesitate to use the same means as did that nefarious institution.

Resolved, That we look with agreeable sensations of sympathy and pleasure on the recent triumph of liberal principles in that hitherto devoted country, France—and that it is not easy to forget the great and good Lafayette, who in point of fact, if not in form, stands at the head of that great people—and that we also recollect, with emotions not easily to be forgotten, the approbation and esteem with which he was pleased to speak, during his recent visit to America, of the ancient and honorable Institution of FREEMASONRY, of which he has always been a constant and unwavering member.

Resolved, That the warning by which this meeting was called, together with the proceedings of the same, be signed by the Chairman and Secretary, and submitted for publication to the editor of the People's Advocate, a republican newspaper, printed in Tolland, in this county.

Resolved, That this meeting be dissolved.

GARNER CADY, Chairman.

E. A. CONVERSE, Sec.

Stafford, Dec. 6, 1830.

It appears that after this meeting was dissolved, the anties present, amounting to four or five only, organized themselves by choosing Nathan Bartlett, Chairman, and Cyrel Johnson, Clerk. They then adjourned the meeting to Friday, the 11th inst. assigning as a reason, that they did not approve of the proceedings of the previous meeting. On Friday they undoubtedly did the business to their minds, and entered on the next Hartford Convention course, two foundered ponies—real blue-pointers.

We are neither Masons nor antimasons—we knew nothing to the detriment of Masonry, but it certainly is in its favor that old broken down political hacks are ranged against it. We cannot think ill of an institution which has always numbered among its adherents the master spirits of the times—an institution which has been supported by such men as Washington, Jefferson and Lafayette—and whose professed duty it is to dry the widow's tear, and smooth the sorrows of the orphan. But who can say any good of political antimasonry. Who was it that accused the immortal Washington of PERJURY—and the high-minded and honorable Clinton of SELF MURDER? The question needs not to be answered—for there is but one faction in existence whose self respect is so far buried

in love of power, as to permit such infamous blasphemy upon the posthumous fame of two such distinguished patriots.

Look at political antiism—its men and its measures—the principles they profess, and the doctrines they advocate! Who do you find in their ranks save political bigots and knaves?—men who have forfeited every claim they ever had to political honesty and fairness? We speak of party generally—there may be some exceptions—some who are honest in the opposition to Masonry: but we believe such instances are scarce, few and far between.

We like the manner in which our friends the democrats of Stafford met this proceeding of the antiies—it is worthy of commendation. There was no rioting and noise, no tumult—but a straight forward declaration, that the honest republicans of the town did not approve of an excitement which sets father against son, and brother against brother! It was merited rebuke to the hollow-hearted doctrine of political antiism, and we hope to see the example followed, until political antiism shall be without a local habitation or a name!

[From the Pawtucket Chronicle.]

MR. FOWLER:—Among the rubbish of scurrility which the Providence Free-Press contains, is an article over the signature of F. B. in which the writer pretends to disclose some of the transactions of Lafayette Lodge in this town. He states firstly, that the Lodge was 'started' about two years since; and that they 'scoured' the town to obtain candidates, one of whom Mr. A. G. Jr. soon became very conspicuous on the review of his awful oaths, &c. which led his brethren to furnish him with funds, to defray his passage and other expenses to Ohio, &c.

Were it not for the distracted state of the public mind which renders every statement in the anti papers common food for their patrons, whether true or false, a meeting would probably be called to refute the charge, above alluded to, as it would not require twelve hours to obtain the signatures of one hundred as good men as this town can boast of, to prove the entire falsity of F.B.'s statements. But if Gabriel himself should descend from the realms of glory with a contradiction, he would be accused of Masonic influence, and his sayings pass unheeded. It is possible however that there may be some in the anti-masonic ranks who can still hear with both ears, and if this be the case there may be some attention paid to the following facts.

First:—Lafayette Lodge went into operation five years ago, last month, as will appear by the date of the Charter, and not about two years since as Mr. F. B. states.

Secondly:—Among the brethren who joined that Lodge there never has been the least dissatisfaction manifested, with regard to the oaths or anything else which Masonry inculcates, (except Mr. Collier who has seceded.)

If the Editor of the 'Free Press' or any of his coadjutors wish for information on this subject—if they wish to learn the doings of Lafayette Lodge, the following circumstances which can be proved, may be of use to them. Soon after the organization of the Lodge, a petition was received from a gentleman residing about one and a quarter miles from Diamond Hill Plain, whose christian name began with C. and his surname with B. the petition was unanimously rejected, the reasons for so doing were many, one of which by a person who had formerly lived a near neighbor to Mr. F. B. was, that he had once found him in his Granary *stealing corn*. How many F.B.'s there are in this town in the phalanx of anti-masonic office seekers, is not known to the writer of this article; the character of the piece however (in the Free Press) and the gentleman suspected are the same to a nicety.

[From the Geneva Gazette.]

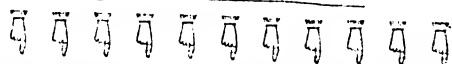
MORE PROSCRIPTIONS.

By reference to an article which we copy from the *Ontario Messenger*, and to which we invite the attention of all candid men, it will be seen that the work of proscription, which commenced in the town of Gorham in this

county, is in full operation in the town of Richmond. In the former town, all Masons are stricken from the list of petit jurors, and from the list of grand jurors in the latter. Will it, can it be any longer denied that anti-masonry is intolerant and proscriptive? Will candid, honest honorable men countenance or support a party which thus openly charges upon the best and purest of our citizens, that they are utterly heedless of their obligations of an oath, and which presumes them, without exception, capable of committing cool and deliberate perjury? Are the honest and sober minded inhabitants of this county willing to sanction a doctrine so alarming, and a practice which aims at the sacrifice of many of the best men among us? Can it be longer doubted that the subversion of our civil compact, and the utter disorganization of society would be the disastrous fruits of the ascendancy of political Anti-masonry in this state? We have arrived at the crisis which is, indeed, alarming, and which calls for the prompt interposition of the constituted authorities and of the friends of order and of law. That arbitrary exercise of power which would wantonly exclude a man from the jury box, might, with equal justice, so far as principle is concerned, deprive him of his property, his liberty, or his life. We suggest and recommend the passage of a law, by the next legislature, making it a misdemeanor, and punishable by a fine of imprisonment, or both, intentionally and wilfully to exclude from the list of grand or petit jurors any person or persons possessing the legal qualification of a juror. The passage of such a law has become necessary to protect our citizens in the enjoyment of their rights, and to an impartial administration of justice; in our judgment, it should be put in operation with as little delay as possible, and its violation punished with severe penalties.

The following is one of the most sacred and invaluable provisions of the constitution of this state.

Article Seventh, Sec. 1.—'No member of this state shall be DISFRANCHISED, or deprived of any of the RIGHTS or PRIVILEGES secured to ANY citizen thereof, unless by the law of the land, or the judgment of his peers.'



MASSACHUSETTS ANTI-MASONIC STATE CONVENTION.

ANNIVERSARY—DEC. 30 AND 31, AND JAN. 1.

SUFFOLK DELEGATION.

JOHN D. WILLIAMS,
Hon. THOMAS KENDALL,*
Hon. GEORGE ODIORNE,
Hon. JACOB HALL,
Hon. HEMAN LINCOLN,†
HENRY GASSETT,
JONATHAN FRENCH,
THOMAS WALLEY,
BENJAMIN W. LAMB,
DANIEL WELD,
EBENEZER WITHERINGTON,
Dr. ABNER PHELPS,
WILLIAM W. BLAKE,
BENJAMIN V. FRENCH,
JOEL THAYER,
WILLIAM MARSTON,
JONATHAN CARLETON,
EPHRAIM HALL,
JOHN P. WHITWELL,
JONATHAN SIMONDS,
CHARLES CLEVELAND,
JOSEPH HART,
EBENEZER CLOUGH,
ISRAEL AMES,
THOMAS BARNES,
NEWELL WITHERINGTON,
AMASA WALKER,
A. WARREN PAINE,
Dr. ISAAC H. APPLETON,
SAMUEL S. MILES,
SIMON K. HEWINS,
N. FISHER AMES,

* This gentleman's name was surreptitiously used, and he has since publicly disclaimed all connexion with the party.

† Mr. Lincoln never authorised the use of his name, and wholly disapproved of the Convention.

MOSES WHITNEY, Jr.
Dr. ISAAC PORTER,
SILAS PIERCE,
SISION G. SHIPLEY,
FREDERICK A. SUMNER,
JAMES CHEREVER,
JOSEPH MARINER,
THOMAS N. KINGSBURY,
RICHARDS CHILD,
LEVI BLISS,
Dr. JOHN O. FAY,
JONATHAN P. STEARNS,
JOHN MARSH.

Officers of Jerusalem Lodge, holden at Northampton,
Elected November, 1830.

Christopher Clarke, Master.
Charles P. Huntington, Senior Warden.
Charles Walker, Junior Warden.
Joseph Muencher, Chaplain.
Charles C. Nichols, Proxy in the G. Lodge.
Edward Dickinson, Secretary.
William Parsons, Treasurer.
George Plumb, Senior Deacon.
George Shepard, Junior Deacon.
Alfred Robinson, Senior Steward.
Stephen F. Knight, Junior Steward.
Michael Williams, Tyler.

At the annual meeting of Pentucket Lodge, holden at Lowell, October 28th, A. L. 5830, the following brethren were duly elected officers for the ensuing year, viz:

Jefferson Bancroft, Master.
Lewis McIntire, S. W.
Walter Wright, J. W.
Ithamar A. Beard, Treasurer.
John A. Knowles, Secretary.
John Chase, S. D.
Nathaniel Currier, J. D.
John Cushing,
Francis Hobbs, Stewards.
Thomas W. Churchill, Tyler.
E. W. Freeman, Chaplain.

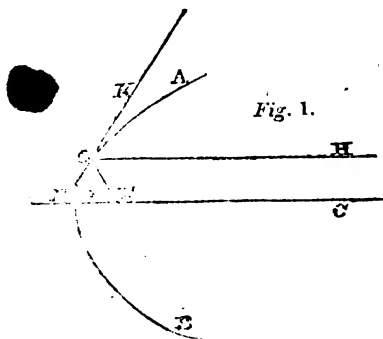
[On the first page of this paper will be found the remainder of the testimony, adduced in the Witherell case. Let the public peruse it with candor and attention, and if one single doubt of his guilt remains, we shall be disappointed. And the Elder's crime once proved, what can the public think of a party who seeks to sustain him?—What can be thought of men who will take advantage of such baseness, to further their cause? Men who would swear innocent persons to the scaffold, for the purpose of implicating a party, whose virtues they have never tried to imitate. And further what must be thought of a cause, which requires such acts to sustain it? Will any believe that its advocates have the good of their country at heart—that they are patriots or honest men?

Should men who tell you that they have foresworn themselves, be believed? Should men who persuade to perjury be trusted? Should men who pay a price for oath breaking, be relied upon? Is the common liar a christian—and if he is, is he who lies and swears to it, a saint?—Let these questions be answered, and then tell us if the anti-masonic party be pure, patriotic and religious. Tell us if there be no hidden motive for these persecutions.—Let each individual who reads this article, answer for the particular circle of his own acquaintance. Within your view of the anti-masonic party, is there no individuals at work, whom for years, even during the whole time of your knowledge of them, have been dishonest and designing men? Are they all as spotless as they would make you believe they were? Is there none who, in your opinion, are endeavoring to shade a bad character, by making others appear worse than themselves? If there is none, then your lot has been cast in a district, which few, very few have seen or known.—[Pawtucket Chron.]

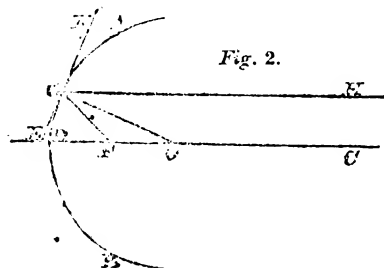
MECHANICS' JOURNAL.

CONSTRUCTING REFLECTING TELESCOPES.

One of the fundamental laws of optics may, in reference to curve surfaces, be put into this form:—In the reflection of light, the incident and reflected rays form equal angles with a tangent to the curve at the point of incidence.



Let ADB (fig. 1.) be a central section of a speculum perfectly parabolic, of which CD is the axis, D the vertex, and F the focus. Since, from the nature of the parabola, every diameter, GH, and its focal chord, GF, make equal angles with the tangent, KGE, drawn through its vertex, G, every pencil of rays, HIG, parallel to the axis, CD, (which according to the law specified above, is always reflected in the direction GF, so that the angle FGE equal HGK,) meets CD, after reflection, in the same point, F, the focus of the paraboloid; consequently there is no aberration of rays, that is, no confusion of images, at the focus of a perfectly parabolic speculum. The image which is there formed of an object indefinitely distant is perfect, depending for distinctness* conjointly upon the magnitude of the speculum and its reflective power.



The case is very different with the spherical speculum. In this case, AB, (fig. 2.) being a central section of the speculum, of which CD is the axis, D the vertex, and O the centre, it is evident that any pencil of rays, HIG, parallel to the axis (reflected according to the fundamental law, in the direction GF, so that the angle FGE equal HGK) meets CD, after reflection, in a point, F, which always bisects OE. And since OE increases according as the point G recedes from the vertex D, the point F must advance outward from its limit, the bisection of the radius, OD, till the angle, DOG, becomes 60°; beyond which, of course, single reflection, so as to meet the axis, ceases.—In a spherical speculum, therefore, all the pencils of rays coming from an indefinitely distant object, which are reflected from the circumference of any given circle whose centre is D, meet at a point of the axis peculiar to themselves; that is, every cone of reflected rays has its vertex in a different point of the axis between the limit of the point F and D. This occasions the aberration of a spherical reflector. A succession of images is thus formed, less perfectly blended as the point F recedes from its limit nearest to O; consequently no perfect image whatever can be formed by parallel rays reflected from a spherical surface. The confused image, however, which is formed, approaches perfection in proportion as the angle, DOG is diminished. Hence Mr. Barton will readily perceive, that

*In specula which have the same focal distance.

of specula formed of the same materials, and containing the same quantity of reflecting surface, that is the best which is a portion of the largest sphere.

I am, Sir,

Your most obedient servant,

[Lon. Mec. Mag.]

NATHAN SHORT.

WELDING IRON AND STEEL.

Sir,—I send you the following, which originally appeared in this town some years since, in a work of like character with yours, and which I deem of sufficient importance to entitle it to a place in your Magazine. Many times the facts therein stated, exist when the smith is often ignorant of the remedies to apply.

As iron and steel are compounded more or less with sulphur, copper, and arsenic, which if they predominate too much, will prevent their being welded sound, it may be of some importance to blacksmiths to know what remedies to apply in such cases. When iron is compounded with sulphur, it is apt to burn before a welding heat can be raised. In this case a little unslacked stone lime should be pounded up very fine to be used instead of sand. Lime will absorb the sulphur and enable the smith to weld it sound. If but a small quantity of copper enters into the composition of iron, it will render it brittle when hot, and tough when cold. In this case salt, or sal-ammoniac, should be used with the sand, which will evaporate the copper and prevent the iron from breaking when it is very hot. Arsenic generally predominates in iron that is very brittle when cold. A small quantity of saltpetre should then be used with the sand for welding. Iron or steel that is entirely free from either of these pernicious substances will work sound, weld with ease, and be very tough when cold. This is what is called good iron. The same may be said of steel.

A fault too often found with blacksmiths is, that their work is not sound, when in fact the fault is in the iron they have to work. A little attention to ascertain the qualities of iron, and to apply the proper remedies, will enable them to make their work sound, or, at least, as good as the quality of the iron will admit. In welding iron and steel together for edge tools it will be of service, (at least it can do no harm even if the iron and steel is ever so good,) to have a little lime, salt and saltpetre mixed with the sand commonly used in welding. This mixture makes an excellent flux for welding, and at the same time prevents the iron from burning, and enables the smith to raise a sufficient heat to weld it perfectly sound, even to the centre of the bar.—[Eos. Mech. Mag.]

AN IMPORTANT DISCOVERY.

An interesting paper on the beautiful and brilliant light, produced by the action of oxygen and hydrogen gases upon common lime, was read at the last meeting of the English Royal Society. The chemical action of these gases upon the carbonates, furnishing a variety of singular and beautiful experiments has been long known to the veriest tyro in the science. But the practical application of the light evolved from common lime by the agency of these gases is said to have been first suggested by Lieut. Drummond of the British Navy. Its effects were lately exhibited in London in the presence of a large number of distinguished scientific gentlemen of that metropolis. A temporary light house was erected a few miles below Blackwell, and the light from the lime is said to have been ten times more brilliant than the revolving lights upon the coast. Indeed so powerfully bright was the light emitted that when the revolving shade precluded a directed view its bare reflection from a neighboring wall was distinctly visible to the spectators at the distance of ten miles. It also exhibited the singular phenomenon of sending its rays across the horizon in a most brilliant and beautiful manner. This appearance and that of the reflection will of course depend upon the state of the atmosphere, as the least haze or moonlight will almost entirely prevent them.

The action of these gases upon a ball of lime about the size of a common playing marble, is said to produce a

light so painfully brilliant, as to be even more annoying than gazing upon the meridian sun. The light emitted was found equal to the combined light of 260 wax candles.

This discovery is at present undergoing an examination by the Lords Commissioners of the Admiralty and others—previously to its being practically applied to light-houses. The cheapness of the material, the facility of its management, the uniformity and brilliancy of its light as well as the little danger of its communicating fire, would at first view and without any particular examination, seem to recommend it highly for such an application.

DETECTION OF ALLOY IN SILVER.

Oersted has made an ingenious and novel application of the magnetic multiplier. He finds that if a good electromagnetic multiplier, with double needles, be suspended by a hair, or a thread of unspun silk, between two pieces of wrought silver, differing only one per cent. in the quantity of copper they contain, so sensible an effect is produced upon the needle as to render this a more accurate method of proof than the common touchstones. Small trial-plates are made of different degrees of purity, and the piece to be tried is compared with them in the following way; a thin piece of woollen cloth is dipped in muriatic acid, and laid upon the trial plate, after which the piece to be tried is brought into contact with the acid and the wire of the multiplier. The deviation of the needle shows which contains the most alloy, and another trial plate must be employed till the needle ceases to be affected, when both are of equal fineness. In coming to a conclusion on this point, however, several circumstances are to be taken into consideration. Wrought silver goods are generally deprived of a portion of their copper by the action of acids, so as to render the surface finer than the inner part of the metal; the proof plates, therefore, must be prepared in the same way. Another source of error in the indications of the needle are the unequal polish and size of the two pieces of metal; the latter of these is especially difficult to overcome when the surface of the metal to be proved is not plain, when, instead of muriatic acid, a dilute solution of caustic potash is employed, and the result is unlike, it is shown that copper is not the only alloy, but that brass is present; and the potash solution renders that which contains brass so positive, that it seems considerably purer than the trial plate. This is the case also in a very high degree when the alloyed metal contains arsenic, for example, when what is called white metal has been used for an alloy.

This mode of proof is exceedingly interesting, in a scientific point of view, and cases may occur in which it may be employed with advantage; but the sources of error can scarcely be ever so completely done away with as to make it a practical instrument in the hands of the silversmith, as Oersted seems to expect.—Berzelius, *Asberattelse*, p. 123.

A subscriber, who wishes to know how he may ascertain, whether his bushel measure is correct is informed, that the dimensions of a bushel, by statute, are, 8 inches deep, and 18 1-2 inches wide or in diameter. By calculation, it is found that a vessel of these dimensions contains 2150.41 cubic inches. This will afford farmers an opportunity of finding the number of bushels in a bin, without the trouble of taking it out for measurement.—They have only to find the length, breadth, and depth of the grain in inches, as it lies in the bin, and multiply these numbers together, and divide the product by 2150.41; the quotient will be the number of bushels; this rule may be of use to farmers in determining the dimensions of their cribs.—[A Country Paper.]

YELLOW DYE FROM POTATOES.

A French paper disputes with Sir. John Sinclair the honor of having discovered a yellow dye in the potato flower. The discovery is stated to have been made in 1794, by M. Dambourny, a merchant at Rouen, who published a treatise respecting it at the time of discovery.

LITERARY.

LIVING WRITERS OF GREAT BRITAIN.

NO. I.

We are deeply indebted to the living writers of Great Britain for the rich and varied productions with which they have embellished literature. The moderns have been considered as dwarfs perched upon the shoulders of the giants of antiquity. By this comparison the praise of originality and superior genius is bestowed upon the ancients, while the credit of greater elevation and a keener vision possessed by the moderns is made to depend upon their accidental position, and an artificial stature.

After a long deliberation upon this subject, we are not disposed to admit the proposition. We yield to the classic ages their full share of glory, but we believe it would be an easy matter to draw a picture of modern refinement, which compared with outlines transmitted us from the early times, would be Hyperion to a Satyr.

In every branch of useful knowledge, in all the domestic arts, in the works of fancy, in the elaborations of science, in the tender or the heroic effusions of poetry; the moderns may claim an unrivalled superiority. From this field of delightful investigation however, on which we have so often gazed with a determination fully to explore it, we must now turn aside.

Our object is to give our readers a brief sketch of the principal writers of Great Britain in our own time, and if we shall be happy enough to strew a single leaf in the laurelled path of these admirable persons, or make them known to one unconscious admirer on this side the water, our own wishes will be accomplished.

As we mean to pursue some method in our brevity, we will follow the order of the alphabet, and begin with Abernethy, a writer on physiology and pathology. This eccentric man was born in London, 1765, and commenced his profession at St. Bartholemew's hospital. He soon after became a lecturer and an author. His surgical observations, his lectures, his articles in Rees' Cyclopaedia, and his bold and successful attempt to tie the external iliac artery, completed his fame. His peculiar ideas on the subject of the stomach's being the cause of most diseases, and his opposition to a very minute division of the department of surgery, added to a brusquerie of manner, and great independence of mind have imparted an air of originality to his character. The wits and magazine writers have taken great liberty with these peculiarities and the New Monthly Magazine has been furnished with some excellent articles in relation to them. His medical practice is extensive, but he is not very courteous to his patients in general. A lady consulted him on some occasion, and began with a list of aches and pains. 'Doctor,' said she, 'whenever I lift my arm it gives me excessive pain.' 'What do you lift it for then,' said the doctor, 'you are a great fool for your pains!' We may set him down, notwithstanding his oddities, as a great man in his profession, and occupying a conspicuous place in public estimation.

Frederic Accum is another name on our list. He has been humorously called 'Death in the pot,' for having in the zeal of chemical analysis detected poison in all the various solids and liquids on which flesh is doomed to feed. The brew house, the bake house, and the milk house, have been as-

soiled by Accum as the receptacles of drugs, dry bones, and pulverised chalk. He is a Westphalian by birth and is sixty-one years old. We do not know whether he still keeps a shop, as he did some years since, in Compton street, but his lectures on chemistry, his numerous essays on mineralogy, chrysallography, chemical agents and tests, on gas lights, on the adulterations of food and culinary poisons, and a vast number of other subjects, have received the decided approbation of the scientific. He is, if we mistake not, a lecturer at the Surry Institution.

Among the living writers in England of whom the American public know but little, is John Adolphus, an English lawyer. He is the author of a history of George the III, which is a work of reputation. His biographical sketches of the French revolution were a violent effort to injure the republican cause, and are written in the spirit of prejudice. His latter works are contributions to the annual register, besides some pamphlets. His name is frequently found in the reports of the Bow street office, where he often appears at examinations.

Miss Lucy Aiken is the next on our list. She is the daughter of a learned physician, the sister of Arthur Aiker, the writer on natural history, and the niece of the celebrated Mrs. Barbauld. Her first work was a translation from the French, and appeared in 1800, under the title of 'The Travels of Orlando round the world.' From this period to 1812, she was engaged in executing several minor works. She then brought out the life of Zuinglius. Her recent works, the courts of Queen Elizabeth and James 2d, have established her fame. It is said some historical inaccuracies are to be found in them, but in addition to the pleasing style of the composition they discover the author's familiar acquaintance with her subject. But we must now conclude our present desultory article. We have about seven hundred writers on our list, from which we propose to select those worthy of an introduction to our friends and readers. They will not however, expect anything but a brief and rapid sketch of each individual, and of course many pleasant anecdotes and personal traits must necessarily be omitted.—[Alb. Advertiser.]

ANECDOTE OF BURNS.

Than Burns perhaps no man ever more severely inflicted the castigation of reproof. The following anecdote will illustrate the fact. The conversation one night at the King's Arms, Dumfries, turning on the death of a townsman, whose funeral was to take place on the following day. 'Bye the bye,' said one of the company addressing himself to Burns, 'I wish you would lend me your black coat for the occasion, my own being rather out of repair.' 'Having myself to attend the same funeral,' answered Burns, 'I am sorry that I cannot lend you my *sables*, but I can recommend a most excellent substitute; *throw your character over your shoulders* that will be the *blackest coat* you ever wore in your life-time.'

Reynolds, the dramatist, when about to appear in the character of a novelist, was complaining to a friend of the many difficulties he encountered in his new undertaking; the latter replied—'Think when the work is over, of the pleasure of correcting the press.' 'Ay!', rejoined Fred. Reynolds—'and when that work is over, think of the press having the pleasure of correcting me.'

THE BOQUET.

THOU WAST NOT THERE.

[By Robert Sweeny.]

I stood within a brilliant hall,
Among the young and gay,
And joyous was the festival;
And loud the revelry.
Why was my spirit dark and dull
Where all seem'd free from care?
Why was my heart so sorrowful?
Thou wast not there.

Another sang that simple song
I oft had heard from thee,
And merry voices 'mid the throng
Recall'd thy notes of glee.
I could not listen to that strain,
That mirth I could not share;
The song, the glee, alike were vain—
Thou wast not there.

Around me flitted many a form,
In graceful movement light,
Their cheeks with youth's pure pleasures warm,
Their eyes with rapture bright.
I thought on one as light as they,
As exquisitely fair,
And turned in bitterness away—
Thou wast not there.

Can splendor to the aching heart,
For vanish'd friends atone?
Can pleasure charm us when we part
From those we love alone?
Oh no! the humblest cot on earth
With thee I'd rather share,
Than dwell in courts, if 'mid their mirth,
Thou wast not there.

MISCELLANY.

ERUPTION OF MOUNT GALOUNGOUN.

In a foreign Journal we have met with a circumstantial description of the eruption of Mount Galoungoun, in the island of Java, on the 8th of October, 1822.—Mount Galoungoun is situated in the southern part of the district of Soumadang, and is part of the chain of mountains which divides that district from Limbangan. At the foot of it is a valley surrounded by hills, which is watered by two rivers, the Tji Tandor, and the Tji Woulan, which are formed by the union of a great number of streams which take their rise in the mountain. The country between these two rivers was one of the most fertile, pleasant and populous parts of the whole province. There is no tradition of any previous eruption in this mountain, but some months before this disaster, some remarkable appearances had been observed in the streams descending from it such as an unusual agitation of the water, and a sulphurous and a bituminous smell and taste.

Between one and two o'clock in the afternoon of Oct. 8, a violent explosion was heard from the side of the valley, and a thick column of black smoke was seen to arise from the foot of the Galoungoun extending some distance in the air with a terrific force. Soon the mountain was entirely enveloped in a black cloud which darkened the whole country. The explosions were continually repeated with increasing force, which made the whole earth tremble. The mountain then threw out to a pro-

digious height enormous bodies of flaming lava,* mixed with burning sulphur. These burning masses were thrown beyond the river Tji Tandor which is more than ten leagues from the mountain. The rivers obstructed with these enormous masses of burning lava, were transformed into boiling streams, the overflowing of which arrested at every step the wretched fugitives, and doomed them to a painful and cruel death in the midst of rivers of liquid fire, or of boiling water. The rivers above named, and the Tji Toasse, and the Tji Kounir floated down in great numbers the bodies of men and animals, and the inhabitants of the lower districts saw whole houses, with their tenants still living, floating down these swollen and hoated streams, without the possibility of giving them relief. The clouds which enveloped the mountain were illuminated from time to time by the most vivid flashes of lightning, accompanied with a deafening roar of thunder, by which many inhabitants of the forest, beyond the reach of the eruption, were killed. At 3 o'clock the eruption had attained its greatest degree of violence. At that time there fell a shower of cooled lava, mingled with ashes, which destroyed all the plantations within a circuit of more than twenty-five leagues. Nearer the water a reddish sand obscured the air, and covered the fields. About 4 o'clock the explosions became less violent, and at 5, there reigned a death-like silence, the air gradually cleared up and the mountain became visible. A more dreadful scene of devastation was never witnessed. For a distance of six leagues from the water, where a few hours before were flourishing villages and a happy population, not a house, a plantation, a forest, or a living being was to be seen, but the whole had been buried under a boiling mass, which had now become a blueish color, but which retained its heat for a long time after. Farther from the seat of the volcano the scene was still more dreadful. There were to be seen the lifeless and half consumed bodies of men, women and children, who had escaped wounded from the burning flood, or had been intercepted in their flight, and the still living who were seeking in vain for an asylum amidst the general destruction. On the 9th, 10th, 11th, it rained without interruption, and the wretched inhabitants who had fled from their houses, were left without shelter, and were intercepted in their flight by the overflowing of the rivers, and the destruction of all the bridges.

In the evening of the 12th, there was a new eruption, very violent and accompanied by two violent shocks of an earthquake. This was accompanied by neither fire nor lightning, to interrupt the deep darkness which settled over the terrified inhabitants. On the morning of the 13th, it was observed that the summits of Mount Galoun-goun were changed. The tops were broken off, and the side from the border of the valley presented an immense crater, opened in the form of a semi-circle, and forming a frightful gulf. New hills were formed, and the course of several rivers were entirely changed.

The Resident of the province, as soon as he heard of these disasters, repaired to the neighborhood, and took every measure in his power to suc-

*We translate this *lava* for want of a more appropriate term, though said not to have been lava, properly so called, and in this respect the eruption was different from those volcanic phenomena, heretofore known.—[Daily Adv.]

cor the sufferers. It was found, on a thorough official inquiry, that 114 villages were destroyed, 4011 persons perished many were severely wounded, many horses, cows and oxen were destroyed, many rice and coffee plantations were destroyed, and others greatly damaged, 41 canals for irrigating rice plantations were destroyed, and 46 were damaged, 775,795 coffee trees were destroyed, and 3,851,742 were either destroyed or damaged.

STATE OF SOCIETY IN RUSSIA.

The middle class of Russian society has vastly improved of late years; the constant intercourse of foreigners--the excitement of emulation, and the increase of trade, have filled the purses, without clogging the brains of the merchandize.—Among this class of people, although kept at a suitable distance from the dignity of a lieutenant of the chevalier guards, there is much information and much sound sense, they are gradually emancipating their minds from the bigotry of their ancestors; they have mostly condescended to relinquish the goatish appendage of a board and the national costume has given way to the general continental dress. In the higher classes of society, of course, all the good and all the bad qualities of the mind are jumbled up together. The females receive a good education, and are in general sprightly, witty, and, well informed in accomplishments, with the exception of music—in this last there is a lamentable deficiency. The young ladies of the nobility are always conversant in three languages, French, German and Russian, but the Russian is not a studied language, and I have known many of the age of fourteen who could not write it; indeed, I shall not subject myself to contradiction, when I mention, that about eight years ago, the governor general of Moscow began to learn to write his own language—for all conversation among the higher classes, and all written communications, are almost entirely made in the French language. I remember a young gentleman at Moscow, a sharp, clever, intelligent lad, who spoke English, French, German and Russian, but could not write the latter—They are all miserably defective in reading: the difficulty of getting books, and the still greater difficulty of publishing, have been the great draw backs to positive learning. There is much good and polished society in Russia; and among the first rate nobility, men of the best behaviour and sound talents are to be found. It is out of the first society, between the second rate nobility—I mean those who principally reside in the country—that all the vulgarity, and all the barbarity of the ancestors have not been eradicated.

RUSSIAN MANUFACTURES.

Russia is making great progress in her different manufactures: the duties on foreign articles are immensely heavy, and the new tariff has by no means lightened the tax. Officers in the army are obliged to wear cloth manufactured in Russia, the example has been set by the emperor, and notwithstanding its coarseness, is in very general use. The mines are prolific, and the whole of Russia internally, assuming a new and interposing feature. But that which is most requisite is most neglected—agriculture. A stranger can form no idea of the miles of woods through which he traverses, and which if cleared, might be turned to a much better use than sheltering wolves and bears. After passing Ichora, about thirty miles west from Petersburg, nearly the whole route to Moscow is one intermenable forest. Turning the attention to agriculture. Establishing villages, and making a few free men, would add more to the respectability of Russia than all the late aggrandizement.

MAGIC TABLE,

FOR FINDING THE AGE OF ANY PERSON.

Rule.—Let any person tell on which column or columns, he finds his age—add together the first numbers of those columns, and their sum is the person's age.

Suppose, for example, that a person says that he sees his age in the first, second and fifth column, then the addition of one, two and sixteen, (the first numbers of said columns,) gives 19 for the person's age.

N. B. The above combination was originally made by a Quaker in Pennsylvania, about 15 years ago; but as it only extended to No. 63, we have carried it to twice the extent so as to answer for any old as well as young peoples' age.

I	II	III	IV	V	VI	VII
1	2	4	8	16	32	64
3	3	5	9	17	33	65
5	6	6	10	18	34	66
7	7	7	11	19	35	67
9	10	12	12	20	36	68
11	11	13	13	21	37	69
13	14	14	14	22	38	70
15	15	15	15	23	39	71
17	18	20	24	24	40	72
19	19	21	25	25	41	73
21	22	22	26	26	42	74
23	23	23	27	27	43	75
25	26	28	28	28	44	76
27	27	29	29	29	45	77
29	30	30	30	30	46	78
31	31	31	31	31	47	79
33	34	36	40	48	48	80
35	35	37	41	49	49	81
37	38	38	42	50	50	82
39	39	39	43	51	51	83
41	42	44	44	52	52	84
43	43	45	45	53	53	85
45	43	46	46	54	54	86
47	47	47	47	55	55	87
49	50	52	56	56	56	88
51	51	53	57	57	57	89
53	54	54	58	58	58	90
55	55	55	59	59	59	91
57	58	60	60	60	60	92
59	59	61	61	61	61	93
61	62	62	62	62	62	94
63	63	63	63	63	63	95
65	66	68	72	80	96	96
67	67	69	73	81	97	97
69	70	70	74	82	98	98
71	71	71	75	83	99	99
73	74	76	76	84	100	100
75	75	77	77	85	101	101
77	78	78	78	86	102	102
79	79	79	79	87	103	103
81	82	84	88	88	104	104
83	83	85	89	89	105	105
85	86	86	90	90	106	106
87	87	87	91	91	107	107
89	90	92	92	92	108	108
91	91	93	93	93	109	109
93	94	94	94	94	110	110
95	95	95	95	95	111	111
97	98	100	104	112	112	112
99	99	101	105	113	113	113
101	102	102	106	114	114	114
103	103	103	107	115	115	115
105	106	108	108	116	116	116
107	107	109	109	117	117	117
109	110	110	110	118	118	118
111	111	111	111	119	119	119
113	114	116	120	120	120	120
115	115	117	121	121	121	121
117	118	118	122	122	122	122
119	119	119	123	123	123	123
121	122	124	124	124	124	124
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BOSTON MASONIC MIRROR.

SATURDAY MORNING, JANUARY 1, 1831.

To OUR PATRONS we tender the customary salutations of the season.

PROGRESS OF
LITERATURE AND SCIENCE.
NO. II.

The great master poet of antiquity, whose genius for the sublime and beautiful, and whose faithful descriptions of ancient manners are familiar to the classic reader, gave an impulse to the rising literature of Greece, than which nothing could have contributed more to facilitate her progress to that goal, at which she shone with such distinguished lustre. In pursuing the progress of the muses, our attention is arrested by the unlimited fancy and sublime imagery of Pindar, the easy, graceful style of Anacreon, the exquisite taste of Sappho, the admirable morality of Euripides, the delicate wit and purity of Menander. Although we look in vain for an equal to Homer, they all had their influence in forming the manners and improving the literature of their country. The writings of these men had an influence in producing the diversities of taste among their countrymen, which led to the more profound studies of geometry and astronomy, ethics and dialectics. Thales acquired so great a knowledge of these sciences that he was enabled to teach, with considerable success, the rational doctrine of the existence of an overruling Providence. Followed by Socrates, the master of Xenophon and Plato, who exploded the polytheistical superstition of his countrymen, the effulgent beams of revelation burst forth with unequalled splendor over benighted man, subdued the stubborn propensities of his heart, and bid him acknowledge his dependence on a mysterious omniscient Being. The philosophy of Plato, who founded the Academic sect, produced a more extensive influence over the minds of men, than that of any other of the ancient philosophers: his ideas of the Divinity are the most sublime and rational. The principles of the "sceptical sect" of Pyrrho, and the doctrines of the Stoics, though better suited to the idolatrous state of the times, when contrasted with the rational systems of Socrates and Plato, vanished as the virgin dew before the morning's sun.

The advancement Greece had made in literature and science, and the refinement which she had attained, began to attract universal attention.

"Et post Punica bella quietis quasi caput.

Quid Sophocles, et Thespis, et Aeschylus utile ferrent."

By a free communication with Greece, the rude and illiterate Romans acquired the principles of that knowledge which ultimately placed them at the head of the nations. Through this channel they became acquainted with the first principles of the legitimate drama. Previously they had only a kind of satirical dialogue, or *versus facientium*, recited by the vulgar to excite merriment. Little or no attention was given to the art until about the time of Ennius, when it received the encouragement of the literati, and continued to progress while the literature of the empire flourished. Cicero has, perhaps very justly, ranked Cæcilius among the best of the Roman comic writers; and the tragedies of Aetius and Pacuvius were esteemed pre-eminent. It has been remarked, that the age of Cicero was the golden age of Roman literature, and emphatically styled the *Agustan age*. The correctness of this remark may not be generally admitted, for many of the writers who lived in that age are admired more for their antiquity than elegance of diction—"petitis ab antiquitate quam elegantiam, sumitis in illis sententiarum gravitas, sed in qua sapientia verborum cultum desideratis." It is, however, pretty certain that the literature of the Romans had, at this time, arrived at its acme. Philosophy rose to a high rate of cultivation; and Sallust, one of the finest writers who flourished in that age,

was the first who applied it to the study of events. The greatest obstacle to the progress of literature, at Rome, was their jealousy of foreigners. This was carried to such a height, at one time, that the principal men were compelled to send their sons to Athens, and other cities, for an education. The prevailing love of luxury, at length, corrupted the morals of the people, hastened the decline of the sciences, and with it the overthrow of the empire. This event, and the final subjugation of Italy by the Lombards, checked, for many centuries, the progress of learning.

FREEMASONRY IN FRANCE.

We find by the perusal of Paris files at the *Atheneum*, that the progress of Freemasonry in France keeps equal with the march of liberal politics and enlarged philanthropy. The papers make frequent mention of the progress of the Craft in all parts of Europe, and the two Americas, and particularly in the United States, giving the facts of the imposing ceremonies of the *Laying of the Corner Stone of the Masonic Temple* in this city.

The Paris *Moniteur* of Oct. 19, furnishes the following account of the meeting of the *Grand Lodge of France*, on the preceding day, to celebrate the accession to the throne of a *Citizen King*, and Brother; and the glorious days of July. The fete was brilliant. All the Halls of the City Hotel were improved for the occasion, and decorated with *tri-colored flags*, interspersed with the *Banners of the Lodges*. The brethren present exceeded five hundred and fifty,—more than one third of whom were the *Representatives of Lodges*, of all the great cities of the kingdom.

The Grand Lodge was opened in ample form, by his Excellency the Marshal *Duke of Tarentum*, (Macon-*en*.) Deputy Grand Master, aided by Lt. Gen. Count *Rampon*, one of the Peers of France. The seats were filled with high public functionaries, civil and military, and by the "grand dignitaries of the Masonic Fraternity."—Among them we noticed General LAFAYETTE, surrounded by a cortege, composed of M. *Girard de l'Ain*; the Secretary General of the Prefecture of the Seine, and the elite of the honorable citizens and Counsellors of State. M. de MERILHOU, and M. JAY, the eminent writer, pronounced Addresses on the occasion. M. Bouilly, author of "*Deux Journées*," delivered a poem in praise of Masonry; and M. de FOURNAI, in couplets complete with fancy and fire, celebrated the virtues of the *Patriot King* and his august family.

At the banquet which followed, the health of the King was given, with *three times three*, and received with every mark of respect, love and gratitude. Count de LAMORDE, aid-de-camp of his Majesty, responded with an appropriate toast. The Festival closed with a *contribution for the benefit of the wounded on the "memorable days,"* and with prolonged acclamations of "*Long live the King, Liberty and Freemasonry!*"

THE WITHERELL AFFAIR.—It will be recollected that a full account of the proceedings had in the "Judicial Investigation" of Elder Witherell's Head-board murder, before Slade D. Brown, Esq., in the case of the People vs. Alonzo Hyde, was published in the Mirror of the 26th November, together with the examination purporting to have been had before A. T. Bush, Esq. It is now generally admitted that this last examination was fabricated by the antimasonic party, in order, if possible, to divert public attention from, and destroy the credence of the first and genuine account. These accounts differ in no essential particular. The substance of the fabricated examination is fully corroborated by the evidence elicited on the trial of Hyde. There is only this difference—the fabrication makes the Elder the *principal*, and the genuine examination only an *accessory*; and in this particular we believe the fabrication comes nearest to the truth. It was unquestionably drawn up by men fully acquainted with all the facts in the case, and we are willing, for once, to give full credence to their statement. The report of the proceedings had before Justice Brown, having been, by some

antimasonic presses, declared a forgery, the following certificate has been obtained.

CERTIFICATE.

"I do hereby certify, that the statement of the proceedings and examination in the case of the People vs. Alonzo Hyde, published in the Masonick Record and Albany Literary Journal, of the date of the 30th of October last, is a correct detail of the material part of the proceedings, and testimony had before me, as therein stated, in consequence of proceedings legally instituted before me as a magistrate. For proof of the genuineness of my signature to this you can call on J. L. Wendell, Esq. Reporter of the Supreme Court, P. D. Beekman, Esq. Law Agent, or Messrs. Israel Williams and Anthony Blanchard, Esqrs. all or any one of whom will, I presume, readily recognize my hand writing. Hartford, Washington county, N. Y. November 27, 1830.

"SLADE D. BROWN, Justice of the Peace.

"To the Editor of the Masonick Record."

Some of our antimasonic logicians reason, that if Witherell were depraved enough to commit the act charged upon him, he would be also knave enough to *swear it through court*. Not so. The commission of the act, though perhaps actionable, does not involve so much personal danger, as would the commission of the crime of *perjury*.

CHURCHMAN'S CALENDAR.—This is the title given to a very excellent little pocket almanack, just received by R. P. & C. Williams. It is an ecclesiastical register, containing the lunations, eclipses, rising and setting of the sun and moon, and time of high water: an accurate notice of all the festivals and fasts of the Episcopal Church, list of the clergy, societies, &c. &c. We copy the following notice of Christmas as, in some degree, corroborative of the remarks on the subject, in our last; and to shew the manner in which the festivals are severally noticed in the little annual before us.

'Christmas Day, (the 25th of December,) is the day devoted to the celebration of the birth of our blessed Saviour, who left the glory of his Father, and for us men, and our salvation, took upon him our nature.

Christmas day should be kept as holy as Sunday. And we should not banish our seriousness so soon, as to partake of amusements in the evening. Luke ii. 6-21

This feast of our Saviour's nativity seems to have had its beginning in the first, or, at least in very early times of Christianity.

The words 'at this time,' in the collect for Christmas day, need not to be so rigidly interpreted as if the precise time were fixed by the church, and made a term of her communion. They are capable of being understood in a due latitude, and do necessarily imply no more than we commemorate, at that time, the blessing of our Saviour's birth and incarnation. In which sense it may well be said, that he was at this time born. And surely those who differ about the precise time of his birth, may, notwithstanding, join at once in the observance of a holy festival set apart in remembrance of it.

In the determination of the precise and real day, antiquity itself has been divided as well as modern times; and about the year 500, the twenty fifth of December became the general observation of the church on this occasion.

To celebrate no day, because the exact day cannot be ascertained, is the likeliest way to bring the great mystery of our Saviour's incarnation first into contempt and then into oblivion.

The practice of embellishing and ornamenting churches at this great Festival is explained by Dr. Stokely. He observes, that the ancients expected that our Saviour was to be born at the winter solstice, and the great advent was to happen when evergreens flourished. 'The glory of Lebanon (the cedar) shall come unto thee, the fir tree, the pine tree, and the box tree together, to beautify the place of my sanctuary.' Isa. lx. 13. Many passages to the same purport occur in the Old Testament.

! The late news from Europe is of a highly interesting character. The Wellington Cabinet has *resigned*, and is succeeded by a Whig Cabinet, with Earl Grey for First Lord of the Treasury, and Mr. Brougham for Lord Chancellor. The Earl of Winchelsea, in the House of Lords, on the 3d November, remarked that the '*present Ministers were not in possession of the confidence of the country*'. Such was their unpopularity, he believed that were it not for the influence of their office, they could not find in the new Parliament fifty votes to support their Administration. For the peace and safety of the country, he hoped ere long to see another set of men in their place, for they could not hold office without *endangering* all the institutions of the country.'

The Duke of Wellington was burnt in effigy at Carlisle, Nov. 14th; and 15th, Sir Robert Peel.

An extraordinary sensation was created in London Nov. 8th. by the announcement that the visit of their Majesties to the city, which was fixed for the following day, had been postponed, under an apprehension that the occasion would be employed by disorderly persons to create a tumult.

Accounts from different parts of Britain speak of great excesses being committed by the laboring classes. Mobs and burnings were frequent. On Sunday morning, Nov. 14th, a mill at Albury was discovered to be on fire, and the occupant, on opening a window when the first alarm was given, was fired at with slugs.

The burnings and other destruction of property continued in Kent, and the people were in the greatest state of consternation. The Scots Greys and other military corps were on the alert, performing duty.

Handbills of a most inflammatory character had been issued in London. The following is from one of them: 'To arms! to arms! liberty or death! London meets on Tuesday next. It is a glorious opportunity which ought not to be lost for revenging the wrongs which we have so long endured. Come armed and victory must be ours.' Another ran, 'Liberty or death! Britons, friends, and countrymen, the time has arrived. London meets on Tuesday.—Six thousand cutlasses have been issued from the Tower. These cursed Police will now therefore, be armed. But come armed and we shall triumph.'

On the 9th, after the breaking up of a meeting, in London, over which Mr. Hunt presided, the tri-colored flag, with 'Reform' printed upon it was exhibited, and a cry of 'Now for the West end,' was instantly raised—all the individuals composing the meeting, amounting to 500, sallied forth in a body, shouting 'Reform!' 'Down with the Police!' 'No Peel!' 'No Wellington.' They proceeded to the Strand, (on their way to the House of Commons,) where they were opposed by the Police—a general fight ensued, and some broken heads were received. The Police being timely assisted by the E and B divisions, the mob was dispersed.

On the 8th, two troops of artillery and two companies of sappers and miners arrived at the Tower, from Woolwich. The ditch of the Tower has been filled with water and the workmen are employed in erecting gates in the passage way leading to the Tower wharf. Orders were given that no persons should be admitted through the Tower, but passengers were allowed to enter the gates near Tower stairs and proceed along the wharf to the Iron gate. Orders were also issued at the War Office to the Commanding Officers of the Life Guards, Royal Horse Guards, and the three Battalions of the Foot Guards, now doing duty in London, for the whole of the men to be called into the different barracks at half past five o'clock, and there to continue all night under arms. The same precaution was taken as respects the first battalion of Grenadier Guards, now doing duty in the Tower, and the gates were kept closed during a great part of the day. An extra guard was also marched to the Magazine in Hyde Park. Several detachments arrived in and near London, in the course of the day, consisting of the Second Regiment of Life Guards from Brighton, the Scotch Greys from Windsor; part of the Regiments of Lancers, from Hounslow and Hampton Court; and were billeted in Chelsea, Putney, and that

neighborhood. The second battalion of Grenadier Guards under the command of Col. Lord Saltoun, arrived, by forced marches, from Windsor and Brighton.

A London paper of the 30th says, the Tower is now completely closed against the public; and no person is allowed to enter except those who reside, or have business within the fortress; and every one presenting himself at the gates for admittance, is questioned with 'what's your business?' The bastion and batteries are put into a state of defence; several stones and sand bags, and an immense quantity of ammunition, are piled up in various places, and pieces of ordnance have been raised on the roofs of several houses and towers capable of bearing the weight.

The Duke of Wellington, as High Constable of the Tower, has directed the works in progress.

The laboring people have risen in almost every part of the country, burning mills, machinery, corn-stacks, houses, &c. What the result will be, is not easily predicted. The next arrival will be looked for with great interest.

On the 5th November, the British Government, having received the President's proclamation, opening our ports to British vessels from the British West Indies, issued an ordinance repealing the British Order in Council, which prohibited American vessels from the same ports.

Some further changes have taken place in the French ministry. Peace is pretty generally restored, and business is reviving. M. Serrurier, and suite, Minister to the U. States, were about to embark. M. Lasteysie, grandson to Gen. Lafayette, is an attaché of Legation.

MASONIC CELEBRATION.—at Cincinnati, Ohio.—LAFAYETTE LODGE, at Cincinnati, celebrated the successful result of the French Revolution, on Thursday the 25th Nov. last.

At sunrise a salute of 21 guns, at noon one of 18 guns, and at sun down one of 14 guns was fired. The uniform corps of the city paraded in Broadway at 3 o'clock P. M. and made a very handsome display. The tri-colored flag waved on the top of the Bazaar, throughout the day, and at night a most splendid supper was given, of which about 125 gentlemen partook. A band of music was in constant attendance, and in the course of the evening several speeches were made, and numerous songs sung. Everything passed off most happily. The following abstract from the Cin. American will exhibit most of the interesting particulars.

The members of Lafayette Lodge, of which the General is an *actual member*, (having been *elected* and *signed the constitution*, whilst in that city in 1825,) resolved to give some public demonstration of the gratification they felt at the prominent and efficient part taken by the 'great Apostle of Liberty' in the late glorious change in the French government. Having decided upon a convivial meeting, at the Bazaar, as affording the best field for the free, and untrammelled expression of feeling and sentiment, they invited their fellow citizens generally to join with them in the celebration. As nothing of the kind had been decided on, at a meeting of the citizens previously called to take some notice of the events of France, several gentlemen, not members of the fraternity, subscribed to the festive meeting. Invitations were extended to many distinguished citizens in Kentucky and Ohio; among others to the Governor, and Governor elect of the State; the Speakers of both Houses; the Hon. Jacob Burnet, U. S. Senator; the Judges of the Court of Common Pleas; Mayor of the City; Senator Miller; Gen. Lytle; and many others. The company commenced assembling at 7 o'clock, P. M. in the splendid Ball room of the Bazaar, which was illuminated brilliantly on the occasion. The military band played until the whole party had assembled. At eight o'clock, the company sat down in the banqueting room, to one of the most splendid collations ever presented in the West, prepared under the direction of Messrs. Guibert and Tosso, who have taken this noble building. Morgan Neville, Esq. presided, assisted by W. Greene, Esq. and Col. Carr and Pendleton—Mr. Allison Owen officiated as Master of Ceremonies.

In our next, we shall publish a portion of the sentiments given on the above occasion.

REV. MOSES THACHER.—We have not yet learned anything officially, of the result of the Ecclesiastical Council, recently held at North Wrentham, on the conduct of this celebrated antimasonic political priest; but a correspondent of the Gazette says, that after a session of two days, the Council determined that, 'his Reverence had been guilty of *unchristian conduct* in excluding Masons from the Communion table, and also decreed, that these excluded brethren be received again into fellowship.—Messrs Beecher, Codman, &c. were members of the Council.' This gentle *reprimand* we take to be a very civil intimation that the gentleman's services, as a minister of the gospel, are no longer required or acceptable. We doubt not that after the *cause* of disturbance and dissension, shall be removed, peace and harmony will be restored to the flock, that has been so long cursed by the '*unchristian conduct*' of an unworthy Shepherd.

THE INDIANS.—A public meeting was held at York, U. C. on the 35th ult. at which the Lord Bishop of Quebec presided, to devise suitable measures for the conversion and civilization of the Indians in Upper Canada. The meeting was well attended, and 763 in donations, and 160 12s 6d in annual subscriptions, obtained on first opening the book. The intention of the society is not to interfere with those places where the Missionaries of the Methodist society have been so highly favored, but to direct its energies to the numerous tribes yet without the advantages of a christian ministry. The following is the number of Indians in Upper Canada;—Delawares 200, Chippewayans 160, Mohawks on Grand River 200, River Credit 220, Lake Simcol 500, Rice Lake 300, Grape Island 130, Mohawks elsewhere 250, Kingston Indians 100, number supposed to be in the western part of the Province 850. Total 3010. On an average each family is composed of four individuals.

! The Philadelphia Gazette states that, between the 1st of May last past, and the 24th Sept. *forty persons* were imprisoned in that city for debts which amounted, *altogether to twentythree dollars and seventy three cents!* The cost on this sum amounts to \$ 70.20!!

In Russia the Cholera Morbus is raging with great violence. Letters from Moscow of Oct. 13th, say, the city is filled with alarm: everybody is quitting the place; 50,000 mechanics have emigrated, all the shops are shut up, and there is a complete stagnation of commerce. Of 8000 who were attacked by the disease, it is stated that 4000 died. At Astrackham the deaths are at the rate of about a hundred daily.

The intelligence brought by the Columbia, at New-York, strongly indicates a *General War in Europe*. Indeed a passenger who left London a few hours later than the latest printed dates, states that just before his departure, he saw an Extra issued from the office of the Courier, which states that *Russia had actually declared war against France*.

Peace has been restored to Belgium, the King of the Netherlands having accepted the armistice on the terms proposed in the conferences at London. Belgium is to be separated from Holland, and to be an Independent State.

Hon. Edward Everett is sufficiently restored to health to be able to attend to his duties in Congress.

THEATRE.—Mr. and Mrs. J. Barnes are engaged and will appear in the early part of the coming week.

To Correspondents.—We have examined the communication of 'A Brother;' and on reflection, have come to the conclusion that its publicity would be productive of more harm than good: it would lead to an uninteresting and profitless controversy. We respect the motives of our brother, but think he is unnecessarily alarmed.

Erratum.—In Magical Table, 28d line, of figures, 2d column, for the second '48' read 46.

THE WREATH.

[From the Lady's Book.]
WINTER.

I come, I come for the year is old:
And the fields have doffed their mantle of gold,
And tilting down from the shaking tree,
The blushing leaf falls willingly.

Droops to old Ocean the weary sun,
Ere the last of his radiant course has run;
And the early shadows of evening gray;
Close the bright round of the shorten'd day.

I come with my snow flake, spotless white,
With my frosty chain for the water bright,
With my pendants of diamonds for bush and tree,
And the cricket chirping so cheerily.

I come with the shouts of the festive throng
With the merry tale and the Christmas song,
With the laugh of the young, as the stocking pours
The torrent rich of its sugar'd stores.

I peep through the pane at the blazing hearth,
At the smile of age, and at childhood's mirth,
At the crowning babe, the applauding sire,
The steaming urn, and the cheerful fire—

At the blushing maid and the happy swain,
Seated apart from the merry scene,
While soft as the coo of the amorous dove,
Their whispered breathings tell of love.

I come with my mantle of feathery snow;
And breathe on the chilly pane as I go,
Till ruined tower and icy tree
On the frosty window tell of me.

But the whole of my fairy work is done,
When, from chariot bright, the blessed sun
Casts his warm glances on rill and brae,
Till the gladsome waters burst away,

Then buds the young leaflet, the gay birds sing.
Earth dons her green mantle to welcome the Spring—
Young Zephyr on flowery sweets reposes,
And wild bees sport mid the new born roses.

[From the N. Y. Mirror.]

COME, LET US TRIP IT LIGHTLY LOVE.

BY S. WOODWORTH.

Come; let us trip it lightly, love,
Where Flora's sweets are blending;
The moon is beaming brightly, love,
With starry lamps attending.
The grove and hill, the mead and rill,
Have charms that must delight thee;
Then let us haste, their sweets to taste,
While zephyrs sighs unite thee;
An hour like this imparts a bliss
To souls of kindred feeling;
A pure delight, serenely bright,
Along the pulses stealing.

The evening star is peeping love,
From yonder paler cluiter,
The glassy lake is sleeping, love,
Enriched with borrowed lustre;
The babbling brook, with brighter look,
Meanders through the dingle;
The chirping notes, from insects throats,
In tuneless measure mingle.
An hour like this; which wakes to bliss
The hearts of meaner creatures,
Must surely light a smile as bright
On love's expressive features.

MASONIC REGISTER.

Full Moon, this Month, Wednesday the 29th.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March, June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter.—Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Paters. Southwick Friendly Society. Nantucket Union South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian.

Friday.—Hingham Old Colony. Chelmsford Pen-tucket. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge Amicable 3d Mon. Brighton Bethesda 2d Tues.—Medway Montgomery 1st Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. Johns Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, *Bibles and Prayer Books*, of various sizes, bindings, and prices. *MASONIC CONSTITUTIONS*. Watts, Methodist, and other *Psalm and Hymn Books* in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

Their present stock consists of many thousand volumes of Books, also, Maps, Prints, and a general assortment of Stationary articles, which they are constantly replenishing by publishing, purchasing, and importing. Orders supplied wholesale and retail, on the best terms.

TERMS OF THE MIRROR.

Three Dollars a year, in advance. Agents allowed the 7th copy: are holden for all the subscribers they obtain. Individuals must send \$3 on ordering the paper.

AGENTS FOR THE MIRROR.

MASSACHUSETTS.—Ashby, A. T. Williard, Esq.; Ashburnham, S. Woods, Esq.; Amesbury, Col. H. Morrill; Beverly, Francis Lamson; Concord, L. Shattuck, Esq.; Charlestown, Mr. Mitchell; Colrain, Isaac B. Barber, Esq.; Douglas, Post Master; East Sudbury, S. H. Mann, Esq.; Enfield, E. Jones, Esq.; Framingham, J. Gains; Haverhill, John Edwards; Lowell, Abner Ball; Methuen, Thomas Thaxter; Monson, E. Norcross; Medfield, C. Onion Esq.; Northborough, Benjamin Wilson; New Bedford, Oliver Swain; Northampton, C. C. C. Mower; Newburyport, I. Johnson; Oxford, E. F. Dixey; Reading, N. Parker; Stoughton, Nath. Blake; S. Mendon, Leonard Rice; Salem, S. B. Buttrick; Shrewsbury, Joel Nourse, Esq.; Southwick, J. Byington; Springfield, Henry Brewer; Uxbridge, Wm. C. Capron. Walpole, J. N. Bird; Ware, J. Bosworth; Westminster, Simeon Sanderson; Wilkersonville, Thomas Harback, Esq.

CONNECTICUT.—Andover, Leonard Hendee, Esq.; Bristol, C. Byington; Colchester, A. D. Scoville, Esq. Canton, Dr. O. B. Freeman; Goshen, A. Chapin Granby, Dr. J. F. Jewett; Hartford, Elieha Harrington; Harwington, G. R. Sanford; Middletown, C. B. Darrow; New London, E. Way, Esq.; Norwich, S. Gallup; New Haven, Post Master; Windham, B. Curtis; Wallingford, James Carrington, Esq.; Wolcottville, S. Bradley, Esq.

VERMONT.—Burlington, N. B. Haswell, Esq.; Barnet, E. M. Davis, Esq.; Bennington, S. H. Blackman, Esq.; Hartland, C. A. Saxton; Waterford, E. C. Parks, Esq.; West Rutland, L. Thrall.

NEW HAMPSHIRE.—Charlestown, Fred. A. Sumner, Esq.; Dover, William Frye; Great Falls, A. S. Howard; Portsmouth, Robert Smith; Bedford, Thomas Rundlett.

RHODE ISLAND.—Pawtucket, George F. Jenks; Slaterville, Wm. Yearshaw.

MAINE.—Gardiner, J. B. Walton; Fortlaud, J. H. Roch; Belfast, N. P. Hawes; Bangor, John Williams, Esq.; Ellsworth, J. A. Dean, Esq.

NORTH CAROLINA.—Scotland Neck, S. M. Nichols.

ALABAMA.—Washington, John A. Whetstone.

NEW JERSEY.—Plainfield, J. Wilson.

Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

BOSTON MASONIC MIRROR

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BOSTON MASONIC MIRROR.

MOORE & SEVEY,

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

BASE CALUMNY REFUTED.

The following official answer of the Masonic Lodge in the county of Rensselaer, must put to rest the idle-headed, if not wicked, calumnies lately sent forth by the New York Commercial Advertiser. Col. Stone, its editor, seems to possess a prevailing passion, or infirmity, for misrepresentation. The practice of silent prudence in preference to loquacious folly might well be commended to his observance. If his virtue has not lost itself in his interests, a candid acknowledgement of his error may be confidently looked for.

The Troy Budget says, 'the article which the committee of Apollo Lodge have published must settle the question beyond controversy. The evidence they have adduced is conclusive. There is no escape from it. So also is the statement of the committee themselves. None can gainsay it. Where they are known their veracity cannot be questioned. They are all well known in this vicinity, as men of high respectability, and of unimpeachable integrity. It will not be believed in the community for a single moment, that they, or either of them, would publicly or privately lend their names to the sanction of an untruth. On political subjects, they entertain various opinions, and we well know that they have opposed each other in every political contest during the last three years.'

TO THE PUBLIC.

The New-York Commercial Advertiser of Nov. 16th, contains an accusation against the Masonic Fraternity, in this section of the State, in which the Lodges in Rensselaer county are especially referred to. The editor professes to speak from his own knowledge, and publishes the charges as the fruit of his inquiries on a 'flying trip' to this region, which he made for the express purpose of gathering information, and ascertaining the correctness of his own conjectures. The charge has been eagerly seized on and echoed by other papers. Under such circumstances it was deemed worthy of public notice; and at a meeting of Apollo Lodge, No. 49, held in the city of Troy, on the 23d day of November, the undersigned were appointed a committee to investigate its truth in reference to every lodge in the county of Rensselaer. We have performed that duty. The committee have had an opportunity of making personal inquiry on the subject of officers of some of the lodges, and to the Master of each of the other lodges in the county a letter, of which the following is a copy was addressed by our order:

Troy, Nov. 24, 1830.

Dear Sir: In the New York Commercial Advertiser of the 16th inst. an article appeared, that you may perhaps have seen, in which there is a charge that the lodges in this county engaged in the last election in their Masonic character—that Masons adjusted their electioneering plans 'in lodges,' and 'directed the secrecy, which covers their proceedings, to the dark work of political management and

intrigue.' As far as Apollo Lodge is concerned, the charge is utterly false, and I presume it is equally so in relation to every other lodge in the county. We are of opinion, in Troy, that some notice should be taken of an allegation so direct and pointed, and appearing in a paper which has not heretofore been ranked as antimasonic. At a meeting of our lodge therefore, last evening, a committee was appointed to correspond with all the lodges in the county, and make a public statement of facts, on the subject, as soon as their answers shall be received. We would request the favor of you to inform us whether the charge in the Commercial Advertiser is in any degree true, as applied to your lodge—and whether, in any one of your lodge meetings, the subject of election was ever, in any way, mentioned or alluded to. By order of the committee.

JOHN D. WILLARD, *Chairman*

On account of the absence of one or two of the gentlemen to whom the above circular was addressed, it did not reach them till the present week. We have now received answers from every lodge, but think it unnecessary to publish them at length. We annex the reply of Col. Howard, of Stephentown, who is at present Master of the lodge in that place—it is a fair specimen of the tenor of them all.

Stephentown, Nov. 26, 1830.

Dear Sir—I have just received yours of the 24th inst. and yesterday, for the first time, I saw the article in the Commercial Advertiser, to which it refers. I do not know whether I felt more of indignation or surprise at reading the charge, which that article contains; and in reply to your question, I answer distinctly and positively, that, as applying to our lodge, it is *totally untrue*, and that the subject of election was never in any way mentioned or alluded to in any meeting of our lodge. As individuals, the Freemasons of Stephentown will exercise their right of supporting such candidates for office as they think proper; but as Freemasons, they never have had, and they never will have, any thing to do with politics—the door of the lodge shuts out all political discussions. I have been a member of Friendship Lodge for more than seventeen years and in that time have been Master six or seven years; I have attended every lodge meeting for three years past; and in all the time that I have belonged to the lodge, I never heard the most remote allusion, in lodge meeting, to any political subject. I have also attended frequently the Grand lodge of this State, and Grand Chapter, and many subordinate lodges and chapters in this State and elsewhere; I think I know something of Masons and Masonry; and I should be as much surprised to hear a political discussion in a lodge of Freemasons, as I should to see a clergyman dancing in the aisle of a church. I am yours respectfully,

NATHAN HOWARD.

JOHN D. WILLARD, Esq.

From each of the lodges in the country, a reply has been received as distinct and explicit as the above; and each of them contains a positive answer in the negative to the questions that were proposed. As relates to our lodge it will be sufficient to state that the last meeting before the election, was held on the first Tuesday of September, and neither at that meeting, nor at any one previous, was the subject of election in any way referred to. We therefore pronounce the charge in the Commercial Advertiser of the 16th November, in reference to the lodges in Rensselaer county, *utterly untrue in every particular, and in all its parts*; and there is no fact or circumstance which

could, in the slightest degree, authorize, or justify, or furnish a shadow of foundation for such a report.

The fraternity, to which it is our pride to belong, is a social and benevolent institution, embracing within its pale men of every religious faith, and of all political persuasions. The principles of equality, which it inculcates, are doubtless favorable in their tendency, to the growth and perpetuity of republican institutions; but political discussions are, by the very tenets of our order, excluded from every lodge. As Freemasons, we have nothing to do with political subjects. But, in connecting ourselves with the order, we have not relinquished, or forgotten our rights and duties as citizens and men, and in these latter characters, until we are utterly disfranchised and deprived of our privileges by the forms of law, we shall continue hereafter as we have done heretofore, to give our support openly and fearlessly, to those candidates for public office, whose election, in our opinion, will best promote the public good.

Robert D. Silliman,
John D. Willard,
Wm. P. Haskin,
Samuel Pitcher,
A. J. Rousseau,
Lyman Garfield,
Heman Griswold,
Peter Sharpe.

John C. Langdon,
Timothy Mann,
Lewis Richards,
Wm. D. Haight,
Wm. Pierce,
Ebenezer Prescott,
Matthew Lane,
Committee.

Troy, Dec. 18, 1830.

Among the numerous sentiments and toasts given at the celebration in Honor of Lafayette and the French Revolution, at Cincinnati Ohio, noticed in our last, we select the following.

REGULAR TOASTS.

1st. The event we celebrate—The consummation of a splendid experiment in political philosophy.

[Marseilles Hymn]

2d. The Memory of Washington.

[Andante movement.]

3d. The President of the United States.

[Hail Columbia.]

4th. The officers and soldiers of the Revolution.

[How sleeps the brave, and Yankee Doodle as the rondo.]

5th. The Memory of Franklin and Warren.—While we yield their glory to their country, we claim their right of inserting their names on the Rolls of our Order.

[Pleyel's Hymn.]

6th. The Memory of Dewitt Clinton—The legacy he has left to his native State in the Erie Canal, consecrates him as one of the benefactors of man.

[Slow music.]

7th. The Memory of Fulton—The man to whose inventive genius the West owes a debt commensurate with her prosperity.

8th. LAFAYETTE!!!

9th. Charles Carroll of Carrollton.

10th. The King of the French—Having been well tried in the school of adversity, may he never forget the principles which have placed him at the head of the first nation in Europe.

11th. The Polytechnic School—This Institution has added to the usual branches the science of practical liberty—With such seminaries posterity has nothing to fear from Tyrants.

13th Woman—Exercising the only dominion that never requires reform.

After the regular toasts were through, many volunteers were given. We have room only for the following.

VOLUNTEERS.

By Wm. Greene, Esq.—*Liberty*: Liberty spread every where over the face of the earth:—That sort of Liberty, the essential principle of which is VIRTUE:—May its spirit animate all Governments wherever existing, whether administered by PRIESTS, KINGS, or Presidents.

By Allison Owen (master of the ceremonies.)—The memory of our late Grand Marshal, Christian Carson Febriger.

The following toast was transmitted by the Hon. Edward King of Chillicothe, an invited guest:

The Lafayette Lodge of Cincinnati—Proud may it be of its fellowship with that distinguished individual, who has consecrated his life to the arduous struggles of liberty against oppression, of good order against misrule, and of political freedom against despotic exactions.

By E. P. Langdon—Masonry, when compared with the various societies and institutions of men, is like the Lamb amongst the whole tribe of animals that inhabit the earth.

By an absent Friend—Lafayette. The 'Flag Ship' of Liberty: it has 'weathered' three of the 'longest gales' that ever blew, and now 'rides' triumphant over the 'foundered craft' of despotism and tyranny.

By J. F. Conover.—Freedom political, literary, and religious. The War of 1812 demonstrated that Americans will maintain it for themselves—the American youth at Paris, who so nobly fought during the memorable 'three days' proved that Americans will also maintain it for their friends.

By Mr. Maguire.—Lafayette; his rising glory in '76—meridian in '89—and refulgent in July, 1830.

By R. T. Lytle (W. Master of Lafayette Lodge.) The catalogue of worthies whose names adorn the Rolls of our Order—Masonry may point to them with pride, and say, as the mother of the Gracii, said of her sons 'These are my jewels!'

By G. Graham—The memory of Kosciusko, Pulaski, De Kalb, and Steuben: The advocates of free principles, and the general benefactors of mankind. [All Masons.]

By B. Drake—The Lafayette Lodge of Cincinnati.—Whilst it bears the name of the venerable hero of three Revolutions, it will never need the spirit of ant Masonry to preserve its integrity.

By R. Gilbert—Our Brother, Gilbert Mortier, the Marquis Fayette: Once the prisoner of Olmutz, now the hero of two continents, royalty is dimmed in his presence and the crown dependent on his fiat, may he die in the blaze of his glory and ascend to the heaven of heavens.

By Griffen Yeatman—The words of Washington at his parting with Lafayette: 'You have served an apprenticeship to liberty; you may now go to France and set up for yourself.'

By a Guest—Washington and Franklin: Pressman and Composer of the work of the American Revolution, the former worked off the enemies of Independence, the latter aided in composing those lines which form the basis of the liberties we enjoy.

During the evening, Messrs. Graham, R. Lytle, and Conover, addressed eloquent and feeling remarks to the company, prefatory to the sentiments offered by them.—Mr. Lytle, Master of Lafayette Lodge, explained the history of Lafayette's connexion with the Lodge, and the reason why its members became active on the present occasion.

The company remained until a late hour, and separated pleased with the proceedings of the meeting.

Officers of Montgomery Lodge, Medway, Mass. chosen Dec. 29, 1830.

John G. Metcalf, M.; Warren Lovering, S. W.; Pliny Holbrook, J. W.; John C. Scammell, T.; Isaac Kebbe Jr. S.; Samuel Payson S. D.; Cophas Bullard, J. D.; Samuel Haskell, S. S.; Timothy L. Pond, J. S.; James H. King, T.; William Green, M.; Joseph Rockwood Asst. M.

MODERN PERSECUTION.

We will put down Masonry by the sword, if we cannot put it down without.—JACOB HALL.

NO. I.

Probably there never was, in any country, nor in any age, a political spectacle more singular than that which is involved under the name of Antimasonry. We say *involved under that name*; because whatever may have been its origin, or whatever may now be its ostensible objects, its purposes lie beyond the correction of supposed injuries and magnified dangers; and, wherever its insidious poison shall have insinuated itself into the political system it will corrupt and destroy every desirable feature of that system.

It is said that all secret societies are injurious to the public welfare—that the Masonic Institution is a secret society—and, therefore, that its operations are injurious. Besides, it is inferred that Masonry has its political influences; that its result must be, to produce party predictions and preferences. Now all this is taken for granted—is boldly put forth as a matter not to be controverted.

Without stopping here to comment on the folly of such a supposition, turn, for a moment, to that very body of men who make those solemn and grave charges. Is not Antimasonry itself a political combination, operating both publicly and secretly, to effect its exclusive objects?—Where is the honesty, where the integrity of that man, who charges upon a body of his fellow citizens a design of combining, in secret, to accomplish political purposes, and, at the same time, is engrossed, day and night, in private assemblies, devising and discussing the surest means to obtain the object of his own or of his exclusive friend's political ambition? Antimasons hold their District, Town, County, State and National meetings, avowedly for political purposes. They have their regular organization of political committees; and come to the polls with their political lists, ornamented with the more than equivocal talisman of 'Antimasonic ticket.' Where, we repeat, is the integrity of that man, who puts into the ballot-box a written contradiction to his own words—a libel to his own veracity! It was reserved for that combination of men, called Antimasons, to exhibit to the world this political paradox. It is indeed a distinction of some notoriety; and its merits shall have full operation, until its participants shall sink into obscurity and forgetfulness.

It is entirely certain, that no combination of men can long exist, unless its basis are founded on correct principles. And it is just as certain, that an Institution based on correct principles will long survive the ordinary changes of human affairs. For these reasons, we believe that the unprincipled coalition of Antimasonry, is not destined to sustain more than a very brief existence. And it is for these reasons, we have no doubt that the Institution of Masonry will long outlive the persecution of the present day. If the members are true to themselves and the Institution, it will most assuredly outlive even the enmity of its persecutors.

It remains, therefore, with the friends of Masonry, and not with its enemies, to say whether it shall endure. It must need meet with contumely, and reproach, and persecution. Some of its members will fall away, and, becoming corrupt and abandoned, will endeavor to hide themselves in the ranks of the enemy. We wish them no worse punishment than their own reflections. Their final accountability is with their Creator—and to Him, in his justice and mercy, we humbly leave them.

The Ontario Phoenix says that the 'budding fruit of Antimasonry has been blasted by the sirocco breeze of the Albany Daily.' If this be so, we thank heaven that we have lived so long. If we have blasted the budding of that which has already produced such deleterious and unhappy consequences in families and in society, we have done that for which we can most sincerely rejoice. If the bud bring such consequences, happy is it for the country that it never unfolded, and that its fruits did not become ripe.

ANTIMASONIC CONVENTION.

Of all the farces, that were ever played by men of common capacity and decency, that which was enacted, by what was called the antimasonic Convention on Wednesday, was most sublimely ridiculous. The whole affair would disgrace the reputation of a Venetian conspiracy—and in all that is foolish, idle, stale, flat and unprofitable, the proceedings of the insignificant Convention in question, take precedence.

The leaders of the antimasonic party, directed, the last summer, that delegates doubling the legislative delegation of the several towns in the State, should be chosen, and, on the morning of Wednesday, they boasted that two hundred delegates would be present; but when the Convention was called together, not fifty individuals presented themselves, including delegates and spectators.

After some considerable delay, Doctor Benjamin Case of Newport was chosen chairman—and a most shocking case did he make of it—and Anson Potter a hickory quaker, and Peter Briggs, were elected vice Presidents, to aid and assist the Dr., in the discharge of his awfully, solemn, and most extraordinarily responsible duties. Our young friend Walter Paine, was chosen Secretary, to the great discomfiture of John S. Harris, who expected the office and who on being informed that he could not enact the Secretary, wiped his nose, and muttered damnation.

The Reverend Benjamin F. Hallett, one of the most temperate, pious, and apostolic individuals of the age, acted a part of *engrocer*, and reader and spouter, assisted by Daniel Mowry, who on the occasion, for the first time this season, pulled off his fur cap, and made his obsequiousness to the illustrious assemblage. Parson Bernard's book was read;—the antimasonic almanack was produced, and after the Convention had wept most copiously, they wiped away their tears with the tail of a shirt which once belonged to Master Billy Morgan.

The Convention then began to speechify, and make big eyes at St. John's Lodge—then the Reverend Doctor Hallett, sang a monody written by himself on the abduction of Billy Morgan, set to music by John S. Harris and Isaac Wilkinson, accompanied by a jewsharp, played by Squire Titus, of Scituate. The meeting now adjourned; and the members took a drop of 'Barbers' best,' furnished by a distinguished individual; eat their crackers and cheese, and at six o'clock met again. At the second meeting they went to work, tooth and nail, to rip up Masonic Lodges; a petition to the General Assembly was drawn up, praying that body to demolish the lodges in that State, and to pull all the Masonic noses in the Union. The Reverend Doctor Hallett, was appointed one of the committee to procure signatures to the petition; and to get the people of this state to avow in effect, that every Mason in Rhode Island is a cut throat and a swindler, a drunkard and a knave, and that Benjamin F. Hallett is a saint, and an honest man, worthy of all respect, confidence and christian love and fellowship.

This convention, if it is entitled to that name, was composed of a most incongruous material—it was a mixed medley—a shocking concern too contemptible to be laughed at—too weak to be pitied—and too harmless to create any other feeling than that of absolute disgust.

Not content with disgracing itself, it had the hardihood to disgrace others, and the unblushing effrontery to nominate JOHN BROWN FRANCIS their candidate for Governor, and PELEG WILBOUR a senator! Thus has ended the farce; the subject is unworthy of any one's notice, and as we are mad with ourselves that we have noticed it, we dash away our pen, and leave it to receive the execration and eternal contempt of every honest high minded, and respectable citizen.—[Providence Lit. Subaltern.]

Lincoln Lodge of Wiscasset, Me. on the 27th, ult. installed the following officers for the ensuing year.

Henry Clark, M.; Gardiner Gove, S. W.; A. C. Tappan, J. W.; John B. Mango, T.; James Taylor, S.; Rufus Sewell, S. D.; Nath. Clark, Jr. J. D.; Jos. Lowell, Jr. S. S.; Thomas Brintnall, J. S.; Barnabas Hodge, C.; Eliaba McKenney, T.

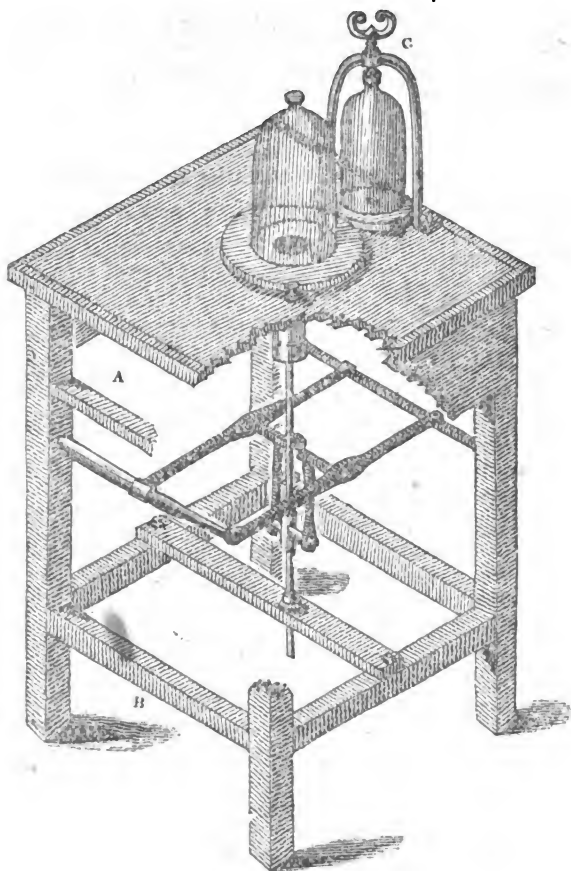
MECHANICS' JOURNAL.

[From the Boston Mech. Magazine.]

THE AIR PUMP SIMPLIFIED.

TO BE USED BOTH FOR EXHAUSTING AND CONDENSING.

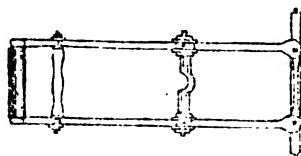
Made by Codman and Claxton.—Boston.



This pump may be used either for exhausting or condensing, and besides being useful for all the experiments with common air it may be used for transferring gases from one vessel to another.

It consists, first, of a table made of mahogany, twenty-two inches square, with four legs resting on the floor; its height is several inches above that of the lecturing table; in the centre of the table a hole is cut, three inches diameter, for the admission of the pump barrel. The machinery of the pump is as follows:—one barrel, two inches internal diameter, and eight and a half inches long, a ground brass plate, ten inches diameter, is attached to one end of the barrel,—this plate rests on the top of the table, and the barrel projects through the hole before described. The piston is worked by a lever of the second order, having its fulcrum in the back leg of the table; this lever is attached to the piston rod by two vibrating rods, which assists in preserving the piston and rod in a direct line, coincident with the centre of the barrel.

Figure 2.



The lever and handle is shown in figure 2, part of it being hid in the perspective drawing. On the table another ground plate, five inches diameter, is placed by the side of the plate mentioned above; a brass tube passes from this small plate to the pump barrel, and is inserted just below the valve which is situated near the top of the barrel. This valve opens downwards. There is another valve in the tube opening towards the small plate, and the piston is a solid one without a valve.

The mode of operation is as follows.—Place a receiver on the large plate; depress the piston, and the air will pass through by the valve into the barrel. In raising the piston the air is forced through the tube, and by another valve, when it escapes at the centre of the small plate, so that exhausting is performed

by using the large plate, and condensing by using the small one; and no alteration in the pump is necessary, in changing from the one to the other. There is a screw by the side of the large plate to admit the air into the receiver, and another screw by the side of the small plate to allow the condensed air to escape. One of the valves may be got at by unscrewing a brass piece in the centre of the large plate.—The valve is attached to the under side of this brass piece. It is covered with a little cup to retain the oil, and keep the valve moist,—the other valve may be repaired by unscrewing the small plate. There is a cup screwed to the lower end of the barrel to prevent the oil from running down to the floor. The opening at A, fig. 1, is for a draw to contain the small articles used with the pump. It will be necessary to hang a weight of thirty or fifty pounds to the cross piece at B, this will keep the frame very steady. C is a bridle, with a screw, to hold down the condensing receiver.

SAFETY PUMP.

For detecting and removing the noxious gas found in wells. Invented by the Rev. J. F. Schroeder.

Having particularly examined into the advantages that may result from this improved pump, it being given to the world without an application for a patent, or any reward whatever, by its scientific, ingenious and humane inventor, we cheerfully recommend it to the notice of our citizens. It may be useful for ventilating sick rooms, churches and crowded assemblies, by constantly pouring into them a current of fresh air,* and expelling at the same time that which is impure and rendered unhealthy and offensive by being breathed through the lungs of the audience.

A new well in the rear of Union Church, at the northeast corner of Orange and Spring sts. in this city, [New York] was infected with a most deadly gas. On Friday, July 16th, a man attempting to descend into it, was instantly deprived of life; and a few moments afterward, another shared the same miserable fate, in an attempt to rescue his unfortunate companion.—On the following Tuesday morning, the Rev. Mr. Schroeder, in company with some friends, visited the melancholy scene of the calamity. They found the well, by actual measurement, to be thirty-nine feet deep. On lowering a lighted candle into it, the flame, when it was six feet from the surface of the earth, was suddenly extinguished. Impure air, it was inferred, occupied the remaining space of thirty-three feet below.

* It has been found better to remove the noxious gas from wells, mines, and sick rooms, &c. not by forcing pure air into them, but by pumping out the foul air, by placing the end of the inhaling pipe where the gas was most impure. In a well this pipe should extend to the bottom, (as it did in the present case;) but in a room the air is most impure at the top, of course it should be allowed to escape as high up as possible, by having the windows to slide from the top, or by an opening in the ceiling. In coal mines there are generally two kinds of noxious gases, carbonic acid gas (choke damp) at the bottom, and hydrogen gas (fire damp) at the top; the common air occupies the middle stratum. If only one pump is used to remove these, the inhaling pipe should have two branches, one terminating at the bottom and the other at the top of the mine; when the noxious air is removed, pure air will find its way by its own gravity.—[Ed. Mech. Mag.]

We have republished the foregoing article for the purpose of introducing the note by the editor of the Mec. Magazine, which we presume will prove interesting.

POWERFUL MAGNET.

An ingenious mechanic in this town, Mr. David Pearson, has discovered a method of making magnets, much more powerful than those hitherto in use. They are finished in the most elegant manner, and he communicates to them their extraordinary power, without the use of loadstone or any other magnet. He has made one weighing six pounds and four ounces, which sustained, when first charged, more than twelve times its own weight. Another magnet, weighing eight pounds, sustained a weight of 142 1-2 pounds for more than a month, and the weight was then separated only by a person climbing upon it. The great magnet in the Philadelphia Museum weighs 53 pounds, and its 'permanent maximum' is stated to be 134 pounds, about two and a half times its own weight. The Lynn Magnet sustains a body nearly eighteen times its own weight, and is therefore more than seven times as powerful.

Mr. Pearson has discovered that Magnetism is an extremely subtle fluid, disseminated thro' the earth, and acting with a tendency nearly parallel to the meridian. Its fluidity is proved by the fact that it can be communicated through glass, paper, and other substances, without any absolute contact. He remarks that he can coat the needle with tin, and afterward convey to it the magnetic power, so as effectually to secure it from ever rusting at sea. Some years ago Mr. Pearson obtained a patent for an improved Printing Press, and another for his rudder-slide, which have proved of so great utility in steering vessels. He was also the inventor of the famous machine for cutting brads for which a patent was obtained by Mr. Jacob Perkins, of Newburyport, the place where Mr. Pearson was born. These discoveries and improvements certainly entitle Mr. Pearson to be ranked among the benefactors of his time. He has gone beyond Dr. Godwin Knight, the original inventor of artificial magnets.—[Lynn Mirror.]

SPONTANEOUS COMBUSTION.

A correspondent of the Troy Sentinel, relates the occurrence of several cases of spontaneous combustion.

While repairing the tow boats, large quantities of pitch and rosin are used, mixed with a quantity of coarse whale oil, to pay the seams and decks.

The kettle used is carried remote from the fire: the workmen apply this hot cement with a small mop made of woollen yarn. In one instance the mop took fire while in the hands of the workmen; in two instances they took fire lying on deck; and in another, the mop was placed against a pile of boards, when the men went to breakfast, in about half an hour the mop took fire from spontaneous combustion, and communicated fire to the pile of boards:—considerable exertion was necessary to extinguish the flames.

PASTE FROM HORSE CHEENUTS.

A German shoemaker has introduced the use of a paste made from horse cheenuts. The nuts are peeled, cut in pieces, well washed and dried; then bruised in a mortar, and boiled in the usual manner into paste, with water.

[Lon. Mech. Journ.]

THE BOQUET.

For the Mirror.

THE DEATH OF ADONIS.

Extract from a translation of the First Idyllium of BION.

The death of fair Adonis I deplore,
The lovely youth Adonis is no more!
Ah! Venus! never more in purple rest,
For mournful sable change the flowery vest;
Thy beauteous bosom beat, thy loss deplore
Aloud with sighs, Adonis is no more!
For the lov'd youth these copious tears I shed,
And all the Cupids mourn Adonis dead.
Methinks I see him on the mountain lie,
The boar's keen tusk has pierced his tender thigh;
Well'ring he lies expiring on the ground,
And near him Venus all in sorrow drown'd;
I see the crimson flood fast trickling flow
Down his white skin that vies with winter snow;
I see the lustre of his eyes decay,
And on his lips the roses fade away.
Yet who can Venus from those lips divide,
Though their sweet kisses with Adonis died?
To Venus sweet, e'en now his breath is fled,
Yet all her kisses cannot warm the dead.
The fate of fair Adonis I deplore;
The Loves lament, Adonis is no more!
A deep wide wound is in his thigh imprest,
But Venus bears a deeper in her breast.
His beagles round a mournful howling keep;
And all the Dryads of the mountains weep;
But Venus, quite abandoned to despair,
Her locks dishevell'd, and her face all bare,
Flies through the thorny brake, the briery wood,
And stains the thickets with her sacred blood.
With piercing cries Adonis she bewails,
Her darling youth, along the winding vales;
While the blood, starting from his wounded thigh,
Streams on his breast, and leaves a crimson dye.
The mountains mourn, the waving woods bewail,
And rivers roll lamenting through the vale;
The silver springs descend in streams of woe
Down the high hills, and murmur as they flow;
And every flower in drooping grief appears
Depress'd, and languishingly drown'd in tears;
While Venus o'er the hills and valleys flies,
And 'Ah, Adonis is no more,' she cries.
(Along the hills and vales and vocal shore,
Echo repeats, 'Adonis is no more.')
Soon as she saw him wounded on the plain,
His thigh discoloured with the crimson stain,
Sighing she said, and clasped him as he lay,
'O stay, dear hapless youth! for Venus stay!
'Our breasts once more let close embraces join,
'And let me press my glowing lips to thine.
'Raise, lov'd Adonis, raise thy drooping head,
'And kiss me ere thy parting breath be fled,
'The last fond token of affection give,
'O kiss thy Venus, while the kisses live;
'Till in my breast I draw thy lingering breath,
'And with my lips imbibe thy love in death.
'This farewell kiss, which sorrowing thus I take,
'I'll keep forever for Adonis' sake.
'Why didst thou urge the chase, and rashly dare
'To encounter beasts, thyself so wondrous fair!
Thus Venus mourn'd, and tears incessant shed,
And all the Loves bewailed Adonis dead.
As many drops of blood as from the wound
Of fair Adonis, trickled on the ground,
So many tears she shed in copious showers;
Both tears and drops of blood were turn'd to flowers.
From these in crimson beauty sprung the rose,
Corulean bright anemones from those.
Clad in a purple robe Adonis lies;

Surrounding Cupids heave their breasts with sighs,
Their locks they shear, excessive grief to show,
They spurn the quiver, and they break the bow.
No more are joyful hymeneals sung,
But notes of sorrow dwell on every tongue;
While all around the general grief partake
For lov'd Adonis, and for Hymen's sake.
With loud laments the Graces all deplore,
And cry 'the fair Adonis is no more.'
The Muses wailing the wild woods among,
Strive to recall him with harmonious song.
Alas! no sounds of harmony he hears,
For cruel Proserpine has closed his ears.
Cease, Venus, cease, thy soft complaints forbear,
Reserve thy sorrow for the mournful year.

NOTES.

1st. The time appointed for mourning for the dead, among the ancients was ten months, which was originally the year of both the Greeks and Romans.

2d. The anniversary of the death of Adonis was celebrated through the whole Pagan world. The ancients differ greatly in their accounts of this Divinity. Plutarch maintains that, *he* and *Bacchus* are the same; and that the Jews abstained from swine's flesh, because Adonis was killed by a boar. Ausonius, in epigram 30, affirms that, *Bacchus*, *Osiris*, and *Adonis* are one and the same. Langhorne.

3d. Ovid makes Venus institute this festival.—*Metamorph.* Book 10, at the end.

luctus monumenta manebunt
Semper, Adoni, mei, repetitaque mortis imago
Annua plangoris peragat simulamina nostri.

4th. The custom of catching the parting-breath may be compared with the 65 and 66 verses above, 'till in my breast,' &c. See a beautiful complaint made by the mother of Euryalus, in the *Æniad* of Virgil, Book 9, verse 486—

nec te tua funera mater
Produxi, pressive oculos, aut vulnera lavi, &c.

5th. 'In crimson beauty sprung the rose,' &c. Some authors say that *anemones*, and not roses sprung from the blood of Adonis. See Ovid's *Metamorph.* Book 10, at the end.

6th. All the beauties and graces that can possibly embellish a poem of this nature, are united in this delicate Idyllium of Bion; and therefore the most polite scholars, and the best critics of every age have deservedly esteemed it one of the finest and most perfect remains of antiquity.

7th. The poet Bion was a native of Smyrna, and lived about 300 years before Christ; 300 after Sappho, and 250 after Anacreon. Like Homer, who is supposed to have been born near the same place, Bion is said to have been the son of the river *Meles*; and this river, by after poets, is personified to mourn their deaths. Moschus, a cotemporary and probably disciple of Bion, in his *Idyllium* on the death of Bion, writes—

Meles! of streams in melody the chief,
Now heaves thy bosom with another grief;
Thy Homer died, great master of the song,
Thy Homer died, the Muses sweetest tongue;
Then did thy waves in plaintive murmurs weep,
And roll thy swelling sorrows to the deep.
Another son demands the meed of woe,
Again thy waters weep in long-drawn murmurs flow.
Dear to the fountains was each tuneful son,
This drank of *Arethuse*, that *Helicon*.

He sung Atrides' and Achilles' ire,
And the fair dame that set the world on fire.
This formed his numbers on a softer plan,
And chanted shepherds' loves, and peaceful Pan.
O hapless Bion! *Poison* was thy fate;
The baneful potion circumscribed thy date.
How could fell poison cause effect so strange,
Touch thy sweet lips, and not to honey change?
But soon just vengeance will the wretch pursue, &c.

How this poison was administered, or for what cause, is not now known, but probably by the command of some great man, or despot, in revenge for some ungrateful song of the Poet.

PETER PENSEL.

IDYLLIUM II. OF BION.

CUPID AND THE FOWLER.

A youth, once fowling in a shady grove,
On a tall box-tree spied the God of Love,
Perch'd like a beauteous bird; with sudden joy
At sight so noble leap'd the simple boy.
With eager expedition he prepares
His choicest twigs, his bird-lime and his snares;
And in a neighb'ring covert smiled to see
How here and there he skip'd, and hop'd from tree to tree.

When long in vain he waited to betray
The God, enraged he flung his twigs away;
And to a ploughman near, an ancient man,
Of whom he learn'd his art, the youngster ran,
Told the strange story, while he held his plough.
The grave old ploughman archly shook his head,
Smiled at the simple boy, and thus he said;
'Cease, cease, my son, this dangerous sport give o'er,
'Fly far away, and chase that bird no more;
'Blest should you fail to catch him! Hence away!
'That bird, believe me, is a bird of prey.
'Though now he seems to shun you all he can,
'Yet, soon as time shall lead you up to man,
'He'll spread his fluttering pinions o'er your breast,
'Perch on your brow, and in your bosom nest.'

RULES FOR SINGING AT CHURCH.

1. A man who sings at church, should always make a noise as loud as common thunder, and not bury his talents in a napkin: the more of a good thing the better.

2. If he sings tenor, he should as often sing through his nose as his mouth: he takes wind in at both passages, and why not send it out at both?

3. The nasal twang is so much the better, because it resembles the hautboy stop on the organ.

4. Besides, it is doing equal justice to make the mouth and nose both officiate at the same time.

5. If he sings bass, let him sing it with a vengeance; and if he cannot sing right let him sing wrong; but at all events put his shoulders to the work, and—bellow away.

6. He should never trouble himself about correctly pronouncing the words of the psalm or hymn: 'words are but wind,' and not only so, who can pronounce the words with his nose?

7. But if the singer chooses to pronounce the words, he should do it with a flourish and a sort of whirlwind in the mouth; in this manner they become magnified and circumvolved, and beautifully confused; there is no danger in all this; for they have already travelled once round the meeting-house.

An observance of these simple rules will vastly improve our church music.

LITERARY.

LIVING WRITERS OF GREAT BRITAIN.

NO. II.

Very few of us know any thing of such a person as Edwin Atherstone. Yet in his own country the author of the fall of Nineveh and the Midsummer Day's Dream is highly esteemed, and is possessed of a pleasing reputation. The latter poem was his first publication, his fall of Nineveh is a later work. Both these evince genius, and abound with dignity of thought and tenderness of feeling.

There is Mr. Anderson, a writer of biography and criticism, Mr. Ainsworth a writer of tales, and Captain Andrews, the traveller, of whom we also know very little. The fame of the Rev. Archibald Alison, the author of the celebrated work on taste, two volumes of sermons, and the memoirs of Lord Woodhouselee, will scarcely require a notice from us. Wherever the eloquence of the pulpit and the sound principles of criticism are regarded, the name of Alison will be pronounced with praise.

Doctor Arnott, a writer on natural philosophy, is well known in this country. His Elements of Physics have gone through several editions in England and one in America. This work is an admirable exposition of the laws of physics, and it has only one fault, that of making science too easy, and of bringing its admirable principles within the grasp of an idle contemplation.

Joanna Baillie has a reputation of much greater extent. It is the fame which attends genius rather than utility. She is the daughter of an eminent Scotch divine, the Rev. James Baillie, and the sister to Dr. Matthew Baillie, an eminent physician, who died in 1828. This lady as early as 1793; published her plays of the passions. She took for each play a single passion, and illustrated its character with dramatic effect. As is often the fate of genius, she met with the most unfair, and illiberal criticisms: her works were decried, and she was treated with but little kindness, notwithstanding her claims as a woman and a writer of talent. But the hour of trial soon passed away, and Joanna Baillie became the favorite of a discriminating public. Her celebrated play of De Montfort, has afforded her admirers a complete triumph, and those who live on the fame of others, a fine source of illustration and a fund of anecdote.

She published a second volume in 1802, a third in 1812, and, since then, several miscellaneous plays, and a collection of metrical legends of eminent characters.

Her works however, are rather for the closet than the stage. When De Montfort came out, Mr. Kemble was resolved to try its effects on the stage. Mrs. Siddons took the character of Lady Jane, and he that of De Montfort. The architectural scenery was of the most magnificent kind.—The famous Duchess of Devonshire wrote an epilogue and Frederick North a prologue to ensure its success. But though it had run, to use a theatrical phrase, for eleven nights, it was found unfit for representation.

It was the opinion of Mr. Southey, that her Basil is superior to Romeo and Juliet. Remorse, Bertram, and Fazio have been more fortunate in the representation than De Montfort was, and are frequently performed at the principal theatres.

The genius of Miss Baillie is of a metaphysical cast. She speculates profoundly upon all the motives which influence the mind and seems able to probe its deepest, deadliest wounds with skill and success.

Miss Baillie's poetic talent is also much admired, and some of her pieces are considered standard productions. Upon good authority, we give the following lines to Cupid, as fair specimens of her poetry.

Child, with many a childish wile,
Timid look and blushing smile,
Downy wings to steal thy way,
Gilded bow and quiver gay,
Who, in thy simple mien, would trace,
The Tyrant of the human race?

Who is he, whose flinty heart
Hath not felt the flying dart?
Who is he that, from the wound
Hath not the pain and pleasure found?
Who is he that hath not shed
Curse and blessing on thy head?

Many of our readers have probably heard the beautiful glee of the Chough and the row, in the opera of Guy Mannering, the words of which, so observedly admired, are also from the pen of this gifted lady.—[Albany Daily Advertiser.]

MISCELLANY.

THE KNIGHTS OF SAINT PATRICK.

In compliance with a request of an esteemed friend, we present to our readers, a sketch of the history and a detail of the rules and ceremonies of the order of the Knights of Saint Patrick. In September, 1782, the earl of the Temple succeeded the duke of Portland, as lord lieutenant of Ireland. This nobleman, who had then just married the only daughter of the patriotic Irish peer earl Nugent, was received, on his landing in Dublin, with the warmest greetings of welcome, as his connexion with one of the most popular noblemen in the kingdom enlisted for him the generous prepossessions of all the liberal parties in Ireland. The flame of enthusiasm, which was then kindled by the attainments of legislative independence, extorted, from the British ministers for Ireland, by the irresistible eloquence of Grattan, Flood, and other illustrious coadjutors in the Irish parliament, pervaded every heart of patriotic feeling and national sympathy. The viceroy and his amiable and beautiful consort, highly gratified at the warmth of their reception, declared that the most munificent patronage should be given to the Dublin manufacturers; and that the lord lieutenant was firmly resolved to employ the most active efforts to promote the happiness, concord, and prosperity of the Irish people. His short administration afforded a signal proof of the sincerity of his professions.—In the true spirit of liberality, which so laudably actuated him, to the advancement of the interests of the citizens of Dublin, and in the lively wish of elevating the national consequences to a luminous acme of grandeur, he instituted a new order of knighthood, called 'the illustrious Knights of St. Patrick.' By letters patent his majesty and his heirs, and successors, were to be sovereigns, and the lord lieutenant for the time being, was to preside as grand master. His Royal Highness, prince Edward, (late duke of Kent,) the duke of Leinster, the earls of Clanricarde, Antrim, Westmeath, Inchiquin, Drogheda, Tyrone, Shannon, Clanbrassel, Mornington, Courtown, Charlemont, Bective, and Ely, were nominated companions of the order. On the 11th of March, 1783, the knights were invested before the lord lieutenant in St. Patrick's hall at the castle, with all the imposing pomp and solemnity of chivalry—and on the 17th of March, (St. Patrick's day) their installation, which displayed a scene of gorgeous magnificence and splendor of pageantry, that resembled an oriental spectacle, took place in the cathedral of St. Patrick. As all the ladies that attended this grand and memorable ceremonial, wore Irish silks, the benefit derived by the citizens of Dublin, was immense. The present number

of knight's companions are fifteen. We were present, in St. Patrick's cathedral, when the earl of Fingal, was installed a knight of the order by his late majesty George IV. We have already, in our description of St. Patrick's cathedral, given a sketch of the vast assemblage which the ceremonial collected on the occasion; yet it may, however, be acceptable to our readers, to have here a brief detail of the manner which the knights are invested with the order. All that taste could invent—that art could execute, or wealth could procure, seemed to be united in this splendid spectacle.—The genius of magnificence seemed to have presided over the dazzling scene, magic was in her train, and at her command shed over it the most radiant glories of enchantment; as the *tout ensemble* presenting the beauty and chivalry of Ireland was so novel, so various, and so beautifully attractive, as to impress the spectator, with the conviction that fancy, after having exhausted all her power in getting up the pageant, broke her wand, in the utter despair of being ever again able to conjure up anything equal to this sublime effort of her power. The long extended, pillared aisles, crowded with elegantly attired ladies, whose white waving plumes resembled the undulating foliage of a grove of silk cotton trees; the prelacy of Ireland crowned with their glittering mitres, and occupying purple draped stalls before the high altar, on the steps of which was enthroned the archbishop of Dublin, with his suffragans on either hand; and then the majesty of England seated on an elevated throne, attended by nobles in coronets, near the altar, in front of which were ranged the stalls of the knights, elegantly draped in azure satin, and decorated with banners, shields, and hatchments, all these powerfully contributed to produce a *coup d'œil* of grandeur, that should have been painted by a Barry, or a Shee, or described by a Byron or a Moore, to give a true and just delineation of its charms and beauty.

The costume of the knights was rich and beautiful in fashion and fabric. It consisted of blue silk surcoats, braided with gold and scarlet, and lined with white ermine; blue silk bonnets of the Spanish form, with white linings and full plumes of white and red feathers,—white velvet small-clothes, and silk stockings; and shoes of white morocco leather. On their left breast, suspended to a sky blue riband, they wore a saltire, encircled with brilliants:—in the centre of this medal, on a riband of pearl, encompassing the shamrock, bearing three crowns, is the motto of the order—'Quis separabit.'

The squires were tastefully arrayed, on this occasion, in white mantles, blue small clothes, with red puffing,—white bonnets lined with blue, and plumed with a single ostrich feather. Each knight was attended with three squires. After the *Te Deum* was chanted by the choir, the archbishop of Dublin read divine service; when that was over, the king descended from his throne, and knelt on a rich cushion, and made an offering of money at the foot of the altar, while the organs played a verse, we think, from the 21st Psalm—'The king shall rejoice in thy strength, O Lord.' The knights as soon as the king reached his throne, walking two by two proceeded up the aisle to the altar where they made their obeisance, and then turned round and did the like to the throne. The knight elect, Lord Fingal, was then conducted by his squires and four knights to the altar to make his offering, and afterwards to the foot of the throne, where the king conferred the honors of knighthood upon him, and while presenting him with the girdle and cross of the order, shook hands with him very cordially. The herald king at arms, by proclamation and flourish of trumpets, announced that the 'most noble and puissant earl of Fingal was a knight of the illustrious order of St. Patrick.'

It was at the special request of the monarch, that the venerable premier, earl of the Irish catholic aristocracy, was invested with the honor of this knighthood.

* The short lived administration of lord Shelburne, of which earl Temple was no inconsiderable support, determined his vice regency, to the regret of Ireland, on the 3d of June, 1783. — *Floueden.*

BOSTON MASONIC MIRROR.

SATURDAY MORNING, JANUARY 8, 1831.

PROGRESS OF
LITERATURE AND SCIENCE.

NO. III.

The Crusades, which engaged the attention of all that part of Europe which made any pretensions to civilization, ultimately produced a wonderful change in its government, laws, literature and manners. Unassociated by Commerce and unassisted by laws, civil dissensions and intestine broils corrupted the different nations and retarded the natural growth of civilization and refinement. But inspired by the same chivalrous motives and influenced by the same enthusiastic spirit, not only the martial nobles and monarchs of the age, but men in the most humble and pacific situations, ecclesiastics of every grade, and even women and children engaged with ardor in a cause deemed sacred and meritorious. A difference of opinion exists as to the effect the Crusades produced on the morals and literature of the world; but it will be generally admitted, by the well informed, that by associating the different nations of Europe in one common cause,—the scene of operations being in Asia,—what remained of Eastern magnificence and refinement, was made to circulate by this intercourse, to the western continent. It was principally, however, by the conquests of the Arabians, who, discovering some of the ancient authors, and justly appreciating the knowledge to be derived from them, procured translations into their own language, that many parts of Europe became acquainted with the literature of the Greeks and Romans. They founded Schools and Colleges in all the provinces which they conquered, and disseminated their acquirements in proportion to their conquests.

In considering the rise and progress of learning, we cannot pass over without, at least naming the great and virtuous ALFRED, whose exertions in the cause of English literature have perpetuated his name and insured to his memory the regard of the wise and ingenuous of posterity.—Neither should we forget Henry of Huntingdon, nor Geoffrey of Monmouth; names intimately connected with the earliest annals of English poetry and romance.

In the middle of the 13th century, appeared that most celebrated genius, ROGER BACON, the splendor of whose mind was like a bright star in a dark hemisphere: he emancipated himself from the trammels of the reigning philosophy, explored the subtleties of the scholastic divinity with an 'intuitive perspicuity, and had so little respect for the existing absurdities, though rendered venerable by time, that he declared the whole works of Aristotle fit only to be burned.' His discriminating judgment, and power of invention, were fully competent to investigate the various branches of knowledge to which he turned his attention. He made important discoveries in astronomy, optics, chemistry, medicine and mechanics; and is said to be the first who constructed telescopic glasses. His *Opus Majus*,—still extant,—was prepared at the request of Clement IV., a patron and friend to the learned.

It may be worthy of remark that, a little before the time of Bacon, societies were formed for the encouragement of poetical compositions, for which prizes were awarded. Considerable solemnity was observed on these occasions, and the most illustrious Ladies attended to decide between the rival bards.

The diffusion of learning at length began to be more extensive. In Italy, the writings of Dante, Petrarch and Boccaccio, tended greatly to fix the standard of the language of their country, and contributed essentially to the advancement of European literature. The English Chaucer, who flourished about the same period, evinced an extensive knowledge of the sciences, and exhibited all the talents of Boccaccio in the excellencies of his poetry. Even Spain,—the Bæotia of modern nations,—partially emerged from ignorance and barbarism, and produced many valuable works. The discovery of some of the writings of Quin-

tillian and Cicero, by Poggio, prompted a further research and led to the recovery of several ancient manuscripts.—But the low state of learning among the vulgar, and the small encouragement afforded, restrained for a time, the active efforts of genius. A succession of liberal and enlightened Popes, however, gave a spring to polite literature and a diffusion of its influence over the rest of Europe.—But that which most effectually contributed to the advancement and universal dissemination of literature and science, and afforded a certain pledge of the progress and perpetuation of every mental acquisition, was the discovery by Faustus, of 'the heaven taught art' of PRINTING. Modern Europe is indebted to this discovery, more than to any other, for the highest improvement ever yet made in arts, sciences, learning, and refinement.

NARRATIVE OF A GREEK SOLDIER.

The above is the title of a work, of about 250 pages, written, or rather dictated, by Petros Mengous, containing anecdotes and occurrences illustrating the characters and manners of the Greeks and Turks in Asia Minor, and detailing events of the late war in Greece, in which the author was actively engaged, by land and sea, from the commencement to the close of the Revolution. New York, Elliott & Palmer, 1830.

We have not taken up this little volume for the purpose of cavilling and finding fault; this would be an idle task, for our brethren have already been at work in this their customary employment, and we dare say have exercised their ingenuity to its utmost—they are peculiarly addicted to this, and are remarkably clever at their adopted trade:—be ours an humbler task—let us select the beauties, or, at least, those passages we may deem of interest to our readers, and let the blemishes, if any there be, pass unheeded. We have room, at present, only for the following extracts.

Speaking of one of the principal Turks of the village where the author was born, he says:—'He had, I believe, but one wife; and probably the same may be said of about one half the married Turks. Though polygamy is allowed, all do not practice it. Deve-Zoglu, (for such was the name of the man) was esteemed a person of superior attainments by his Turkish acquaintances. This indeed he merited, in comparison with other Turks; for he possessed the rare accomplishment of reading, and discoursed of a great many subjects which his countrymen rarely approach. He made great pretensions to a knowledge of politics, and conversed so much about different countries, that the Turks thought him a sage. He was very friendly to my father, who would listen to his remarks, though sensible that he had not an idea of geography. He valued himself for his supposed power of foretelling future events; and indeed, he sometimes met with success in that way, which tended greatly to confirm a belief to a considerable extent prevalent among the Greeks, that the Turks are in possession of a book which gives them knowledge of futurity. He explicitly foretold the Greek war to my father, about a year before it commenced, and long before we had any idea of such a contest.—He had many Greek friends, but was also a friend of the Janissaries.'

The process of making Wine, &c. and the appearance of the Vineyard, is thus described:—

'The luxuriant appearance of our vines laden with fruit, made a strong impression on my mind when a child. My father had two vineyards, which I have just mentioned, which yielded about a thousand gallons of wine annually, and I became somewhat familiar with the manner of cultivation, and the process of making wine. The vines were planted at the distance of a pace, in straight lines, and were in full bearing on the fifth year. The stock is kept cut to the height of about three feet, and becomes of the thickness of several inches with age; putting out its branches with great luxuriance, and showing numerous and rich clusters. It is a plant of remarkable beauty.—The pruning is performed in February, when the spurs of the preceding months have only two eyes on each. The

vineyards are protected from intrusion by walls or dry bushes. A dry sandy soil is most favorable, particularly if of a reddish colour. By the end of June, old style, or about the tenth of July, grapes are in abundance, and sell for the value of two or three cents a pound. Table grapes are often used for wine; but those of which raisins are made, yield wine of no superior kind, and are also dear. The soil of our village produced excellent soft wine, but in small quantity. It was so rich, that three cups of water added to one of wine, made a very agreeable drink.—When ripe, the clusters of grapes were plucked, and put into a vat, about six feet square, where they were pressed by men and boys, trampling them with naked feet. I have often engaged in this when a boy. The grapes, after this, are put into the press, from which the juice runs off, and by some is received in open reservoirs, by others in barrels, where it is allowed to ferment for forty days.—Vines will grow for a considerable distance up the mountains, but the fruit is in danger of being eaten by the jackals, which come down in great numbers. They give a short bark like a dog.'

'We preserved grapes by dipping them when ripe into boiling water; and this will preserve them for six or seven months. To make raisins, we took ripe grapes, dipped them in ashes and water, and laid them in the sun for a fortnight, after which they were packed in casks or drums. The ashes are thrown into the water, and allowed to settle at the bottom before it is used, thus forming a clear ley, so that no ashes remain on the grapes when they are withdrawn.'

Here we have the Turkish method of making Coffee:—

'The coffee grains are burnt and ground the same day they are to be used; and two or three tea spoonfulls being put into a little cup with water, it is placed on hot coals, removed when it boils up briskly, placed on and removed again once or twice more, and then carried to the guest, poured into a cup of German porcelain, standing in a small silver saucer. The price is about two paras, or half a cent. It is always drunk without sugar or milk.'

The above work is for sale by R. P. & C. Williams.

THE BELGIANS.—We know not to whom we are indebted for the following article. At this time it is particularly interesting:

Many intelligent persons have not, until lately, given sufficient attention to European affairs to understand the exact position and condition of the Netherlands. When the empire of Napoleon was broken assunder in 1814, new divisions of dominions were formed in Europe by the Allied Powers. The kingdom of the Netherlands, or Low Countries, was then created at the Congress of Vienna. The Dutch, or what was formerly the Republic of the Lower United Provinces, are strict and almost always exclusive Protestants; they speak a dialect of the German, and have always been noted for the phlegmatic coldness of their character.

The Belgians, who occupy the other provinces, are most warm and hearty Catholics; their language has no resemblance to that of their other fellow subjects, being essentially French, with a mixture of German, Spanish, and words of an uncertain origin; and to complete the contrast, they have always been reckoned the most fiery and free-thinking of mankind. Their history is one of contention with the various powers which have held them in subjection, until they were conquered from the Austrians during the Revolution, and incorporated into the French Republic. Separated by no natural boundaries, they soon assimilated with their fellow subjects, and in every point were viewed as a most important part of the nation.

Politically, the possession of both countries is essential to that predominance at which the rulers of France have always aimed. The Dutch provinces offered a long line of sea-coasts, favorable to their commerce, and affording the greatest facilities for rivalling Great Britain in Peace, or excluding her in war. Belgium, by its dense and active population, its admirable fortresses and its geographical position, presented a barrier to invasion from the north. The country, too, is fertile, abounding in coal, iron, and sul-

phur; and manufactures of various kinds are carried to an extent and a degree of excellence unknown elsewhere on the continent. These advantages were much increased during her connexion with France, which afforded a ready market for both raw and fabricated articles. To the allies these were sufficient reasons for placing them in other hands; and the crown was bestowed upon the Prince of Orange, Nassau, whose whole family had long governed the United Province, under the title of Stadtholder, and who brought the additional recommendation of having never sided with France.

These dispositions were pleasing to neither Dutch nor Belgians. The former had hoped to see their ancient republic revived, and looked with some suspicion at the crown which was to decorate the brows of their ruler. However, their old Constitution was to be adopted without many changes, and their vanity was gratified by the reflection that one of their own country and religion had been chosen for them.

The Belgians, on the other hand, were loud in their disapprobation. They considered themselves in a manner subjected to the Dutch, who they saw would have a predominance in the councils; besides, they looked with horror on a heretic Sovereign, who might well be inclined to overthrow their religious institutions. Their calamities were suspended by Bonaparte's return from Elba, when their country became the arena in which the fates of Europe were again decided. They took part with the allies by force, and no confidence was placed in their troops who were kept inactive behind the lines at Waterloo, and would have doubtless received Napoleon with enthusiasm, had the fortune of the day been otherwise.

Soon after that event, an assembly of Notables from the different provinces was convened, and a constitution submitted to them, which was certainly more liberal than could have been expected at that period. Much discussion, however, took place, and it underwent many alterations before it was ratified. The people are divided into three orders: the nobility—the inhabitants of towns who represent the commercial interests—and those of the country for agricultural. By these three orders of the people, are elected the representatives of the provincial legislatures: each of which manages the internal affairs of its own State and elects the representatives of the lower house of the States General or Congress of the whole Kingdom. The upper house is in number not less than forty, nor more than sixty, who are appointed by the King and hold their offices for life, but do not transmit them to their posterity. The lower house contains one hundred and ten. The council of State consists of 24 persons chosen by the King who preside at their meeting, and to whom all acts are presented for ratification.

MORE ANTIMASONIC VILLANY!

The following notice appeared in the Salem Register of the 20th ult. and created considerable excitement.

NOTICE.

'A confidential conversation between a dying man and his friend, overheard by the Nurse, has strengthened the apprehension of a most nefarious transaction, that took place in this vicinity a few years since. Any person who can give information of the strange disappearance of a man, supposed to have belonged to the county of Essex, between the years of 1810 and 1820, with the place of his abode; the description of his person, and any other particulars in relation to him, and will publish it in this paper, may bring to light an event of deep interest to several persons.

Should there be any objections to publishing such information, the name and place of abode, and the time when a meeting is desired, may be left with the editor of the Essex Register, directed to A. B. C. and the editor is desired to communicate this fact through the paper, as the person who caused this to be published, resides many miles distant.

A. B. C.

December 20, 1820.

The Salem Gazette of Tuesday, has the following.—We trust and believe that we shall soon be able to hold up the name of the author or authors, with that of the 'doctor in Boston,' to public execration.

THE 'A. B. C.' HOAX.—The conjecture thrown out in our last paper, that the advertisement signed 'A. B. C.' was nothing but a wicked hoax, has been since verified by investigation. Two gentlemen, whom the loss of friends about the period referred to in the notice had rendered interested, having satisfied themselves that the whole was an imposture, resolved to trace it to its source. They were so fortunate as to obtain a clue which led at once to the detection of the author, who resides in Lynn. They called upon him, accordingly, and demanded an explanation. He was exceedingly embarrassed and agitated, on finding himself thus detected; and it was not till after a severe cross-questioning that he was brought to confess that the advertisement was a tissue of wilful falsehoods. Finally, however, he acknowledged, item by item, that the dying man,—and the friend to whom he made a confession,—and the nurse who overheard it,—were sheer fabrications;—it was a falsehood that he (the advertiser) lived many miles from Salem;—and the name which he assumed when he carried the advertisement to the printer, was a false one. To exculpate himself he pretended that he was merely the tool of a DOCTOR in Boston.

It is difficult to assign an adequate motive for this shameful imposition, although it is conjectured to be political.—Be it what it may, however, nothing can justify it; and nothing should screen the perpetrator from such punishment as the law will award, for disturbing the community under false pretences. We shall probably be able to give names hereafter.

The Essex Register, of the 6th inst. has the following.

The A. B. C. affair is likely to become a matter of some notoriety. The advertisement was brought to our office by a man calling himself *Marshall Brown*, who stated that he acted as mere agent for another person, but assured us apparently with great candour and sincerity, that it was well grounded, and had reference to some serious and dark transaction, which, for particular reasons, could not at that time be explained, but that the whole matter should be explained to us at a suitable time. Under these assurances, we consented to publish the notice, and the bill for its insertion, made out in the name above mentioned, was paid by the man who brought it. A letter having been left at the office addressed to 'A. B. C.' the same person called a second time to receive it, and in a conversation on the subject of the advertisement, said that he had given us a fictitious name—that his name was not 'Marshall Brown'—and declined to give his real name, or any explanation of the advertisement—but still assured us that the whole should be made known to us in a few days. In the evening of the same day two men, (one probably the same who brought the advertisement, and another still unknown) waited upon the gentleman who left the letter at the office (who felt a great interest in knowing what the advertisement meant, a relative of his having disappeared in a mysterious manner, several years since.) They made very particular inquiries respecting the disappearance of the person alluded to; said that it did not meet the case, they refused to make any explanation of their mystery, and after inquiring respecting other similar cases, promised to call again, and went away. They called the same evening upon two other persons in the town, who, (it had been mentioned to them) had friends disappear in the same manner. The nature of the advertisement, and the mysterious conduct of these men, gave rise to various surmises and reports, the public mind was greatly agitated and excited. Rumour began to assume a serious aspect in regard to some of the persons in this town who had been connected with the missing persons. In the midst of this excitement a man who had not before been known in the business, called upon the gentleman who had addressed the note to A. B. C. and avowed himself to be the author of the advertisement. He refused to give his name, stated that he was an Antimason, inquired if the gentleman was a Mason, and made some explanation (confidentially) of the grounds of his notice. The gentleman said to him, that if what he had stated was his only grounds, he was not justified in making such a publication. He asked what hurt it had done? The gentleman stated to him wherein, it had been the cause of mischief, and repeated that he had done wrong, and that his conduct was unjustifiable.—He said that others, respectable men, acquainted with the

circumstances thought differently, and mentioned the name of Dr. PHELPS, of Boston, as approving of the course he had taken. They then separated.

Another letter having been left at the office for the advertiser, we gave notice of the fact, and requested an interview with the author of 'A. B. C.', for the purpose of obtaining from him an explanation of the mystery. He sent another agent, but not with an explanation; he too refused to state who he was or from whence he came; he merely said that the advertisement was not a sham or an imposition—that it would very soon be explained to us, &c. In reply to some of our inquiries he said that he presumed 'the advertisement did not refer to any PARTICULAR case, but that it was intended to draw out something which MIGHT be important to the public.'

The mischief that the advertisement had occasioned in this town, induced a gentleman who was necessarily involved in the vague rumors spread abroad, with a friend, to seek the author; he was found, and proved to be Mr. JONATHAN BUFFUM, of Lynn, editor and proprietor of the Record, an Antimasonic paper published in that town, who acknowledged that a very essential part of the story in the advertisement, was fictitious, viz: the overhearing of a conversation between a dying man and his friend, by the nurse, but attempted in various ways to justify his conduct. The result of the interview was, that Mr. Buffum willingly gave the gentleman who felt himself injured, the notice for publication which appeared in our last, signed A. B. C.

As Mr. Buffum is the editor of a public print, it may appear surprising that his 'Notice' did not first appear in his own paper. But this would have been at once to expose the plot. The contrivers of it, (and we have been furnished with a list of names of every one of them,) chose to get it inserted in this paper, under the grave and deliberate assurance of perfect sincerity, and a promise to give the editor full satisfaction. The notice was then copied into the *Lynn Record* with the following comment: 'This looks rather dark and mysterious and we presume does not lessen the excitement which recent disclosures in relation to the murder of Mr. White has occasioned among our Salem friends.'

Thus Mr. Buffum chose to give a 'dark and mysterious' aspect to his own production, and to impress the public mind with an idea of his ignorance of the meaning or origin of the notice. But being detected in his tricks he resorts to boldness and impudence to sustain himself. In his paper of yesterday he publishes the following notice:

COMMUNICATED.

I noticed some remarks in the Essex Register relating to the famous A. B. C. affair. The editor of that paper it seems is not convinced that it is a real case; but says 'he must be aware, that if an imposition has been practised upon the public through our columns, we shall feel ourselves greatly injured, &c.' If the Editor is not yet satisfied with what he knows of the case, and will be patient, he will without doubt, know as much as he has a right to know. When he received the advertisement he was paid \$1 50 cents—this was his price—and if he has any other legal claim on me it shall be satisfied. The public may rest assured that the ground of the A. B. C. advertisement is good.

A. B. C.

And now let the public judge of the honor and veracity of Mr. Buffum. After acknowledging that the principal fact in the notice signed A. B. C. was fictitious, he has the effrontery in the face of the community to assure the public that the 'ground of the A. B. C. advertisement is good.' That the whole is a fiction, there is no reason to doubt. That it was a contrivance to get hold of something, no matter what, which would 'fit the case,' or in other words, answer the purpose of the antimasonic party in Lynn, we fully believe. Some mystery, hanging over the fate of any individual in this vicinity, from which a Morgan story, or some other Masonic enormity could have been manufactured, would undoubtedly have 'fitted the case' to an iota. A party that resorts to such subterfuges to sustain itself, cannot long impose upon an honest community. The simple and well meaning men who have been engaged in this affair, will hereafter regret that they have suffered themselves to be deluded by the artful men who have planned and executed this imposition. The originators and plotters of the mischief will still go on in their career, for it is apparent by the insolent paragraph in the Record, that their 'consciences are eared as with a hot iron.' The exposure of their designs may have the salutary effect of opening the eyes of their deluded followers, and if it puts one honest and well meaning man on his guard, we shall not regret having been made the instrument of the imposition upon the public. We have as yet but partially exposed this shameful affair, and have foreborne to mention other names—names of men who ought to be above base artifices to deceive the public mind. Our remarks may be deemed severe—but we are convinced that the public will coincide with us in opinion, that they very nearly 'meet the case.'

THE WREATH.

New-Year's Address.

TO THE PATRONS OF THE MIRROR.

THE CARRIER'S DESTINY.

No Witch upon her broomstick placed,
No Wizard in his cell,
Had ever, with their mystics, traced
My fortune, or dared tell:—
The loveliest Maid in our town,
Or this far-honor'd city,
Had wrought the spell!—I noted down
Her hapless, heartless ditty:—
'I bind thee with a spell,' said she,
'I sign thee with a sign,—
*No rich man's gold shall light on thee—
No SILVER shall be thine!*

'And, trust me, 't is not that thy cheek
Is brazenless and cold;
Nor that thy lip 's *ashamed* to speak!
No, no; that lip is bold!
Nor that, a stranger to thy task,
Thou know'st not what to say!
No, no; thou knowest what to say—
With impudence thou 'rt grey!
Yet, while the 'suckle charms the bee,
And while the gas shall shine,
*No rich man's gold shall light on thee—
No silver shall be thine!*

'It is not that thy av'rice, aved
By dunning's numbing spell,
Shrinks from the task, or from the fraud
Which Carriers love so well.
Yet thou shalt shiver and shalt shake,
And 'Happy New-Year' cry;
And ope thy greedy hand to take,
What all will still deny.
I know not why, but they will close
Their doors full in thy face;
Thou'd'st better then turn round thy nose—
And thus give up the chase.

'Yet thou wilt grin the grandest grin
That ever 'devil' wore;
And thou wilt make a horrid din—
Perchance, be called a *bore*:—
And one shall give—perchance, hath given,
What only is not cash—
I mean, that, from the door-step driven,
Thou 'lt get, alas, the *lash*!
And they will laugh, and they will scoff,
And think it 'very fine!
But you had better then be off—
Their money 'll ne'er be *thine*.

'Go sit thee on a ten-foot rail
And rail away at them—
And bite the toughest copper nail,
And vent thy bitter phlegm;
Or, muse upon thy brethren's lot,
And count their treasures o'er;
Or, deem it all a *godlike* plot—
Perchance, to keep thee poor;
Or, build thy airy castles high
Upon fair Fancy's plain,
Then heave, alas, a heavy sigh
And pull them down again.

'I charm thee from the luxury
Of princes and of kings—
I give thee thread-bare Penury
With all her blessed things.
I bid thee wear the same old cloak,
That thou hast worn before—
And though it be all rent and broke,
Oh, mend it o'er and o'er;
For not a shilling shalt thou get
For cloak or for epistle;
No, no; not o'en enough to whet
Thy almost blunted whistle!

'Then stretch thy mouth from ear to ear—
Bawl with Stentorian throat—
Patrons, to thee a happy year!
Perhaps you'll change the *note*!

But obdurate still may they be—
Then change the *note* you swell
Transpose it down to minor b—
And trill it on the bell!
Then miss their paper once or twice—
(They'll understand the joke)
They 'll find what 's wanting in a trice
And they 'll take out their poke.
'And I will break the spell,' said she,
'And I'll take back the sign,
For then the *COLD* shall light on thee,
The *SILVER* shall be thine!

And now, kind Patrons, if you please,
Make true the Maiden's spell!
Oh, give me *either* one of these—
I love them *both* full well:—
And while the dew-drops gem the earth,
While joy let's fall the tear,
I 'll hail the hour that gave thee birth—
Thou morning of New Year!

BOSTON, JAN. 1, 1831.

MASONIC REGISTER.

Full Moon, this Month, Thursday the 27th.

The regular meetings of the following Lodges
unless otherwise designated, are on the evenings (spe-
cified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday. Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March, June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter. Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Peters. Southwick Friendly Society. Nantucket Union South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.—Greenwich, Village Encampment. Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star. West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian. Lowell Pentucket.

Friday.—Hingham Old Colony. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge

Amicable 3d Mon. Brighton Bethesda 2d Tues. Medway Montgomery 1st Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d Mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. Johns Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday. Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

TERMS OF THE MIRROR

Three Dollars a year, in advance. Agents allowed the 7th copy: are holden for all the subscribers they obtain. Individuals must send \$3 on ordering the paper.

AGENTS FOR THE MIRROR.

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RHODE ISLAND.—Pawtucket, George F. Jenks; Slaterville, Wm. Yearshaw.

MAINE.—Gardiner, J. B. Walton; Portland, J. H. Roch; Belfast, N. P. Hawes; Bangor, John Williams, Esq.; Ellsworth, J. A. Dean, Esq.

NORTH CAROLINA.—Scotland Neck, S. M. Nichols.

ALABAMA.—Washington, John A. Whetstone.

NEW JERSEY.—Plainfield, J. Wilson.

Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

BOSTON MASONIC MIRROR.

NEW SERIES. VOL. 2. NO. 29.

SATURDAY, JANUARY 15, 1831.

\$3 PER YEAR, IN ADVANCE.

BOSTON MASONIC MIRROR.

MOORE & SEVEY.

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

From the Hampshire Sentinel.
TO REV. DAVID PEASE,

RENOUNCING MASON, ANTIMASONIC LECTURER, &c.

No. 10.

Let us now, sir, in conclusion, for our mutual edification, and convenience, briefly review the preceding epistles, and write out at length, your several confessions.—So choice a specimen of clerical consistency, and so lucid an exhibition of the seceder's motives ought to be long preserved. Let me commend it, sir, to your frequent perusal in the closet, for meditation upon its contents, may improve your heart, and amend your morals. A few 'tears' shed over it, might do honor to your *tender sympathies*, and a few 'groans' be not unbecoming your character.

I was of 'my own free will and accord, uninfluenced by friends,' but prompted by the love of distinction, initiated as an entered apprentice, and 'gave the brethren present, good reason to believe, that I was highly gratified,' though when reflecting upon this subject in private, 'I wept and groaned in spirit.' Yet at the very next communication, I was 'passed to the second degree,' and after the lapse of a month to the third. My conscience was somewhat quieted, though occasionally disturbed by meditating on the 'horrid oaths' I had taken. On consultation with my 'spiritual father' I was induced to proceed farther. And though 'my master had left me,' and 'my bed became a couch of thorns,' after a few months, I took the several degrees of the chapter, and was left to approve in the most unqualified terms of their spirit and tendency. By the kind partialities of my brethren, I was appointed chaplain of both chapter and lodge, and regularly officiated in said office, invoking on this 'vile institution' the blessings of heaven, and lifted up my voice in their behalf, while my conscience condemned it and them. I was foolish enough to accept of office, and was raised to the dignified station of high priest. I was so infatuated with the bewitching fooleries of this 'nonsensical thing,' as to attend punctually its communications, to the great grief and disaffection of my *dear people*. 'I am astonished, that I ever should have been pleased with so trifling a thing as Masonry, and should as soon think of studying Tom Thumb as a science.' My brethren treated me with much respect, and made me donations of money, clothing, &c. for which they have my *heartly thanks*. After my removal to Cazenovia; I came to Greenwich, a distance of near 200 miles, and took the orders of knighthood, and the further I advanced in Masonry, the more confirmed were my favorable impressions, though 'when I drank from the human skull I felt, as if the ground trembled.'—Now I loath and abhor it, 'confessing before God and man, my awful guiltiness,' though it is not unlikely, that I should have been as zealous a Mason *now as ever*, had it not been for the excitement at the west, and my expectation of becoming popular by secession. 'I was inform-

ed of the conspiracy to kidnap Wm. Morgan, yet dared not divulge the secret'—felt bound by my oaths. Now I think them not binding, that they contained nothing affecting my religion, or allegiance to my country, and my free consent was asked and obtained, before they were administered. I was made a Mason Nov. 11, 1811, and continuing zealously to support it till 1829, for eighteen years I was a worshipper of this profane idol, and a constant attendant on her wicked and blasphemous ministrations. 'No man can live up to his Masonic obligations, and live up to his requirements in the church, and those of his country.'

Such, sir, are in substance, your several confessions, and it will be readily admitted, that they are highly honorable to your christian character, and conclusive evidence of the purity of your intentions, and sacredness of your motives. Was your conduct, most Rev. sir knight, the legitimate fruit of Masonry, and this tissue of absurdities a necessary product of the institution. I might perhaps assent to the truth of your doctrines, and adduce your history as plenary evidence of their truth. For it is apparent as noonday, if you entered the lodge, an honest, discreet, and consistent man, you were materially changed before you left it. Such a bundle of inconsistencies, such a web of follies, as you now appear, is utterly irreconcilable with honesty of purpose, and purity of motive; Masonry, however, produces no such effects. You, incautiously, perhaps, did admit, that honorable men are to be found among Masons. We must look beyond this cause, then, for a solution of that inexplicable mystery, a seceder's motives.

'O my soul come not thou into their secret, and unto their assembly, mine honor, be not thou united.'

Hoping, sir, that you may profit by my labors, and if your evil genius should again lead you to abuse and traduce your former benefactors, and those with whom you had taken 'sweet counsel,' that you may utter truth only, and maintain consistency of character, I bid you a final farewell.

Yours, &c.

ROYAL ARCH.

[From the Belchertown Sentinel.]

The Hampshire Gazette, the oldest, and most extensively circulated paper in this county, and withal a judicious and well conducted print, last week records the fact, that Mr. Geo. W. Harris, a zealous antimason, was married at Batavia, Nov. 23d, to Mrs. Lucinda Morgan, widow of the late murdered Wm. Morgan. We have been in the habit of treating the assertions of the editor of the Gazette with great defiance, he being our elder brother, but in this instance, although his assertion is most positive, we are inclined to doubt his authority, and would respectfully inquire of our elder brother, *how he knows* Madam Morgan is a widow? We had supposed ourselves conversant with the evidence in this case, and have yet seen no positive proof that Morgan is dead, though we admit there is strong presumptive evidence in favor of that conclusion. But is the presumption so violent as to remove all reasonable doubt? If it be, then we confess ourselves over scrupulous in the admission of testimony. We rejoice that madam Morgan, whether wife or widow, is again married, and hope that her present protector will defend her, and her little ones, from the jaws of *famine*, and from the woes of *intemperance*, and treat her and them with becoming attention. The sympathy of the anties is rather

light food on which to sustain a family of children, and this is all that was meted out to her, even by the illustrious members of the Anti National Convention. We do not wonder that she sought repose in the bosom of a kind-hearted and generous Mason, and bade a willing farewell to whining antiism.

How doth our elder brother learn that Mr. Harris is a zealous Antimason? We have good evidence that he was once a Mason, and that he was expelled for unmasonic conduct, before the Morgan outrage. He is a seceding Mason, but, is he, therefore, a zealous antimason?—This virtuous couple were joined in marriage, it would seem, by Hon. Simeon Cummings, a prominent Mason, and peculiarly obnoxious to the western anties. We would ask our elder brother, with all the due deference to his seniority in years, and superiority of judgment, how he can reconcile this fact, with the assertion that, Mr. Harris, or as the veracious Boston Christian Herald christens him, G. W. Harris, Esq. is a zealous antimason?—Nonintercourse with Masons is a leading doctrine of antiism—if Mr. Harris, therefore, were a zealous antimason, Judge Cummings would have been the last magistrate employed to solemnize the nuptials of this interesting couple. With unabated respect for the opinions of our elder brother, we are constrained to dissent from him in this instance. We cannot believe Mr. Harris a zealous anti, for his late truly charitable act savors not at all of the exterminating spirit of that *pure sect*.

The same paper informs us, that its editor had understood, that the Rev. Thomas Shepherd, of Ashfield, and the Rev. B. F. Clark, of Buckland, had recently renounced Freemasonry, and declared that they would have no further connexion with it. What an astounding announcement! Two good clergymen of the county of Franklin, probably, to keep their places a little longer, perhaps, from personal persecution, or to allay unholy excitement, are constrained to renounce and institution, patronized by the great and the good in every clime.—Does our elder brother know what has induced these Rev. Gentlemen to renounce Masonry at this late period? Were it from conviction of duty, we should think their conscience somewhat slow in its promptings. Did trouble assail their respective camps, persecution for opinion's sake? Did the devout and conscientious anties threaten them with dismission, and make renunciation the condition of their continuance among them? Renunciation, at this late hour, has no merit, no redeeming virtue, and can be prompted only, by local causes or mercenary motives. A man of independent mind, and upright views, and fearless heart, will scorn to purchase peace, by this humiliating expedient.

We would just inform our elder brother, for his especial consolation, considering his intense grief at the waning prospects of Masonry, that during the three past months, four reputable laymen have been received into the lodge in this town. Don't be dispirited, brother, we have weathered the storm, and are 'looking up.' Let seceders multiply around us, and renunciation follow renunciation, till the institution be emptied of every unworthy and heartless, and temporising member, and the 'pure salt' only remain.

Open and avowed antiism we are ready to meet at all times and all places, on fair terms, but secret, disguised, and covert antiism, we abhor. A good field and fair battle is all we ask, but poisoned arrows and ambuscades, covered trenches and masked batteries, we will eschew, as the pestilence that walketh in darkness.

Since the above was in type, we have understood, from unquestionable authority, that the Rev. Mr. Shepherd, whom we have always heard spoken of as an honorable man publicly withdrew his fellow-ship with Masonry on Than's giving day, not from any dislike to the institution, but in hope of allaying the antimasonic excitement kindled in his parish. Our informant says, he remarked to the people that he regretted the causeless excitement existing among them, and that after prayerful deliberation, he had concluded to surrender his connexion with an institution he had esteemed, lest the cause of religion might suffer through ignorance and unbelief. — [Belchertown Sentinel.]

For the Mirror.

MR. EDITOR:—I observed in a late Mirror, copied from the Belchertown Sentinel, some notice of Mr. N. D. Strong, of the Hartford 'Antimasonic Intelligencer.' We are not a little surprised at the honor you have shewn him; for in Connecticut he is considered quite an inoffensive sort of animal. True, he roars, and foams, and threatens; but what of all that? he hurts nobody. 'Our army swore terribly in Flanders, said my Uncle Toby.' He is continually snarling at the editors of all the papers in the state, save one, like his own, an insignificant thing, the very title of which is scarcely known; but they rarely give him the favor of a notice, except now and then, when he becomes quite obstreperous, and barks and snips too insultingly. Yet, contemptible as he is, he, nevertheless, is the means of doing some mischief in society, by promoting jealousies, dissensions, and prejudices. His influence, however, is principally confined to the ignorant and lower classes of community. In our large towns and villages, and among people of information, his scandalous productions have little or no effect. Except a few broken down politicians, and a set of self-conceited office-seekers, who can shift with every wind, the antimasonic party in Connecticut are at best but a sorry crew, possessing neither knowledge, talent, nor virtue. They read little and have little information, besides what they receive from their unprincipled sycophants, and antimasonic papers; and in these they place implicit confidence.

There are the characters whom Strong and his coadjutors, designedly mislead. I say designedly, for Strong, at least, professes to possess some information. In his address before a convention of antimasons at Norwich, Dec. 19th, 1828, and prominently trumpeted to the world in his paper, he says: 'The immortal Washington is arrogantly claimed by the fraternity as having been not only a Mason, but a great friend and patron of Masonry. But Washington was never a friend to Masonry.' He was so much a Mason, as to discover the design and the aim of the institution. He saw its growing influence in the government and the dangers it threatened to the constitution; he renounced it. Yes he renounced it. It was the noblest the most illustrious act of his illustrious life. I repeat it, Washington renounced Masonry. In the year 1796, in his last public act, as his richest bequest to his country, he gave to the nation, in his farewell address, a renunciation of Masonry.' 'To the high honor of that immortal man, be it said and ever remembered, that WASHINGTON RENOUNCED AND DENOUNCED FREEMASONRY.'

Now, we would ask any rational man, nay, even N. D. Strong himself, if he did not, at the time of uttering these expressions, know them to be base falsehoods? Can he be ignorant that Gen. Washington after 1796, held a friendly correspondence with the different Masonic bodies, in which he expressed his unequivocal opinion of the order, and in the most friendly terms? In his answer to the Grand Lodge of Massachusetts June 1797, he says 'my attachment to the society, of which we are members, will induce me always to contribute my best endeavors to promote the honor and interests of the craft.'

Now will Mr. Strong plead ignorance upon this subject? or will he acknowledge that he was guilty of a wanton and evil imposition on his hearers and readers?

But this is not all. Impositions of a similar nature are by him repeatedly palmed upon the public. Take one instance more and we have done with him for the present. Just before the annual election last April, our state was nearly inundated with Strong's paper gratuitously distributed, containing in glaring capitals 'Anderson's Belfast Murder Story,' evidently designed to influence the election. And tho' this story has been proved, to the satisfaction of every man of sense, to be a base forgery, still to the present time Mr. Strong is endeavoring to impose upon the credulity of his readers, by maintaining it to be a fact!—And many of them are weak enough to believe it. But we can assure Mr. Strong that he will have the consolation to work 'a whole age' before he can induce the majority of the intelligent citizens of Connecticut to become the dupes of political antimasonry.

MODERN PERSECUTION.

We will put down Masonry by the sword, if we cannot put it down without.—JACOB HALL.

NO. II.

It is frequently said that the people of the United States are in the highest enjoyment of social, religious, civil and political rights; that their situation, compared with the people of other countries, is truly enviable. And yet, we have among us men, and a regular, organized association too, the tendency of whose efforts is, to break down every support of our civil rights, and to embitter every social enjoyment. That weak men should be temporarily operated upon, that designing men should obtain some partial success, is neither new nor unexpected. But that a desperate and unprincipled faction should, under the name of Antimasonry, be sustained in an intelligent community, cannot fail to excite alarm in the mind of every real patriot, and painful emotion in the breast of every philanthropist.

Is it indeed true, that the topocracy of all governments and all associations is to be denied? And is it also true, that every principle that regulates human affairs contains within itself the germ of destruction? Are the principles of equal rights—the right of private judgment—of uncertain force and doubtful continuance? In what then do the boasted liberties of our citizens surpass the bond slave's tenure of service, or the condition of a degraded minion of an Eastern Despot? It has been said, and we have been taught to believe, that our fathers left us a glorious inheritance, in our free institutions; and that it is worthy of being transmitted to our children. We have felt that the blood, and the treasure, and the labors of our fathers, have hallowed the great, leading principles of our political institutions, and rendered them dear to us by choice, by sympathy, by conviction, by our dearest recollections. They are our inherited, natural rights; and rights too, of which we cannot be deprived without violence—not merely violence to individuals, but to the Constitution and Laws of the country. Let the bravest individual be robbed of one of his civil rights with impunity, and every man in the community may be stripped of the whole in detail.

The destructive tendencies of some newly disclosed doctrines and designs call upon every friend of his country, on every lover of civil liberty, to interpose his influence, and arrest the progress of these dangerous opinions. He who permits frequent invasions on his liberties to pass unnoticed and unresisted, will come at length to contemplate them without emotion—perhaps with indifference.

When freemen cease to be jealous, they are fitted to become slaves. And when the hand of a base traitor is looked upon without indignation, then the witness of the treason is prepared to submit to the boldest despotism. Liberal opinions and free institutions are the growth of ages. Tyranny and Despotism are the growth of an hour. The calm, generous and manly features of the former have, from age to age, been subjected to the envy, hatred and persecution of the latter. One of the worst species of despotism is found in a popular aristocracy. And when a people become so indifferent to their rights, so reckless of their free institutions, that designing and unprincipled intriguers obtain a lead in public affairs, then civil liberty is most in dan-

ger. Let the leaders in Antimasonry once obtain a paramount influence in the political affairs of our country, then farewell to all free institutions. We trust there is yet virtue enough in the people to guard us from a catastrophe so dreadful; and that, if we are doomed to destruction, it will not be consummated by a faction so revolting as Antimasonry.

VERITAS.

STOP THIEF!

Enoch Ely Camp, editor and publisher of the antimasonic Sun, has absconded, having *abducted* from its rightful owner about \$250, which had been entrusted to him to bring to Sacket's Harbour for the bank in this village.—This is the person who, in company with his fit companion and associate, S. N. Sweet, has been holding antimasonic lodges about the country, and *manufacturing* antimasons at a shilling a head. The profligacy, the gross indecencies and shameless debaucheries of this fellow during his residence here, were matters of public notoriety; yet he was pampered by the pious and charitable antimasons, as a very paragon of excellence. Those whose tender consciences would not allow them to sit at the communion table with a brother who happened to be a Mason, could hold sweet converse with this antimasonic vagabond, with a knowledge of all his vices. For what though he was known to be a thief, had made a brothel of his shop, was daily, or nightly guilty of the most barefaced indecencies—was he not an antimason? This was sufficient to atone for all his sins, however abandoned or notorious. He could vilify and abuse those whose virtues he could not imitate; he could do the dirty work of a desperate faction; he could minister to the depraved appetites of desperate men. He was the fit instrument of a party whose only chance of success was in the ruin of everything which is virtuous or amiable in social life. And yet, the upholders of this young man, lay claim to all the piety and all the virtue. They were shocked at the wickedness of Masonry, yet they could countenance and pamper a thief and a debauchee. Even antimasonic females could grace his lodges with their presence, and by approbation and countenance encourage him in his career of vice.

Of honest antimasons it may be asked, does a good cause require, or does it employ the aid of such instruments?—They cannot plead ignorance of his character, for they knew it well. The men who employed and encouraged him, were as desperate as himself. With them no charge could be for the worse. Screening themselves behind his character, they could propagate through him, any falsehood, however gross, or any libel, however base, with impunity. It is not strange that such a party should seek out such a character for its advocate.

[Watertown N. Y. Freeman.]

MASONIC.

It is with no small satisfaction we observe, that *Mohawk Lodge*, No. 266, and *Mohawk Chapter*, No. 83, unmoved by all the 'pomp and circumstance' of Antimasonic persecutions, the lies of traitors, the frowns of bigots and the sneers of fools, have continued to hold 'the noblest tenor of their way,' and to yield a prompt attendance to their duty. We have formerly noticed the valuable Library kept at their Masonic Hall, in Lanes, by which the benefits of the institution are extended to every individual composing the family of its members.

The following officers of Mohawk Lodge were chosen at its annual meeting on the 25th ult.—

John Moak, W. M.; Geo. N. Schuyler, S. W.; Jacob T. Smith, J. W.; John Christy, S.; Peter Meyer, T. Nicholas Schuyler, Jr. S. D., Ovid Pinney, J. D.; Nicholas Lawyer and John C. Eble, Stewards.

[Little Falls, N. Y. Friend.]

PROGRESS OF ANTIMASONRY.—We learn from the Bradford Settler, that a letter has been recently published in the antimasonic paper in that county which was stolen from the desk of E. Mason, Esq. Rather a bold step—but the broad folds of political antimasonry cover many deeds of wickedness of even a darker grade. The perpetrator of this act, will probably be a candidate for some office at the next election.—[Erie Gazette.]

MECHANICS' JOURNAL.

[From the Am. Farmer.]

RAIN, HAIL AND SNOW.

The water which we see descending from the clouds, in the fluid state of drops, or crystallized in snow, or congealed in hail, is in the final stage of that perpetually recurring journey, which some portion of this element is constantly performing through the atmosphere of our planet.

Lifted up perhaps from the surface of some remote ocean, by the process of evaporation, into the region of the winds, and subjected to a play of temperature infinitely varied, it may be the changes of its locality, have presented its beautiful evanescent apparition to all the nations of the earth, before that junction of coincidences happened, which produced its fall at our feet. This last change, which preceded and terminated its aerial career, was but another effect of the same extensively operating cause which produces, in the transparent atmosphere, the deposition of those minute particles of water which constitute a cloud, and which, when greatly increased in energy, assembles and pours them in rain.

The profuse precipitation of humidity which has received this appellation, is caused by a rapid commixture of opposite strata of air of different temperatures. The action of swift contending currents in the atmosphere, brings quickly into mutual contact vast fields of air over a given spot. The separation of moisture is proportionally rapid and copious; the particles conglomerate, and in temperate weather the deposition descends to the earth in the form of rain. In the cold season the aqueous globules, freezing in the mid air into icy spicules collect together during their descent, and become converted, ere they reach the earth's surface, into flakes of snow. Hail is formed under different circumstances, and generally in sudden alterations of the fine season, the globules of rain being congealed during their fall, by passing through a stratum of dry air.

The drops of rain vary in their size, perhaps from the 25th to the 1-4th of an inch in diameter. In parting from the clouds, they precipitate in their descent till the increasing resistance opposed by the air, becomes equal to their weight, when they continue to fall with a uniform velocity. This velocity is, therefore, in a certain ratio, to the diameter of the drops, hence thunder, and other showers in which the drops are large, pour down faster than a drizzling rain. A drop of the 25th part of an inch, in falling through the air, would when it had arrived at its uniform velocity, only acquire a celerity of 11 1-2 feet per second; while one of a 1-4th of an inch would acquire a velocity of 33 1-4th feet.

A flake of snow being, perhaps, nine times more expanded than water, would descend thrice as slow. Hail stones are often of considerable dimensions, exceeding sometimes the length of an inch; they may, therefore, fall with a velocity of 70 feet per second, or at the rate of about fifty miles in the hour. Striking the ground with such impetuous force, it is easy to conceive the extensive injury which a hail shower may occasion in the hotter climates. The destructive power of these missiles in stripping and tearing the fruits and foliage, increases besides in a faster ratio than the momentum, and may be estimated by the square of their velocity multiplied into their mass. This fatal energy is hence as the fourth power of the diameter of the hail stone.—*Leslie*. The celebrated Volta referred the formation of hail to the play of electricity among the clouds, and upon this theory proposed the erection of *parapetals*, or hail rods, in countries much exposed to the ravages of hail-storms. These upon the same principle as lightning rods, were to consist of lofty poles tipped with metallic points, and having metallic wires communicating with the earth. By this subtracting superabundant electricity from clouds, Volta imagined that the formation of hail would be prevented. These parapetals have been tried in Switzerland upon an extensive scale;

but their success has not been proportionate to the expectations which were formed from a minute experiment.

The average quantity of rain which falls in the course of a year, in the neighborhood of London, according to Mr. Daniell's observations, amounts to 23 1-10th inches, or, if collected, it would form a sheet of water of that depth. The registers of the rain which have been kept in various parts of the United Kingdom have given results which have excited some doubt of their accuracy. Mr. Leslie thinks, that in general twice as much rain falls on the western as on the eastern side of our island, and that the average annual quantity may be reckoned at 30 inches. According to this estimate, the whole discharge from the clouds in the course of a year, on every square mile of the surface of Great Britain, would at a medium be 1,944,683, or nearly two millions of tons. This gives about three thousand tons of water for each English acre, a quantity equal to 680,000 imperial gallons.

The contributions of the several months to the production of this quantity, are stated by Mr. Daniell, and recorded in the *British Almanac*, to be in the following proportions:

January	1,488	July	2,516
February	9,746	August	1,453
March	1,440	September	2,198
April	1,786	October	2,073
May	1,953	November	2,400
June	1,830	December	2,426

The greatest average quantity, therefore, falls in July, and the smallest in February.

In comparing quantities which fall in the 24 hours, which constitute a day, the result of experiment shows that a greater amount of rain falls while the sun is below, than when above the horizon.

One very remarkable circumstance attending the fall of rain, is, that smaller quantities have been observed to be deposited in high than in low situations, even though the difference of altitude should be inconsiderable. Similar observations have been made at the summit, and near the base of hills of no great elevation. Rain gauges placed on both sides of a hill at the bottom, always indicate a greater fall of rain than on the exposed top.—*Leslie*.

If the whole of the waters which fall from the heavens were to return again, the evaporation from the ground might be sufficient alone to maintain the perpetual circulation. But more than one third of all the rains and snows are carried by the rivers into the ocean, which must hence restore this continued waste.

[From the Education Reporter.]

THE STEAM-ENGINE.

The name of the *Steam-Engine*, to most persons, brings the idea of a machine of the most complex nature, and hence intelligible only to those who will devote much time to the study of it.

But he that can understand a common pump may understand a steam engine. It is in fact only a pump, in which the fluid is made to impel the piston, instead of being impelled by it, that is to say, the fluid acts as the power instead of being the resistance. It may be described simply as a strong barrel or cylinder, with a closely fitted piston in it, which is driven up and down by steam admitted alternately from above and below from a suitable boiler; while the end of the piston rod, at which the whole force may be considered to be concentrated, is connected in any convenient way with the work that is to be performed.

The power of the engine is of course proportioned to the size of the piston, and the density of the steam; that is, if the area of the piston be equal to one hundred square inches, and the density of the steam equal to twenty pounds on the square inch, then the whole force against the piston will be two thousand pounds. In some of the mines in Europe there are cylinders and pistons on more than ninety inches in diameter, of which the pressure of the steam equals the effort of six hundred horses. The mechanical properties of steam are precisely like those of common air, hence any person, who is familiar with ex-

periments in pneumatics, will readily see how the elastic force of the steam is capable of moving the piston, in the cylinder of a steam engine; and how by attaching a lever or other contrivances to the piston rod, motion may be communicated to pumps, mills &c.

Those who are not familiar with such experiments, may try for themselves the following—Take a goose quill, and a slice of potato, press one end of the quill on the potato, and cut out a piece which will be left in the quill; this may be blown by the breath to a considerable distance, or it may be pushed backward and forward in the quill, in imitation of the piston of a steam engine.

The steam after leaving the cylinder, is sometimes allowed to escape into the open air; this is called the high pressure engine, on account of the force of steam required to act against the pressure of the atmosphere.

In other engines the steam escapes from the cylinder into a vessel, kept cool by being surrounded with cold water. Here the force of steam is instantly destroyed; so that a vacuum is kept up, on one side of the piston, while the whole force of the steam presses on the other side.—This is called the low pressure, or condensing engine.

It is not an easy task to describe the manner in which the steam is made to act alternately at top and bottom of the piston, without a diagram, nor even with one, unless some parts are moveable. A real model of a steam engine, besides being very expensive and many of the parts hid from sight, is not easily managed by those whose business it is to teach. In consideration of the difficulties, a model has been contrived which is not very expensive, and easily managed. By this, a correct idea of the most essential parts of the steam engine may be easily obtained.

A FRIEND TO USEFUL KNOWLEDGE.

SULPHURIC ACID.

This substance was formerly obtained from green vitriol, or *copperas*, as it is often called, by distillation. Place a piece of copperas on a shovel and heat it, the sulphuric acid will be driven off by heat, and oxide of iron, or iron rust will be left.

This acid is now manufactured by burning nitrate of potash and sulphur in a chamber lined throughout with lead, having the floor covered with water. The nitrate of potash yields a great quantity of oxygen which combines with the sulphur and is absorbed by the water.

This acid is very caustic. It destroys the texture of cloth, turns wood black by burning the hydrogen and leaving the carbon; poured into water it makes it boil because a condensation takes place accompanied by an extrication of caloric. It has a great affinity for water; put a glass of acid in a half pint tumbler, and set it away, in a few weeks it will be full, having absorbed water from the air. The rise of liquid in the tumbler from week to week, affords a means of judging of the comparative dampness of the air. It will not be accurate however.

Sulphuric acid is very useful in the decomposition of many substances. If poured upon common table salt it separates muriatic acid which will rise in white fumes, and unites with the soda forming sulphate of soda, better known by the name of Glauber's salts. Dissolve borax in boiling water and pour in this acid, the boracic acid will, as it cools, be separated, and fall to the bottom, a white powder, drain off the liquid, dry the precipitate, and dissolve it again, adding acid as before, and white scales will sink to the bottom, which is boracic acid nearly pure. Pour sulphuric acid upon pulverized chalk, or limestone, and it will separate the carbonic acid from it, and combining with the lime, form sulphate of lime, or plaster of Paris. In like manner it separates fluoric acid from Derbyshire spar, nitric acid from nitrate of potash.

Sulphuric acid is found in nature. A stream of it runs from the ancient crater of Mount Idienne, Java, which destroys the vegetables in its vicinity. According to Humboldt, a stream of it runs from an extinct volcano, near Popayan. On account of its sourness it is called Vinegar River. Some springs of this acid have been recently discovered in Iron, Genesee county, N. Y. described by Prof. Eaton in Vol. 15th of *Silliman's Journal*.

BOSTON MASONIC MIRROR.

SOLOMON SOUTHWICK.

A long time has elapsed since our friend Solomon and ourselves have interchanged the kind offices of mutual congratulation. Of late he has given a lucid exposition of his own affairs: He describes the difficulties and embarrassments which attended the incipient stages of his paper, and which hung over him like a thunder cloud, dark and potentous, surcharged with all the elements of ruin—explains 'the ways and means' by which he surmounted the huge obstacles which on every side saluted him and his with annihilation—touches with a master pencil the thousand secret intrigues that beset his magnanimous course—pours trays in vivid colors and animated feeling, the black, vile, infamous, infernal characters whose malice, envy and meanness sought, with a remorseless cruelty, to blast his prospects, and breathe the mildew breath of suspicion upon his glorious fame. If any man deserves the countenance, consolations, and hearty good will of anti-masonry, our friend does. He was the bold pioneer who first spanned the almost impregnable fastness, and threw the javelin into the bloated heart of that gigantic monster, Masonry, whose magic and whose sorceries have bewildered the heads of the great and corrupted the hearts of the good, and which bid fair to dissolve in its *all-absorbing maw* the whole republic, if not the whole earth. He comes down upon our much respected friend WEED—forewarns the antimasonic world of Weed's fatal ascendancy, and the foul means by which he procured that fatal ascendancy. He declares that he and his paper will stand, and we presume they will, till

'The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years:
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds.'

He denounces our friend of the Journal, as the *rank, foul, and profligate Weed*; speaks of his adventure to Washington; says that he has received an enormous sum of money, and is endeavoring to marry Clayism and antimasonry. He boldly affirms that the antimason attempted to bribe him to quit the capital of this great State, to soar 'over the hills and far away,' to roost among the towering oaks of the Alleghenies to overlook the affairs of the 'fierce democracy' of the land of Penn; but at this treacherous proposal, all the fiery indignation of his patriotic soul burst forth: out he came—described the villainous behaviour of his would-be assassins, which was as black and as irregular as the dreams of guilt, and finally shrunk back with unutterable contempt into his editorial chair, where,—as the sun to the stars,—he dispenses light, heat, and motion to his inferiors. Our friend Solomon has been abused—grossly and wickedly abused—by those rascally antimasons who have nothing in view but political and self aggrandizement. We invoke the sympathies of a generous community,—'*redolent of love*'—to contribute to the welfare of this veteran antimasonic champion.—[Craftsman.]

Joy is the medicine of life—the rational panacea; and by forcing the finer machinery of the organs into play, relieves the ever toiling heart.

THE BOQUET.

HYDROPHOBIA.

A Mr. Vale lately died in Cayuga county, N. Y. in a state of madness caused by the bite of a mad dog. When the paroxysms were coming on, suddenly sprang from the bed, exclaiming to those around him, 'Clear the room! Clear the room!—Bind me, and keep away from me!' On this a writer in the *Auburn Free Press* has made the following lines:

'Clear the room! Clear the room! Away—away,
Ye have known me in life's earlier day;
For my pulse beats strong, and my blood runs high,
And the maddening glare beams from my eye.
And I feel assured of my awful doom—
O haste ye away—clear the room—clear the room!

'Let my hands be bound and my limbs made fast,
And cords and strings over my body cast;
Poison's within me—it has tintured each vein—
It has filled each nerve with distress and pain—
It has clouded my brow by thoughts of gloom—
O haste ye away—clear the room—clear the room!

'I see thee, my loved one, my infant child!
With thy placid brow, and thy features mild;
Thy hand is stretched forth—but it may not be
That I never can clasp thee again to me:
I hear thy sweet lips, as softly they swell—
'Tis madness to bid thee, thou loved one, farewell!

'And she, the wife of my bosom, is there—
Her eyes full of tears, her brow full of care!
My mother—O God! must she witness me too!
My pangs and my groans as I bid earth adieu?
She follows her husband—and her son to the tomb!
Great God! I am mad! Clear the room! Clear the room!

They left him—O sad were the sounds that came,
With horrible yells which no tongue can name,
And wasted afar on the Sabbath air,
To seek that throne with the christian's prayer,
Where the humblest thought, and simplest word,
If spoken aright, cannot plead unheard.

He struggled—he raved—his distress rose high—
And horror and death gleamed forth from his eye;
Poison foamed on his lips—madness swelled on his breath—

All was still—We had witnessed the maniac's death!
And never will traveller gaze on his tomb,
But fancy will cry—Clear the room! Clear the room!

A FRAGMENT:

Translated from the French for the Tolland Advocate.

WHY DO I LOVE HER?

* * * * I have known her from infancy, and when all the little girls of her years were gaily careering round and playing, she neither played nor romped. Her look was expressive of the careless and foolish gaiety of infancy; it was a mirror of sweetness, of sensibility—surely angels must wear that look! Her sweet voice touched the heart as soothingly as the soft night-breeze sighs through the unstirred foliage—she refreshed the heart and purified it, even as the dew of the morning refreshes faded herbage.

* * * * When she bade me good morning, I a child like herself—was happy throughout the day—for already I loved her! Love her!—how natural it was in me, for, like myself, she was a being of emotions—even though they might prove

grievous. Night's silence—the song of a bird—the sound of an instrument, particularly an organ, had for her an indefinable charm! Like me, she listened—and then tears would struggle to dim those bright eyes—then they would flow voluptuously, again renewing their streams—and always as with me!

* * * * The day came which completed her 15th year—the age of desires, of parties, of balls, of coquetry—yet she desired nothing more than previously—Only a victim to I now not what sadness, she wore more distraction in her air—became more absent. At times she appeared in society—and I also:—in the midst of youthful girls, beautiful from joy and health—I saw her pale and beautiful from suffering; and even while suffering, she smiled to see the joy of her friends! Oh! how much did I love her then!—does that surprise you? Then you would not give all the roses in the world for the simple violet made pale by the noontide heat! To the dazzling of the sun's scorching rays you would not then prefer its soothing beams, softened by evening! You would then better like to see the flash and glare of twenty lustres in a room of gold, than in your own chamber watch the exhausted lamp waver, flicker, and go out! Then can you not comprehend why I love her.

SHAKSPEARE AND BYRON.

That Byron wrote best when he wrote of himself and of his own, has probably been already made sufficiently apparent. In this respect he stands alone and apart from all other poets and this peculiarity extended much further over all his works, than merely to those which may be said to have required him to be thus personal. The great distinction, indeed, of his merits consists in that singularity. Shakspeare in drawing the materials of his dramas from tales and history, has, with wonderful art, given from his own invention and imagination the fittest and most appropriate sentiments and language; and admiration at the perfection with which he has accomplished this can never be exhausted. The difference between Byron and Shakspeare consists in the curious accident, if it may be so called, by which the former was placed in circumstances which taught him to feel in himself the very sentiments that he has ascribed to his characters. Shakspeare created the feelings of his, and with such excellence, that they are not only probable to the situations, but give to the personifications the individuality of living persons. Byron's are scarcely less so; but with him there was no invention, only experience, and when he attempts to express more than he himself knows, he is always comparatively feeble.—[Galt.]

Everything is great and wonderful in nature,—there is nothing which does not bear the mark of the workman, in some corner; the very irregular and imperfect things which we sometimes observe, imply regularity and perfection. Vain and presumptuous man! make a worm, which you trample under foot and despise; you are afraid of a toad; make a toad if you can. How excellent a master of his art is he, who fabricates those things which men not only admire, but fear! I don't request you to show your skill in making a man of sense, a handsome man or a beautiful woman; the undertaking is too hard and unequal: try only to make a deformed creature, an idiot, a monster, and I'm content.

LITERARY.

LIVING WRITERS OF GREAT BRITAIN.

NO. III.

We pass to the author of the O'Hara Tales. These have been attributed to Mr. Banim, and consist of Crochopre of the Bill Hook, The Fetches and John Doe. He is an Irishman by birth, and was on the pleasant side of thirty when he wrote these tales. He was already known as the author of the Celts and Damon and Pythias. In these tales the author has shown invention and discovered tenderness, while his groups are nevertheless coarse in their character, and are chiseled out of the commonest materials. Since then *The Nowlans*, the *Boyne Water*, *The Croppies*, and the *Denounc'd*, have all proceeded from the same pen. Mr. Banim is consequently allowed a high rank among the living writers of Great Britain.

We notice on our list the names of Mr. Barker, a writer on education, Mr. Barnes, a political writer, Dr. Baron, the esteemed author of a recent life of Dr. Jenner, and sir Jonah Barrington, whose own memoirs have afforded infinite amusement to the literary world. This gentleman is an Irishman by birth, and is still a judge of the Court of Admiralty in his native country. His skill as a 'good shot' and his opposition to the union, have been leading traits in his character.—He has written besides his personal memoirs, a history of the secrets attending the union of the sister islands.

It is needless for us to remark that his personal memoirs abound with the most extravagant narratives, and are received by all moderate people cum grano salis.

If any reader of these sketches has a fondness for the history of Baron Munchausen, or the memoir of Tom Thumb, he has a rich treat in store for himself, (provided he wishes to extend his reading in the personal memoirs of the modern Jonah.

We now come to the name of John Barrow, and we should be happy if we could give this venerable man some portion of that eclat, which his long services in the cause of science, and his able communications to the *Quarterly Review* have justly conferred upon him in his own country. If we mistake not he has an honorable situation in the admiralty and still displays the vigor of former years in discharging his duties.

He was originally an assistant in a mathematical Academy at Greenwich, and is an instance of the personal advantage which a knowledge of the exact sciences confers even on their humblest possessor. At the time of Lord Macartney's embassy to China, his mathematical talents brought him into notice, and he received the appointment of private secretary to the Ambassador. He continued with him in the same capacity when he was appointed Governor, of the Cape of Good Hope.—The qualities which distinguished Lord Macartney have justly been celebrated by his secretary and biographer. Among the most valuable works of Dr. Barrow, (we have forgotten to mention that he is a Doctor of Laws) is his early treatise on Mathematical instruments, particularly of the sector and plain scale, and his account of Southern Africa; with observations on its geology and geography, and its natural history.

He has published an account of his residence in China, containing some valuable speculations on the characteristics of this remarkable country, a voyage to Cochin China, an account of a journey

to the Booshuana nation, dwelling at a remote point in the interior of Africa, and a life of Lord Macartney with extracts from his unpublished writings. His chronological account of voyages into the polar regions is his best work, and is a very valuable one.

Dr. Barrow is the writer who furnishes the *Quarterly* with its reviews of travels, and is the patron if not the originator of the voyages of discovery which have recently been made towards the frozen regions of the North.

Among his most admired articles in the *Quarterly* is his review of Capt. Parry's voyages. It is to be found, if we remember right, in the 59th number. To our readers, that on the subject of Pitcairn's Island is perhaps particularly interesting by its reference to Capt. Porter's cruise in the Pacific. We of course do not how to make due allowance for the national feeling which entered into the composition of that article. The term of civilized barbarian, was evidently applied under the smarting recollection of that gallant, that heroic defence of the *Essex*, when other 'civilized barbarians' violated the neutrality of a Spanish port, and consummated their vengeance on an inferior force. We can afford to overlook the petulance of a writer under a government to whose admiralty we have given so much business, and making due allowance for such a feeling in Dr. Barrow, we can recommend his writings generally as being of a most able and useful character.

[Albany Daily Advertiser]

MORAL.

[From the Christian Examiner.]

NATURAL DREAD OF DEATH.

It seems to us strange, it seems as if all were wrong in a world where, from the very constitution of things, death must close every scene of human life, where it hath reigned for ages over all generations, where the very air that we breathe and the dust we tread upon was once animated life—it seems to us most strange and wrong, that this most common, necessary expedient, and certain of all events should bring so much horror and desolation with it; that it should bring such tremendous agitation, as if it were some awful and unprecedented phenomenon; that it should be more than death—a shock, a catastrophe, a convulsion, as if nature, instead of holding on its steady course were falling into irretrievable ruins.

And that which is strange, is our strangeness to this event. Call sickness, we repeat, call pain, an approach of death. Call the weariness and failure of the limbs and senses, call decay, dying. It is so: it is a gradual loosening of the cords of life, and a breaking up of its reservoirs and resources.—So shall they all one and another, give away. 'I feel,' will the thoughtful man say—I feel the pang of suffering, as it were, piercing and cutting asunder, one by one, the fine and indissoluble bonds that hold me to the earth. I feel the gushing current of life within me to be wearing its own channels. I feel the sharpness of every keen emotion, and of every acute and far penetrating thought as if it were shortening the moments of the soul's connexion and conflict with the body. So it is and so it shall be, till at last, the silver cord is loosened, and the golden bowl is broken, and the pitcher is broken at the fountain, and the wheel is broken at the cistern, and the dust returns to the

earth as it was, and the spirit returns to the God who gave it.

No; it is not a strange dispensation, Death is the fellow of all that is earthly, the friend to man alone. It is not an anomaly, it is not a monster in the creation. It is the law, and the lot of nature.

Not to thy eternal resting place,
Shalt thou retire alone.

Thou shalt lie down
With patriarchs of the infant world, with kings;
The powerful of the earth, the wise and good,
Fair forms and hoary seers of ages past,
All in one mighty sepulchre. The hills,
Rock-ribbed and ancient as the sun; the vales,
Stretching in pensive quietness between;
The venerable woods, rivers that move
In majesty, and complaining brooks,
That made the meadows green, and poured round all,
Old Ocean's gay and melancholy waste—
Are but the solemn decorations all,
Of the great tomb of man.

But of what is the tomb? Does the spirit die? Do the idlest affections of the soul go down into the dark and silent grave? Oh! no. 'The narrow house, and pall, and breathless darkness, and funeral train—these belong to the soul. They proclaim only the body's dissolution. They but celebrate the vanishing away of the shadow of existence. Man does not die, though the forms of popular speech thus announce his exit. He does not die. We bury, not our friend, but only the form, the vehicle in which, for a time, our friend lived. That cold, impassive clay, is not the friend, the parent, the child, the companion, the cherished being. No it is not; blessed be God that we can say—*It is not!* It is the material world that earth only claims. It is dust only that descends to dust. The gravel—let us break its awful spell, its dread dominion. It is the place where man lays down his weakness, his infirmity; his diseases and sorrows, that he may rise up to a new and glorious life. It is the place where man ceases—in all that is frail and decaying—ceases to be man, that he may be, in glory and blessedness, an angel of light!

Why, then, should we fear death, save as the wicked fear it? Why dread to lay down this frail body in its resting place, and this weary aching head, on the pillow of its repose? Why tremble at this—that in the long sleep of the tomb, the body shall suffer disease no more, and pain no more, and hear no more the cries of want nor the groans of distress, and far retire from the turmoil of life, that violence and change shall pass lightly over it, and the elements shall beat and the storms shall sigh unheard around its lowly bed? Say, ye aged and infirm, is it the greatest evil to die? Say, ye children of care and toil! say ye afflicted and tempted! is it the greatest of evils to die?

Oh! no. Come the last hour, in God's own time! a good life and a glorious hope shall make it welcome. Come the hour of release! and affliction shall make it welcome. Come the hour of re-union with the loved and lost on earth! and the passionate yearnings of affections, and the strong aspirations of faith, shall bear us to that blessed land. Come death to this body—this burden, tempted, frail, frailing, dying body! and to the soul, come freedom, light, and joy unceasing! come the immortal life! he that liveth, saith the conqueror over the Devil, he that liveth and believeth in me shall never die.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, JANUARY 15, 1831.

PROGRESS OF
LITERATURE AND SCIENCE.

NO. IV.

On the discovery of the art of Printing, a new era commenced in the annals of the civilized world. Classical learning, criticism and poetry, made rapid advances; yet the dogmas of Aristotle kept possession of the schools of philosophy, and were so thoroughly engrafted into the doctrines of theology, that it required the most strenuous efforts of genius to eradicate them. A genius adequate to the undertaking, was found in Sir FRANCIS BACON, Baron of Virulam and Viscount St. Albans, the greatest philosopher of his age, whose brilliant talents and penetrating intellect enabled him to explore the deep abyss of heathenish superstition, and discover a sure mode of progressing in science by experiment and observation of nature. He held it as a maxim, 'that in the pursuit of truth, mankind must divest themselves of all the idols, or false notions, that possess the mind.' He considered philosophy as a 'vast pyramid that ought to have the history of man for its basis, an account of the powers and principles that operated in nature, for its second stage. But as for the summit, *Opus quod operatur Deus, a principio usque finem*;' he doubts its ever being acquired by man. The doctrines of Gassendi and Des Cartes, though designed to expose and refute the dogmas of the schools, were themselves too abstruse to have that effect in enlightening the minds of the common people, and improving the morals of society, to which the learning and ability of their respective authors would seem to have entitled them. The Royal Society of London, incorporated by Charles II., and the Royal Academy at Paris, instituted by Lewis XIV., contributed materially to the progress of literature and science. Both these societies are now in a very flourishing state and are justly classed among the first literary institutions of Europe.

In England, learning continued from this time, regularly and rapidly progressive; still philosophy had not yet entirely divested itself of the jargon of the ancients. But the genius of Sir ISAAC NEWTON, burst forth like a rapid fire, bearing down every obstacle in its way.

'Nature and nature's laws lay hid in night,
'God said let Newton be and all was light.'

He engaged while a youth, with ardour in the sublime studies and had laid the foundation of his immortal works, the *Principia* and *Optics*, before he had completed the twenty fourth year of his age. The best illustration of the astonishing excitement produced by the publication of these, is contained in the memento of the learned Marquis de l'Hospital, 'Does Mr. Newton eat, drink, or sleep like other men? I represent him to myself as a celestial genius entirely disengaged from matter.' Keil observes that 'if all philosophy and mathematics were considered as consisting of ten parts, nine of them are entirely of his discovery and invention.' Contemporary with him was John Locke, who rendered as much service in the science of logic and metaphysics, as Newton had done in mathematics and philosophy.

The progress of literature was commensurate with that of science. Trissino composed several epic poems in the Italian language, and was the first of his countrymen who wrote a regular modern tragedy. But the principal poetical compositions of the age, were the *Orlando Furioso*, Ariosto, and the *Gerusalemme Liberata* of Tasso. Subsequently, epic poetry received but little attention until the days of Milton. Lyric poetry, on the contrary, was cultivated with considerable success. The English lyric poetry of the sixteenth century, is familiar to the American reader; and the writings of Shakspeare, Surry, Harrington and Sydney, form an important group in every scholar's library. Dryden has brought this style of writing to great perfection. His 'Ode on St. Cecilia's day,' ranks

superior to any thing of the kind, ancient or modern. The dramatic writings of the French, at this period, were moral, pure, and many of them models of a correct and polished taste. The most eminent historians of Europe, are Du Thau, Davila, Machiavel, Clarendon, Hume, Suvolet, Russell, Rollin, and Robertson.

THE A. B. C. HUMBUG.

The wickedness of this piece of villany is equalled only by the vileness of the Witherell transaction, and the moral turpitude exhibited by the actors in the Anderton imposition. It is of the same genus; representing in bold relief the same marks of human depravity. We know not in what terms to speak of such transactions. One is struck with astonishment at the appalling fact, that men, evincing such vileness and baseness of heart, as is evident in these cases, have an existence in our community; that such miscreants are prowling about in society, under the cloak of religion, seeking, like incendiaries, occasion to seize the fire-brand and light up the flame of falsehood and calumny. Can it be that society has arrived to that state of mental degradation; of wickedness; when acts of such horrible baseness, are to be tolerated? We are not prepared to believe this; yet such villanies are transacted, and their authors are counteranced in society as reputable men. They are permitted to carry on a persecuting crusade against a portion of the community, of whom no one honest man has yet dared to say ought that is disreputable. They are permitted to arraign the members of the Masonic Institution before the tribunal of public opinion, as cut-throats, infidels and traitors; when the development of every transaction in which they have been detected, furnishes indubitable evidence that there never was a more reckless combination of desperadoes, than are the very men by whom Masons are thus arraigned. Influenced by no moral principle, and regarding no law, human or divine, they leave no effort untried, however infamous and wicked, that are calculated to aid them in the attainment of their unhallowed purposes. The reputations of the living and the dead are alike violated. The grave is no barrier to their licentiousness. A life of patriotism, purity and usefulness, is no shield against their base and foul slanders.

If these men are not checked in their unrighteous career, we may safely predict that the time is not very distant when Christianity itself shall become their victim. Let Christians look about them; let them, while yet they have the power, strip the wolves that are lurking in the churches, of their false clothing; let them take warning from the sufferings to which their brethren in other sections of the country have been compelled to submit; from what they have recently witnessed in this immediate neighborhood, the evil spirit of discord and distraction has found its way among them, and when it shall have gained strength enough, if permitted to live so long, it will rear its hydra head and commence its desolating work. When that time shall fully arrive, and it assuredly will, if these political disorganizers and public disturbers are permitted to go on in their work of defamiation and detraction, the heart of the truly pious Christian will indeed be made sad, and 'Zion shall mourn.' The persecution now raging against Masons, is persecution for opinion's sake; and it would be madness to expect that it will end when it has spent its venom on the Masonic fraternity. 'Let the doctrine of proscription or intolerance in matters either of religion, morality or Masonry but once be established, and it requires no sagacity to foresee that amongst its earliest victims will be ranked the religious associations and perhaps institutions of our land. If one party takes upon itself to assert that combinations of men for a particular purpose shall not be tolerated, they may give rise to a party aiming at the overthrow of all associations whatever. Innovations are always dangerous, particularly in matters of opinion, and the advocates of intolerance to-day, may be made the victims of intolerance to-morrow.

We invite the attention of the reader to the following communication from our Salem correspondent.

Salem, January C. 1831.

GENTLEMEN:—I send you herewith several numbers of the Register and Gazette, by which you will perceive the getting up and the blowing up of one of the most villainous plots, which has ever occurred to disgrace the character of man, in the annals of Antimasonry. The A. P. C. advertisement, when first published, caused a great excitement here, as several persons had disappeared within the period referred to, and the agonized feelings of their families and connexions, were again harrowed up, by this abominably wicked contrivance. The object of these base men, was no doubt to obtain a knowledge of some person who had disappeared, and on a foundation of fact to rear a structure of falsehood, which should exactly 'meet the case' of another Masonic murder. The gentlemen who were instrumental in detecting these miscreants are neither of them Masons, and had no suspicion, when they commenced inquiry, that this was a branch from the L. pass of antimasonry. In addition to the facts stated in the Register of to day, I have the authority of one of the gentlemen who called on Buffum, to say that, B. asked him if he was a Mason, and when he replied he was not, Buffum said, with considerable emphasis, 'it is well for you you are not.' This gentleman's partner in business disappeared in the year 1816, under the influence of mental derangement, and if the inquirer had happened to have been a Mason, this probably would have exactly suited the case, and he would have been branded as a murderer and robber. Buffum further said, 'that if he had known that the robbery, (alluding to Crosby's,) would have taken place, the advertisement would not have appeared. A Masonic robbery and attempt to murder, I presume would very well have suited the case—Buffum disavowed being the originator of the advertisement; but said that it originated in Boston and was published by the advice of several respectable gentlemen, (antimasons I presume,) of Boston; and in his conversation with Mr. C. (the person he first called on,) he said that Dr. H. F. FIS of Boston advised to or approved of it. So that you will perceive that the ramifications of this wickedness are wide spread. From the character, I learn of Buffum, he can hardly be considered as a responsible person.—Vain, wilful, ignorant, zealous over much, and of an ill balanced mind, verging on insanity: he is a fit character, not less wicked but of more cunning and sagacity. There are, however, others known to be concerned with him in this, from whose standing in society, better conduct was expected; but the ferocious spirit of antimasonry tinges the whole breed. The righteous indignation of an insulted community is hardly sufficient punishment for these miscreants. Too long have they been permitted to vilify and outrage men, as far before themselves in moral goodness, as light is brighter than darkness. They should be made to feel the punishment of the law.

Yours respectfully

In addition to the above, we learn that Buffum denies that he wrote that part of the advertisement which relates to the conversation between the dying man and his friend, overheard by the nurse, (and which he admits to be fictitious;) but says it was written in Boston—says that part was written in Boston and part by himself. When Buffum was called on by some gentlemen from Salem, and an explanation demanded of him, he was so much embarrassed and in such a nervous tremor, (probably occasioned by a consciousness of guilt,) that he could not read the introductory letter presented to him.

In evidence of the lying spirit of these men, we will mention one or two facts. When the advertisement was left at the Register office, the person who left it, called his name Marshall Brown; but when the same person called again, on some business relative to the advertisement, he stated that his name was not Marshall Brown, and that, as he was only an agent in the affair, he did not wish to give his proper name. Now the fact is, his name was Marshall Brown and when he left the advertisement he accidentally told the truth: but, apprehensive that his associates might accuse him of possessing a single particle

of moral honesty, and ashamed of himself that he had unconsciously perpetrated one honest act, he went immediately bare and *denied his name!* Another—when the publisher of the Register, (who by the way is not a Mason, nor has he any predilections in favor of Masonry,) asked Brown, or another 'authorized agent,' if Jonathan Buffum of Lynn was not the author of the advertisement, he positively declared that Buffum was not, to his knowledge, in any manner concerned in the business; when it is satisfactorily ascertained that this individual had accompanied Buffum from Lynn to Salem, and was then actually acting under Buffum's instructions! Once more—when the editor of the Register charged Buffum with being the author of the article in the Lynn Record, (of which Buffum is the reputed editor,) he said it was a communication; but the article was instantly produced, to which the signature of A. B. C. was attached, and Buffum covered with shame and confusion.

We mention these facts to show that among these men, *falsehood* is held in higher repute than *truth*. We have the names of many of the persons concerned in this vile transaction, and may hereafter give them to the public.

EXPULSIONS.—We are requested to state that WILLIAM D. SMITH, was regularly expelled from Libanus Lodge, Somersworth, N. H. on the 24th day of August last, for gross unmasonic and dishonest conduct. Said Smith is about twenty-seven years of age, of dark complexion, black eyes, about five feet and six or seven inches high, with black hair. When he absconded he had large black whiskers and had on a black suit of clothes. He has a scar on or about the end of the forefinger of the left hand, occasioned by an injury several years ago—said mark is so peculiar, that, once observed, it would never be mistaken. Said Smith was traced to Boston where he assumed the name of Deering, as appeared on the stage book for Pawtucket, R. I. He has since been heard of in Providence, R. I. He is a poor writer and reader, but makes much pretension to information, and is very apt to imagine himself insulted, and on such occasions, may be termed *boisterous*. He was originally a shoe maker, by trade; but for a few years past has carried on the hair-dressing business.

At a regular communication of St. John's Lodge, holden at Springfield, Vt. on 23th of Sept. last, NOAH SAMPFORD, EDMUND DARWIN and JONATHAN WESTER, of Springfield, and ADDISON STREETER and JEWETT BOYNTON, Jr. of Weatherfield, were expelled from said Lodge, for unmasonic conduct.

THE SOLAR ECLIPSE OF FEBRUARY.—The American Almanack for the present year, among a great variety of calculations relative to the Solar Eclipse, which will be visible throughout the United States, on the 12th. February next, has the following:—The central eclipse will enter the United States from Mexico, and will pass through the states of Louisiana, Mississippi and Alabama, the north part of Georgia, and South and North Carolina and the south eastern parts of Virginia, and Maryland; thence proceeding along the Atlantic at the distance of 50 or 60 miles from Long Island, it will pass through the south eastern part of the Island of Nantucket, and thence to Halifax in Nova Scotia. The unobscured part of the sun will present an annular appearance at all places within about 35 miles on each side of this track, the ring will become more or less uniform in proportion as the place is nearer the central track. The duration of the annular eclipse in places where it is central, will be a little over two minutes. The path of the annular eclipse will extend to the town of Chatham in the county Barnstable, but no other part of the continent in the New England States, except the southern extremity of New Jersey and Delaware.

The eclipse will begin in Boston at 11 o'clock 43m 26s. A. M. The time of the greatest obscuration will be at 1 h. 2 m. 11 s.; the end will be at 2 h. 4 m. 53 s. 1-2s and the duration will be 2 h. 57 m. 22 s. 1-2 s. The Digits eclipsed will be 11 h. 27 m. 27 s.

HORRID MURDER.—The last Frederick (Md.) Examiner contains an account of the destruction of the family of a Mr. Newey of that county. It appears the whole family was murdered and the house set on fire. Mr. Newey was found lying on the floor nearly consumed, with his rifle by his side; Mrs. Newey, partly consumed, with stabs in several places; the two children, partly consumed, with the bed clothes under them wet with their blood; and the old man and the boy both consumed. Appearances seemed to indicate that the wife, sleeping in front, was first stabbed; that the husband, on reaching for his rifle, was prostrated by a blow with an axe and killed; that the two children were killed in bed; that the father-in-law, who, with the lad, slept in a chamber above, on coming down to ascertain the noise, was killed as he entered the room; and that the boy, after coming down, had nearly succeeded in making his way to the door, which opened to the road, when he was struck down. The principal villain in the affair is supposed to be a man named Markley, a nephew of Mr. Newey. He is 33 years of age; is heght about 6 feet, dark complexion and dark hair, stoops when walking, but is well proportioned and stoutly made. He had recently been discharged from the State Prison.

John Worrick, convicted at the late term of the Municipal Court in this city, of stealing eleven doubloons from Capt. Isaac Chase, late of the brig Moscow, has been committed for trial before the Supreme Judicial Court, which takes place on the first Tuesday of March next, on a capital charge of having administered poison, which caused the death of said Chase. Worrick was steward on board the Moscow, and is supposed to have mixed a certain quantity of *arsenic* in a dose of senna and salts, which Capt. Chase, being unwell, had ordered him to prepare. The body was examined by Dis. Channing, Flint, Smith and Lewis. In the stomach was found a small powder, which was declared by Dr. Webster, after a chemical analysis, to be arsenic.

YOUNG LADY'S BOOK.—The Patriot notices this beautiful volume in the following terms:—'The extreme beauty of the print and embellishments of this volume, does much credit to our publishers and artists. The numerous engravings scattered throughout its pages are equal to any we have before seen, executed by American artists. The volume is a reprint from the English edition, and we feel certain that the copy is but little inferior to the original. The book contains much useful and interesting information, on a great variety of topics. It is intended to combine all that is practically useful in the sciences, with all that is beautiful in the arts, forming a distinct chart of the useful and ornamental department of a lady's education. We think that this volume would be the most valuable New Year's Gift to young ladies that we have seen. It is for sale at the bookstore of R. P. & C. Williams.

AURORA BOREALIS.—The Montreal Gazette says that the Northern Lights, witnessed in this part of the country a few days since, were visible there, and in superior beauty, at the same time. 'We never recollect,' says the editor, 'to have seen the Aurora Borealis so very brilliant, and at the same time so fantastic, as on Saturday evening. A broad belt across the heavens extending from N. W. to S. E. was visible for a considerable period, while during the whole evening the sky was illuminated by the flickering lights, which played about in all quarters of the horizon.'

BOLIVAR.—The following is an extract of a letter received in New York, dated Carthagena, Dec 15:—'I lament to state that an express has just arrived which left Santa Martha on the 10th inst. at 8 o'clock in the evening, with the sad intelligence that the Liberator was dying at the country seat called San Pedro, having already received the sacrament from the hand of the illustrious Bishop of the Diocese. The people are not yet apprised of this melancholy event.'

ANOTHER SOLEMN WARNING.—A lovely daughter aged three years, the only child of Mr. Lewis Dunham, of this city, says the New York Evening Post, was last evening burned to death! The father was absent from home—the mother, while she went for a pail of water, left the child alone upon the carpet, amusing itself with toys. The candle was burning on the table. It was about two minutes when the mother returned; and on opening the door, she beheld her innocent little daughter enveloped in flames! She screamed aloud as she flew to the child, and caught her up in her arms. The cries of the mother and child gave alarm to the family in another part of the house, who all instantly rushed to the scene of calamity. It was too late to afford relief.

A physician was immediately brought in, but to no avail. The abdomen, chest and face of the little creature were literally burnt to a crisp, and presented a truly heart rending spectacle. About four hours of the most awful suffering that can be imagined, and her little heart was still!

Is the reader a parent? If he is, let this event be to you a solemn warning never to leave a little child, or little children alone with fire or with lights, for a moment. For what is there on earth that can heal the afflicted soul of this mother or bind up her wounded heart? Ay, or what in this world that she would not give, did she possess it, for the restoration of her only joy and her only hope?

It is thought the child's clothes took fire from the candle, as that was standing on the floor when the mother came in.

Richard Barrett, a native of Ireland, is desirous of finding his brother, Thomas Barrett, who came to this country about 30 years ago. Any information relating to said Thomas, may be directed to Richard Barrett Trenton, N. J. who has travelled 3800 miles, in America since July last, in quest of his brother.

LORENZO DOW.—This eccentric individual, having been nominated by some wag of the quill editorial, has thought himself called upon publicly to declare that he shall not offer himself as a candidate for the Presidency—not viewing his natural and acquired talents adequate to the approaching awfully important station from 33 to 37.

COST OF A REVOLUTION.—It is calculated that the French Revolution, from 1789 to 1815, cost a loss in lives of 25,702, 139 men. There have been in the same period, 62,889 fires, conspiracies and insurrections.

A reward of five dollars is offered by Mr Paul Cook of Fall River, Mass. for the apprehension of George Wheaton Allen, late editor of the 'Moral Envoy'—an antimasonic paper recently published in that place. He is charged with having stolen a lace veil from the store of said Cook.

The annual communication of the Grand Lodge of Maine takes place in Portland, on Thursday the 20th inst. at 7 o'clock P. M.

The annual meeting for the choice of officers of Mount Hope Lodge, will be held at Colrain Ms. on the twenty seventh inst. at one o'clock, P. M.

A few perfect copies of the present volume of the Mirror remain on hand, which will be furnished to new subscribers if desired. We would take this occasion to remind DELINQUENT SUBSCRIBERS, that the present is a season of the year when demands upon newspaper publishers are presented for adjustment. They know the rest.

MARRIAGES.

In this city, by Rev. Mr. Streeter Mr. John Brown to Miss Emiline Lewis.

In Roxbury, Mr. Daniel Dinsman, of Plymouth to Miss Rebecca Muncreaf.

THE WREATH.

[By the Author of 'My Early Days.'
'A LAST REMEMBRANCE.'

I never more shall see thee
Except as I now see,
In musings of the midnight hour,
While fancy revels free!
I'll never hear thy welcoming,
Nor clasp thy thrilling hand,
Nor view thy home, if e'er again
I hail our common land.

I have thee full before me—
Thy mild but mournful eye,
And brow as fair as the cold moon
That hears thy secret sigh.
There are roses in thy window,
As when I last was there;
But where hath fled the matchless one?
Thy young cheek used to wear!

Though parted, maid—long parted,
And not to meet again—
One star hath ruled the fate of both,
And seared our hearts with pain;
And though before the altar
I may not call thee bride,
Accept a token of the bond
By which we are allied.

I've found for thee an emblem
Of what hath fallen on me—
A leafless branch that lately crowned
A lightning stricken tree;
Torn from the pleasant stem it loved,
The severing scar alone
Remains to show that e'er it grew
Where it for years had grown.

For pledges of affection
I'll give thee faded flowers,
And thou shalt send me withered leaves
From Autumn's naked bowers;
The tears of untold bitterness
I'll drink instead of wine,
Carousing to thy broken peace—
Do thou as much for mine!

When e'er a passing funeral
Presents its dark array,
For thee, my maiden desolate!
I will not fail to pray.
Beneath the quiet coffin-lid
'T were better far to sleep,
Than live to nurse the scorpion Care
Within thy bosom deep.

The midnight wind is grieving—
Its melancholy swell
Doth make it meet to bear to thee
Thy lover's last farewell;
Farewell, pale child of hopelessness;
'T is something still to know,
That he who cannot claim thy heart,
Partakes of all its woe.

[London Paper.]

Ye gods, give monarchs what ye please,
Give me but home and rural ease:
Give gold to every sordid soul,
But keep me from its mean control;
Give me a modest share of wealth,
With peace, a wife, some books and health;
These are my wishes—speak ye great,
If this be *pride*, or *pomp*, or *state*.

MASONIC REGISTER.

Full Moon, this Month, Thursday the 27th.

The regular meetings of the following Lodges unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March, June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter.—Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Paters. Southwick Friendly Society. Nantucket Union. South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Mildred Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian. Lowell Pentucket.

Friday.—Hingham Old Colony. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown. King Solomon 2d Tues. Cambridge, Amicable 3d Mon. Brighton Bethesda 2d Tues.—Medway Montgomery 1st Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. John's Thurs suc. Roxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Fairchild-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

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BOSTON MASONIC MIRROR.

NEW SERIES. VOL. 2. NO. 30.

SATURDAY, JANUARY 22, 1831.

\$3 PER YEAR, IN ADVANCE.

BOSTON MASONIC MIRROR.

MOORE & SEVEY,

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

ANTIMASONRY.—The Providence Literary Subaltern in an article headed 'Smith Wilkinson,' has the following remarks:

'Whilst we are on this subject, it may not be improper to express our views relative to a subject, which has already created no inconsiderable excitement, and given rise to feelings and emotions, that have a tendency, in many parts of the country to distract society.

As for Masonry, it is an institution, about which we know nothing more, than what we have been enabled to collect from Morgan's book, and the writings of Giddens and Bernard. It may be fraught with wickedness and corruption for aught we know; but if the books that we have read, be correct, and give a true and honest *expose*, we are unequivocally of opinion, that it is calculated to do more good than harm; and so far from being dreaded, should be looked upon with an eye of carelessness and indifference. So far as we have been enabled to discover, we have been convinced, that it should not be dreaded, but on the contrary should be cherished as an institution, that is calculated to do infinite good, and no mischief.—That it possesses all the benefits and unsurpassed advantages, which its friends have claimed for it, is an assumption that we do not think can be sustained by the existence of facts, or by the production of historical data.—The antiquity, or the order may not be correctly stated, and we very much doubt, if the society, has not on more occasions than one, been disgraced by the admission of unworthy members,

This is most certain; and to its eternal disgrace and misfortune, it admitted to its portals, the infamous William Morgan, a man who was a disgrace not only to himself, but to the age in which he flourished. His story is the story of iniquity; and can only have a tendency to reduce his memory if he be dead, in the honest estimation of every honest man. His biography, which has been impartially told by his friends as well as his foes, states that he had long led a life of dissipation; was an habitual drunkard; had on more occasions than one, been arraigned before the tribunals of his country charged with the crime of theft; and, at the time of alledged abduction, a *Qui Tam* action existed against him. It also appears by his biography, and the compact, that he entered into with Miller, his printer, that the only object he had in view in compiling his book, was the accumulation of money, at the sacrifice of every honest obligation, and at the expense of every ennobling principle. Such was the plain and unvarnished story of William Morgan, and is it not strange—is it not wonderful, that in an age like this, men of sense, of good principles, and of undisputed integrity, should rally around a man whose whole history, was too offensive for human contemplation!

There was a time, when we believed, that William Morgan, was not only forcibly abducted by a few men belonging to the Masonic order, but was cruelly put to death by them, and that opinion, we expressed in terms

perfectly unequivocal, at a time when the antia-masonic excitement, was in its incipient stages; at a time, when but few believed that the misguided Morgan had suffered the horrors of assassination.

But our opinion has since changed; we do not believe that Morgan is dead; the story of his abduction we believe to be a sheer falsehood, got up at the onset for the double purpose of inducing the sale of Morgan's book, and assailing the political hopes and expectations of the honored and now lamented DeWitt Clinton. To produce the rapid sale of the book, it was essential that Morgan should be among the missing, and to produce the destruction of Mr. Clinton, it was important, that an impression should be fastened on the public mind that Morgan was murdered by the Masonic Institution,—an institution to which Mr. Clinton belonged, and of which, in this country he was a principal and main supporter: Morgan was of course among the missing; he was either secreted, or moved off to those remote sections of the country, to which communication and correspondence is exceedingly difficult of attainment. In those regions of the world, he now probably remains, and there he will remain, till it is perfectly convenient for him to return to his native country—whenever he may choose to do so,—and the sale of the book has been suspended, and the designs of the party have been accomplished. Then he will return, and with the audacity of a desperado, as he really is, will laugh the dupes to scorn and abash the credulous and idle multitude.'

[From the Essex Register.]

'A. B. C.'

The Editor of the Lynn Record, finding himself placed in a very awkward predicament, in consequence of his agency in the A. B. C. affair, has endeavored to explain the matter to his patrons and the public, in his Wednesday's paper, by 'stating briefly a part of what he knows of this case.' He says, that, 'about two months since, information was given to a gentleman of this town, that a person *now living* in this county, had made a disclosure of *certain facts*, which excited strong suspicions that a nefarious transaction had taken place in this vicinity, a few years since, the *particulars* of which, as related, it would be improper, in the present stage of the investigation to make public.' Upon the above we have to remark, that Mr. Buffum says 'There was a *particular case*, told to a gentleman at Lynn, by somebody, with *certain facts*, the particulars of which are also made known.' If *certain facts* were made known to a gentleman of Lynn, relating to a particular case, why did not Mr. Buffum and his Boston coadjutors, trace up the story from the clue given to them, rather than publish a notice in the Register, calling upon the public for any sort of information relating to any body, whose circumstances could '*fit the case*?' Mr. Buffum says, he had in view, a particular case and certain facts, made known to a gentleman of Lynn, by a person *now living* in this County, who had made a disclosure. Why not, then apply to that person for more information, and through him, to the neighborhood where the nefarious transaction happened; and this must have been known, because it is said to have happened in *this County*.—Does 'this County' mean Lynn? If so, why publish the mysterious notice in a Salem paper? If 'this County' means Salem, why did Mr. Buffum go to three several persons in this town to make particular inquiries respecting the three several and distinct cases which were reported at this office? If Mr. Buffum knew the certain

facts of his own particular case, why did he come or send to this office, so many times for the circumstances of other cases, which he must have known did not '*fit his case*,' as well before as after he inquired of the different persons in Salem?

Mr. Buffum being aware that such questions would naturally occur to every one who read the exculpatory piece in his Wednesday's paper, has taken care at the same time to furnish an answer. His answer is, 'This notice was to draw out the names and residence of persons concerned, or give a clue to a case acknowledged by *all* to be dark, *uncertain* and *mysterious*!' How could Mr. Buffum, 'and the gentlemen in Boston interested in the cause of humanity,' consider a case '*uncertain*,' of which they had certain facts, the particulars of which were related to them by a person now living in this County? and it must be recollected that Mr. Buffum & Co. place such confidence in this information, that they aver in Wednesday's paper, 'they honestly thought and still think it is founded on tragical fact.' Yet at the same time, they tell the public that these certain facts and this particular information, are acknowledged by *all* (meaning by all, himself and the 'Boston gentlemen interested in the cause of humanity') to be uncertain. In order to clear up the uncertainty which attends the certain facts disclosed by a person now living in the County of Essex, they publish a general notice to this whole community. Did these sagacious gentlemen expect the guilty persons would furnish evidence against themselves?

Mr. Buffum speaks of a confidential conversation which he held with one of the Salem gentlemen who called on him 'for an exculpatory paragraph,' and says, that this confidential conversation has been '*strangely perverted*.' But how, Mr. Buffum does not show. It is one among a great many of his gratuitous assertions, of which his brain has proved exceedingly prolific throughout this whole affair. It stands without a shadow of proof, nay, we know it to be a false assertion. The gentleman alluded to, made no use of the confidential communication, deeming it altogether too frivolous to be repeated, even if he had felt himself at liberty to repeat it. This confidential conversation consisted in a communication to him from Mr. Buffum himself, of the *certain facts* which had induced him and the 'Boston gentlemen interested in the cause of humanity,' to pretend to believe that the disclosures made to them were founded in '*tragical fact*.' But, unfortunately for Mr. Buffum, the gentleman alluded to had too much good sense and honesty, to be made a tool of. He declared at once to Mr. Buffum, that such '*certain facts*,' were frivolous, and by no means would justify such a notice as that signed 'A. B. C.' That gentleman never disclosed those facts, as Mr. Buffum, first exacted of him a promise to that effect; but he declared at once to Mr. Buffum, and others in the presence of Mr. Buffum, that he deemed them idle, and amounting to nothing. By doing so he escaped from the hands of artful men, and at the same time exposed the intrigues of Messrs. Buffum, Phelps & Co. We say Phelps & Co. because Mr. Buffum has repeatedly said that Dr. Phelps knew and approved of all his doings in this case, and he acknowledged in this office, that the advertisement was written by a *Boston gentleman*, (a friend of ours who was present, understood him to say expressly Dr. Phelps) and sent down to Lynn to Mr. Buffum, who stated that he added a few lines and sent it to the Register office. The story of the dying man, his friend and nurse, (which he has admitted to be *fact*—

tious) he acknowledged was written in Boston, but said he did not choose to point out what part he wrote himself. We have been informed by a gentleman who called at this office, that about six weeks ago, he was in Mr. Buffum's office at Lynn, where he was informed by Buffum himself, that he 'guessed there would be an excitement in Salem pretty soon.' The gentleman expressed some surprise at the remark, and told Buffum, that he did not think that the Salem people could be excited by the Morgan story. Buffum then repeated his remark, that there would be an excitement. This shows that Buffum had the A. B. C. notice in contemplation at that time, and that he was aware that it would produce just the same effect it did. Nay, he added to the notice, when copied in to his own paper, his opinion that such mysterious notice would not tend to allay the excitement which already existed among his Salem 'friends.'

The investigation of the secret and mysterious doings of Messrs. Buffum & Co. together with his confessions while undergoing a pretty severe examination at our office, and the evasions, subterfuges, and positively false statements by himself and his coadjutors, at different times since the mysterious A. B. C. plot began to develop itself, have exposed the whole intrigue to our entire satisfaction.—When it was objected to Mr. Buffum that the relation of the fictitious circumstances of the dying man, his friend and nurse, in his notice was reprehensible, he replied, that 'he did not think the public would be so squeamish as to reject that!' This shows what opinion Mr. Buffum has of the public, and how much regard he has for truth.

In his Wednesday's paper he says, 'in the mean time the investigation must be pursued.' By whom? He said in the course of his conversation at this office, that 'they had got hold of something, and he presumed there would be a legal investigation.' He has dropped the word *legal* in his paper, and now we presume the investigation is to be made by those who do not think it all a 'hoax.'

The gentleman of Lynn, who voluntarily wrote a part of the 'exculpatory paragraph' at the instance of the persons of Salem, who felt injured by the notice of A. B. C. is one of those who do not think it a hoax; for he added to that paragraph the words, '*This is not a hoax, but shall be explained in due time.*' These words were stricken from the paragraph by request of the Salem gentlemen; but they were nevertheless written by that gentleman. Now, if the Road Commissioner* will pledge his name to the public that he has any good ground for his assertion, (for he is a gentleman whom we have been accustomed to respect) we confess that we shall be induced to consider the story with the attention which it deserves. If he does not, we do not know why he is not to be considered as connected with the knot of gross imposters who have got up this extraordinary plot.

We feel a reluctance to pursue any farther the inquiry into the names of the persons. We have no wish to touch them ourselves, and do not think the public desirous of having them drawn out from their sordid and grovelling condition, to excite either its disgust or contempt. The sub-agents of this impudent intrigue may rest in their obscurity, for we should feel humble in the pursuit and detection of meanness and worthlessness. This pursuit would prove to be a verification of the classical fable,

'So Proteus hunted in a nobler shape;
Becomes at last a puppy or an ape.'

We have pointed out the originators of the intrigue, and left no doubt on the public mind as to their motives and designs. Some of these men have a lofty bearing; and from their present stations or station which they have held are not altogether unfit to be pointed out for public reprobation.

Mr. Buffum may pretend as much as he pleases in his paper that this exposure comes from *Masons*. It is not the fact. No one who has been concerned in this exposure has any concern with that subject whatever. The exposure has been made, from the necessity we were under to vindicate the character of the gentlemen who were so greatly injured by the notice published in the Register, as well as to throw off from this paper any imputations from

*The person here referred to, is Mr. Wm. B. Breed, of Lynn.—Ed. Mirror.

any quarter. As to the personal fears, which Mr. Buffum pretended to have, of assassination by Masons, he may, we think, be quite easy on that score; but, he has some reason to fear that just punishment which the laws of the Commonwealth will award to the publisher of false reports calculated to cause a great excitement, throw dark suspicions around individuals, and harrow up the feelings of families. This Mr. Buffum has done, and done it with a full belief that this would be the effect.

MODERN PERSECUTION.

We will put down Masonry by the sword, if we cannot put it down without.—JACOB HALL.

NO. III.

Except the horrible outrages committed on the Huguenots, the sufferings inflicted on the English Reformers, and the persecution commonly denominated the Salem Witchcraft, nothing has exceeded the recent excesses of the party called Antimasonic. Friends have been divided, families broken up, neighborhoods rent into factions, and towns thrown into confusion. Christians have suffered, ministers of God have been driven from their dwellings and associates, and churches subjected to this destroying tempest. It has swept over our land like a whirlwind; it has invaded every domestic, social, civil and political relation. Neither the hall of legislation, nor the temple of justice, nor the sanctuary of the Most High, has escaped its destructive progress. Abandoned and unprincipled men, from the miserable wretch whose low habits lead him to the kennels of vice, to the hypocritical pretender who ministers at the altar of God, have united in the unholy work of scattering firebrands and death.

Antimasonry has the preeminent merit of uniting men in one common cause, on whom virtue and intelligence never could have promoted union or sympathy. Virtue and intelligence! As well might the midnight assassin, the noon-day robber, and the pirate of the ocean, unite in support of a wholesome and well regulated system of laws for the protection of life, property and commerce! As well might the wandering Arab, the degraded Hottentot, and the native hunter of our forests, unite in support of civilization and refinement! But there is a principle, under whose absorbing influence even the leaders of antimasonry, with their party colored characters and patch work morality, find themselves thrown together and amalgamated, like the broken and disjointed vestiges of a whirlwind or a deluge. It is the only principle that could possibly unite men of such inclinations and habits. That principle is political ambition. It is a tremendous, overwhelming power, which unites the vicious, corrupt, abandoned and unprincipled in the hope of obtaining, by an unholy compact, what belongs only to the virtuous and intelligent.—It is an idol at whose dark footstool everything that is base and unworthy falls down in meek adoration. There the ties of friendship have but a feeble force; the obligations of truth find easy absolution; and the influence of morals readily yields to the varying force of circumstances.

The maxim there is, that each one is right, in promoting his own views of personal interest and aggrandizement; and, as the end justifies the means, that mean provarication and open falsehood are warranted in the prosecution of the interest of the party. Whether these detestable principles have been openly avowed, in so many words, is somewhat doubtful. For though the leaders have no integrity, they have some cunning, and would hesitate to proclaim doctrines that would be startling even to some of their numbers. But whether antimasonry is built up and supported by such practices, is as notorious as that the antimasonic party exists. And if antimasonry is to exist, in any shape, it must be by these principles and practices. Let it once include within the field of its operations an honest, open and manly policy, and there is an end to the party. It must, therefore, be a matter of consideration in their frequent, secret, midnight conclaves, whether the adoption of some new, nefarious project will further their views; or what is the same thing, whether an honorable and honest system of measures would not cause their immediate destruction. The matter is resolved

then into self preservation. And, on the ocean of ambition, the boldest and most daring spirits will seize the means to the accomplishment of their wishes, be they what they may, while the timorous are lost in the sneers of their dishonest but bolder associates, and the contempt of honest men.

VERITAS.

Messrs. MOORE & SEVEY:

In the Mirror of the 1st inst. I notice my name conspicuously arrayed with the names of other persons, as connected with the antimasonic convention in this city the past winter. I had cherished the hope, that with the excitement of the moment, I should be permitted to retire without the pale of public notice; and, in the shade of obscurity, to feel that I was alike forgotten and forgiven by my Masonic and antimasonic friends. From this retreat and fancied security, you have been pleased, 'without money and without price,' to bring me forth; and in bold relief is my name suffered to grace the columns of the Mirror. Graciously and generous as apparently is this act of yours, I should render myself unworthy of your continued confidence, were I passively to content myself with the enjoyment of honors, gratuitously conferred, and altogether above the summit of my ambition—viz. the honors of political antimasonry. You will, therefore, confer an acknowledged favor, if in any future notice of the convention referred to, I may be suffered to escape your notice; having neither aided in the deliberations of this or any other convention, connected with Masonry or antimasonry; nor attended any meeting with a view of participating in measures. I do not, however, intend to convey the idea that at this or any other time, I should be averse to a candid and fair investigation of the principles of Freemasonry, in relation to their influence upon the moral and political institutions of our country. While I have freely avowed these principles, I have as freely avowed my determination never to lend myself to a spirit of persecution against those who may differ from me upon this or any other question. They were avowed to those through whose kindness I was chosen a member of the convention. They would have formed the ground work of a declination, had I been in the city or state, during its session, or have received notice of my appointment, previous to my leaving the city. They have guided my course in refraining from attending meetings of mere inquiry; with a single exception, and this by invitation of a friend at the door, and with the belief that the meetings were alike free to Masons, Jacks, or Anties. This however was not the fact in relation to this meeting. The political regeneration of the state, could be entrusted only to a secret meeting of its friends. It was upon this occasion, that I ventured to take a part in the deliberations of an antimasonic convention, by doubting the statement, not to say the veracity, of a gentleman who made a statement well calculated to fan the embers of opposition into a flame, which would, in its progress, consume the whole fabric of political Masonry, and leave the *loaves and fishes*, the honors and emoluments of office at the mercy of their more honest neighbors. It was upon this occasion that I remarked that, were I disposed to enter into a political crusade against Masons, I could seek an apology in the uncompromising spirit of those, whose bitterness of feeling had betrayed their judgment into acts of indiscretion,—adding, that if the gentleman would substantiate his position, I should feel it to be a duty to join any party whose efforts should tend to restore the public to the enjoyment of equal privileges. It was upon this occasion, that I was assured of the undoubted fact, that I was a half a century behind the age, in point of (physical) antimasonic information; and here, Messrs. Editors, I am content to remain, until I can prosecute my inquiries distinct from the advancement of political demagogues.

W. W. BLAKE.

Boston, January 6th, 1831.

BOARDERS.

A few gentlemen can be accommodated with board in a very central situation. Apply at No. 30, School Street, opposite Court Square.

MECHANICS' JOURNAL.

[From the Education Reporter.]

LYCEUM APPARATUS.

Next to suitable books and a good teacher or lecturer, may be reckoned cheap and effective apparatus. It should be such as is easily understood, durable, and not very liable to be put out of order; of this kind is a set of *Pneumatic Apparatus*, to be found at the usual places of deposit in this city.

Description. The pneumatic apparatus is put up in a case made of hard wood, divided by partitions, so as to receive a variety of articles, of various shapes. Under the cover is pasted a lithographic print, to explain the designs and uses of every article.

Fig. 1. Represents an air pump, for exhausting and condensing. It consists of a single brass barrel, five-eighths of an inch diameter, in which a piston moves about four inches; a ground brass plate, three inches in diameter, is attached to the lower end of the barrel; this is placed on top of a ground glass jar, (for such jars are furnished with the case,) to remove the air from within. By this apparatus several interesting experiments are performed. The ground plate has a hole through its centre, in which a valve is attached capable of being reversed. The piston can be made solid by inserting a screw prepared for that purpose, by means of which the pump may be used for condensing air into a vessel, as well as exhausting air from a vessel. There is also a projecting screw from the lower part of the pump, to which a glass tube or any vessel may be attached. The air is let in again by a side screw.

Fig. 2. A glass tube having the pump attached to the upper end, while the lower end stands in a bowl of water. When the piston is raised, a partial vacuum is formed in the tube, and the water rises. This is occasioned by the superior pressure of the air, on the water in the bowl outside of the tube; if the side screw be loosened, air is admitted into the tube, and the water descends to its level. On this principle water is raised in a common pump.

Fig. 3. A glass vessel attached to the pump. This may be made fast to the band, like a cupping glass; or a piece of india rubber stretched over its mouth, shows the effect of external pressure when air is removed from within. It also shows the effect of compressed air, when the condenser is used.

Fig. 4. A vessel having a thin bladder stretched over its mouth, which is burst with a considerable report, when the air is removed from the vessel. This is occasioned by the pressure of the atmosphere without.

Fig. 5. A bladder half filled with air. This is put inside of a glass jar. In pumping the air from the jar, we also remove it from the outside of the bladder; the air within, meeting with less resistance, expands and fills the whole bladder. On readmitting the air to the jar, it presses again on the outside of the bladder, and the air which is within the bladder resumes its former bulk.

Fig. 6. A small bottle inverted in a jar one third filled with water. On removing the air from the surface of the water in the jar, the air in the bottle expands and escapes through the water. If half the air has escaped, the bottle will be half filled with water, on letting the water into the jar; and will remain thus elevated until the air is removed again.

Fig. 7. Represents a balloon rising and falling in the water; the balloon is a glass vessel placed in the water in a glass jar, with the open end downwards; a portion of the air is removed by the pump, and water enough is admitted just to sink the balloon. After this, a very little movement of the piston will cause it to rise to the surface of the water. On the other hand, if the balloon be just light enough to float, a very little extra pressure on the surface of the water will cause it to sink.

Fig. 8. A block of wood suspended in water in a glass jar, having a lead weight to sink it. On removing the air

from the surface of the water, air bubbles may be seen rising from the ends of the wood, which continue to rise copiously for some time. Wood-turnings or saw dust will sink in water, and carry air enough down with them, to buoy them up on removing the pressure from the surface of the water. The last four experiments depend on the expansive quality of the air.

Fig. 9. A small bell, suspended from the pump in a glass receiver. This is intended to show the difference of sound when placed in a vacuum; but it is not very perceptible in this small apparatus.

Fig. 10. A bell with its rim ground and placed on the plate of the pump. When well exhausted, it requires from forty to sixty pounds of power to remove it. This answers the purpose of the common hemispherical cups.

Fig. 11. A conical glass vessel furnished with a stop-cock and jet pipe, for a fountain in vacuo; with the pump attached in the position for exhausting the vessel.

Fig. 12. Shows the fountain in action, the pump being removed, and the end of the stop-cock placed in a bowl of water; it is then opened, and the water rises through the jet pipe and strikes the top of the vessel. This is caused by the pressure of the atmosphere.

Fig. 13. A glass flask furnished with a very small stop-cock for weighing air, the pump is attached to the position for exhausting the flask, which has previously been balanced as in figure 14 with the air in.

Fig. 14. Shows the flask suspended from one end of the scale beam. The flask being now exhausted of the air, the counterpoise preponderates; but on opening the stop-cock the air is heard to rush into the flask, and the beam gradually resumes its horizontal position; clearly proving that air has weight, and hence its pressure.

Fig. 15. A simple contrivance to show the resistance of the air. It consists of two broad but thin pieces of metal; these are made to revolve either edgewise or flatwise against the air, showing that a broad surface is much more resisted than a narrow one.

Fig. 16. A bowl, with a number of spots painted on the inner surface, to show the refraction of the rays of light. If the eye be placed so as to observe a spot near the upper edge of the bowl, and kept in that situation while water is poured in, the rays of light will be bent downwards and the whole of the spots will be visible.—The same effect takes place when the rising sun's rays strike our atmosphere obliquely, they are bent towards the earth, so that we actually perceive the sun before he is risen above the horizon.

Fig. 17. A copper air vessel, one third filled with water on which air is condensed to produce a fountain in the open air. This will serve to explain the principle of a fire engine. In this vessel, the air is forced in, upon the surface of the water; in the fire engine, the water is forced into the air-chamber under the air; the air in both cases acts by its elastic force to keep up a continual stream.—The air-chamber is extensively applied in hydraulic machinery.

Fig. 18. The same, with a revolving jet of water, on the principle of Barker's mill. This makes a circular shower of water in a vertical plane; about six feet diameter.

Fig. 19. A leather sucker and block. The leather should be well soaked in water. It is furnished with a brass knob in the centre, with a hole through it. This knob may be held between two fingers, while the hole is covered with the thumb. If it be placed flat on the block so as to exclude the air, on raising the leather the block will raise with it, but if you remove the thumb, the air will pass down the hole into the knob, and the block will fall. This is owing to the pressure of the air on the outer edge of the leather, while a vacuum is formed by raising the leather in the centre. It is said that flies walk on the ceiling or on a pane of glass, and that some animals attach themselves to rocks on this principle.

Fig. 20. A syphon. This consists of a bent tube, having one leg rather longer than the other. The short leg is put into a vessel of water; the end of the long leg is to be stopped with the finger, while the mouth is applied to

a small tube to remove the air from the syphon. The syphon then fills with water by the pressure of air on the surface of the water in the vessel. If the finger be removed, the water will continue to flow from the longer leg as long as the water in the vessel is higher than the end of the pipe from which the water issues.

Fig. 21. A water pump, with a glass barrel, to show the action of the piston and valves. A vacuum is formed inside of the pipe of the pump by the moving of the piston. The water ascends by the pressure of the atmosphere, until it gets above the piston. Then it is sustained by the piston as it ascends, and by the lower valve when the piston descends. The atmosphere will support a column of water only to about thirty-three feet high. The working barrel with its piston and lower valve, should be placed considerably within that distance, on account of imperfections to which the pump is liable and the variation in the height of the water in the well.

Fig. 22. Water supported in an inverted glass vessel, the mouth being covered with writing paper. This experiment shows the pressure of the atmosphere, and may be performed by any one with a common tumbler or wine glass.

Fig. 23. Fermented liquor appears to boil in vacuo;—and water boils at less heat than in the atmosphere; shown in a glass jar, when the air is exhausted. The experiment with boiling water should be managed with care, on account of breaking the glass vessel. A common oil flask, with a well fitted cork attached to the screw of the pump will answer best.

Fig. 24. Smoke descends in vacuo. If a small lighted taper or piece of tobacco, be placed near the bottom of a glass receiver and the air be well exhausted, the smoke will be seen to descend.

Many applications of pneumatics to the common affairs of life, as exhibited by this simple apparatus, might have been given, but must be deferred until another time.

The price of a case containing apparatus for all the above experiments is \$33. Sometimes a larger case, containing a preparation for the additional experiment of raising a 56 lb. weight by the pressure of the air, is furnished; the price of which is \$37.

A FRIEND TO USEFUL KNOWLEDGE.

N. B. Apparatus of this kind should be cleaned as soon as possible after use. The brass work, if wiped dry and then rubbed with a cloth a little oily, will look well for a long time. Any glass vessel whose aperture is too small to admit a cloth, may be rinsed out first with soft water, then with alcohol or new rum, and suffered to drain. This will preserve a neat appearance. The valves of the pump should be kept moist with sweet oil.

COMPOUND MOTION.

If a body be acted upon by two forces in different directions it will move between them. Hence, if a ball be dropped from the mast head of a ship under sail, being held one foot before the mast, it will fall on deck one foot before the mast. It had, when dropped the forward motion of the ship; this, and the gravity, will cause it to descend in a line inclined from a perpendicular towards the prow of the vessel. If, at the moment the ball drops, the ship should stop, it would strike several feet before the mast.—If the ship was at rest, but, at the moment of dropping it, should sail, it would strike the deck several feet behind the mast.

To the founder of Mechanics' Institutions.

Let the bold warrior boast his laurel'd head,
To nourish which whole hecatombs have bled;
Let sages grey, with speculative lore,
Delight to scan their unproductive store,
Which clothed in ancient words of little worth,
Like precious seed unburied in the earth:
The petty pride of birth, the vaunt of power,
And all the gewgaw pignants of an hour,
Which glare a moment, and as quickly pass,
As airy shadows from the vacant glass;
Thou needst not covet—thy superior fame,
Shall live while Truth and Science have a name.
'T was thy proud lot the common crowd to teach.
The fruit of Knowledge grows within their reach.

THE BOQUET.

THE SPIDER AND THE FLY.

BY MISS HOWELL.

Air—Will you come to the Bower.

The following is a lesson for all folks—great and small—from the infant to the Emperor of Russia—the grand Seigneur of Turkey, and the Queen of Portugal—or from those who play with toy cannons, to such as are now figuring on the theatre of War—

‘Will you walk into my parlor?’ said a spider to a fly;
 ‘Tis the prettiest little parlor that ever you did spy;
 The way into my parlor is up a winding stair,
 And I’ve many pretty things to show you, when you get there;’

‘Oh no!’ said the little fly, ‘to ask me is in vain
 For who goes up your winding stair, can ne’er come down again!’

‘I’m sure you must be weary with soaring up so high;
 Will you rest upon my little bed,’ said the spider to the fly,

‘There are pretty curtains drawn around, the sheets are fine and thin,
 And if you like to rest awhile, I’ll snugly tuck you in!’

‘Oh, no! no!’ said the little fly, ‘for I’ve often heard it said,
 They never, never awake again, who sleep upon your bed!’

Said the cunning spider to the fly, ‘dear friend what shall I do,
 To prove the warm affection I’ve always felt for you?’

I have within my pantry, good store of all things nice—
 I’m sure you’re very welcome,—will you please to take a slice?’

‘Oh, no! no!’ said the little fly, ‘kind sir that cannot be;
 I’ve heard what’s in your pantry, and I do not wish to see.’

‘Sweet creature,’ said the spider, ‘you’re witty and you’re wise
 How handsome are your gauzy wings, how brilliant are your eyes!’

I have a little looking glass upon my parlor shelf,
 If you’ll step in one moment, dear, you shall behold yourself;’

‘I thank you, gentle sir,’ she said ‘for what you’re pleased to say!’

And bidding you good morning now, I’ll call another day!’

THE TOMB.

‘When I look,’ says Addison, ‘upon the tombs of the great, every emotion of envy dies within me. When I read the epitaphs of the beautiful, every inordinate desire goes out. When I meet with the grief of parents upon a tombstone, my heart melts with compassion. When I see the tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world by their contests and disputes, I reflect with sorrow and astonishment on the little competitions and debates of mankind. When I read the several dates of the tombs of some that died yesterday, and some six hundred years ago, I consider that great day, when we shall all of us be contemporaries, and make our appearance together.’

For the Masonic Mirror.

And does it require long time, days, weeks, months and years, to enable human beings to love one another? Does the human heart slowly and suspiciously lay up one kind thought after another till the measure of its affection be full? May gentle words and kindling smiles pass from the lips and yet the heart remain cold and untouched, and willing to lose sight of, and forget the object of its transitory tenderness? It may be so with some, it may be so with many, for the accidents of time teach different lessons, all equally necessary and wholesome perhaps to different hearts; but before human nature has been sorely tried, afflicted, or deceived, its temper is open to kindness and to joy; and attracted by the sympathies of a common nature why may not those who are strangers to day, be friends to morrow? Nor does the deepest affliction always close up the fountains of love in the human soul. The saddest turn often is sudden restoration to the gay and joyful; like light streaming in upon a prisoner through the bars of his dungeon, is the smile on faces not yet bedimmed by grief, to the man of many miseries; and he who hugs his sorrow close to his soul, will often, at once, lay down the rueful burthen to which he has so long clung with infatuated despair, at the sight of youth, beauty, and innocence, rejoicing before him in untamed, fearless, and triumphant bliss. There are often, also sudden revelations of sympathy made between human beings by a word, a tone, a look, or a smile; truth is then suddenly and easily conveyed into their spirits, and from that moment they rest assured of other’s affection and each others worth, as much as if they had been mutually known for years. If there were not these strong and prevailing tendencies in our nature, the paths of human life would be barren indeed; or the friendships that spring up over them would in general, be sown by the mercenary hand of interest or self love. But nature follows other processes; and love and friendship, at first sight, often spring up as necessarily as flowers expand from bud to blossom, in the course of a few sunny and dewy hours of one vernal morning.

FLORIO.

‘ECSTASY.’

The animal magnetisers of Paris pretend, that when they have thrown any one into a state of what they are pleased to call ‘ecstasy,’ the body is insensible of suffering; and they are just now circulating and attaching great importance to the case of an old lady of 64, who, having been thrown by them into a state of ecstasy, underwent, as they say, the severe operation of having an ulcerous cancer cut out of her neck, without experiencing the slightest pain! During the whole operation, adds the statement, she exhibited no sense of suffering, or even of sensation, until towards the end when she laughed like a person who was tickled, and exclaimed, *Finissez, ne me chatouillez pas*—‘leave off, do not tickle me.’ Previous to each dressing of the wound she was again magnetised with perfect success, and the cure was complete.

The most secret crimes are discovered so easily, notwithstanding all the care that has been taken to prevent their being brought to light; and such discoveries seem to result so naturally even from the darkest plots that the authors of those crimes could invent to hide their guilt, that one would think nothing but God could have produced those

unexpected events: the number of these discoveries is so great, that those who are pleased to attribute them to chance, must own, at least, that from all ages the effects of chance have been most wonderful.

MISCELLANY.

ANNA ROYAL.

To the Courier and Enquirer.

CANANDAIGUA, Nov. 1830.

Gentlemen.—Where are the glittering ten thousand swords of gallantry which Edmund Burke talked of? Why do not the lazy scoundrels leap from their scabbards and avenge the insults offered to the Lady Walter Scott of the new world?—The sufferings which Maria Antoinette bore are nothing to mine. She only had her head taken off by the gentlemanly guillotine; but I have forty heads taken off besides the pulling out of ninety horns. I have suffered as much as the celebrated Hortensia, the fair philosopher of Alexandria or some other heathen city, whom the rascally monks and antimasons murdered on the banks of the Nile and then flung in to the river to make a breakfast for a crocodile.

I have scarcely slept a wink since I left Pittsburgh—that barbarous, ignorant, smoky, pitiful, rascally, dirty, dignity silly, murderous, antimasonic vagabond village. Have you heard how I have been used there by the antimasons? If there had been a spark of gallantry remaining, the carrier pigeons ought to have spread intelligence of the outrage from Maine to Georgia. A rascally Post Master refused to frank me a letter to you my honored friends, I mean to have him removed *instantly*. I know he has been dealing in coffin hand-bills. But the antimasons! the antimasons! ‘If you have tears prepare to shed them now;’—if your hearts ever bled, now let it pour forth floods. I went into an antimasonic shop in Pittsburgh to sell a black book; the people in it had a rascally, antimasonic, down look. I told them if they wanted to do any business they must get gentlemen behind the counter; that if they could beg or borrow or steal the tail of a monkey from any old Museum, and have it pinned to his coat tail, he might be carried through the country, and make a fortune by exhibiting an antimasonic or a Morgan rarity. What do you think he did? Why the fellow sneaked down stairs with a cowskin behind his back, and perpetrated an assault and battery on Mrs. Ann Royal. Oh! how my heart boiled! If I had not a fever on me at the time, I would have caught the villain and whipt him on the spot. He ran, however, like a greyhound into a dark chamber. What could I do with a leg which the Blue-skin in Vermont broke the other year, and which is not yet absolutely as good as new? I will not disgrace your paper by writing down his name; but it will be easily recognised. His countenance will bear witness—yes his Cam-like face will furnish *prima facie* evidence against him for almost any court of Justice, from a simple larceny up to a respectable burglary. Oh! if I had caught him how I could have nullified him, and disunioned every limb in his body. But these antimasons have the longest legs in the world, and bless me how they use them!

We must have the world reformed. The right of women are disregarded. If the nullifiers of South Carolina had any brains, which is rather

doubtful, they would do something for the fair sex, instead of their stuff about the tariff and cotton bags. When I was last in New York, I mentioned the necessity of doing something for the recovery of the last rights of women to Russell Comstock.—He agreed with me decidedly, and said he meant to look for them amongst the lost rights of the states. I have no doubt but both have been hid away by the nullifiers. Give my compliments to Russell, and tell him I shall be glad to hear that he prosecutes his patriotic course.

But of these antimasons; they are the wickedest pack of rascals that ever crawled between heaven and earth—all but one. What one? you will ask with a smile. Why, then out it must come—my friend Frank Granger, who, contrary to my solemn advice, took their nomination and almost broke up the friendship, that, like a rose in the bud was just blooming into maturity between us. He has one of the most princely houses I ever saw, and then he is so hospitable, polite, kind, and chatty, besides doing dancing, carving and such like accomplishments, almost as good as an angel.

When I reached this place, he was in high spirits, about the election. 'I'm governor—I'm governor, Mrs. Royal,' cried Frank. 'You're a fool,' said I. The messengers were arriving every five minutes, with majorities from the 'infected district.' 'Mr. Granger,' says another scoundrel antimason, 1500 from Monroe—we have done wonders, must have a flour inspector's birth'—'Mr. Granger,' says another 'a majority in Cayuga—Throop is dished—I should be pleased to be canal collector.' Frank bowed, smiled, looked pleased and promised everything. Says 'to him, 'Frank do you believe these rascals, they tell you that you are elected—there is not one word of truth in them—you are no more elected than I am—they are deceiving you.' 'My dear madam,' said Frank, bowing low, 'these are very large majorities—I must think I'm elected'—and then he went to spouting Mr. Shakespeare's poetry about the crown, and all that.

Well, next day came and up comes Oneida like the rush of the Trenton Falls in a thunder storm—the Herkimer at his heels—then Montgomery—then Rensselaer—then Albany. 'Bring me no more reports.' 'Mrs. Royal give me your hand—the antimasons are all cheats—henceforth I turn my attention to philosophy and ruta baga—antimasonry I foreswear,' and then covering himself with a mantle like the immortal Cæsar, he sat down to one of the fattest roast turkeys, I think, I ever set my four old teeth upon. 'Frank,' said I, 'this turkey was never raised by an antimason.' Hang old Root! said he. 'Take care how you touch old Root,' said I, 'he is my friend.'

So you will see I have saved my honored friend Frank from that desolating scourge of antimasonry. I have snatched him like a burning brand out of the furnace. When I came through the Genesee county, I was told that my life was in danger. 'Let them try' said I, like the immortal Stark. 'Phineas L. Tracy is on the look out for you,' said some one. 'Let him come,' said I, 'I can thrash him any day—I have done it before in Washington, and I'll do it again.' Then there was a report that Fred. Whittlesey was a going to waylay me. 'He waylay me,' said I, 'the mean sneaking fellow—I am only afraid that he will sue me for damages. Oh! if I could only get him to knock a chip off my shoulder, and so I set round the law, I would give him one of the soundest

thrashings that he ever had. Then came another rumor, that Bates Cooke and Thurlow Weed meant to make an antimason of me. 'If they do,' said I, 'I'll Tim-Munroe every hair on their heads—I'll Morganise them—I'll dish them—So the antimasons are down the Niagara, where they themselves put poor Morgan, for I have no doubt his blood is on their guilty heads—poor fellow.

My dear gentlemen, I shall be in New York soon,—present my sentiments to Mr. Charles King who, I understand has much improved of late—tell him to cut off his whiskers. Col. Stone, I suppose, is still sipping any body's wine, and smoking every body's segars. Secretary Dwight will be crawling out of his flannel, and organising the Church and State-Blue-Burgundy party, to overwhelm me in New York. Let him look out for squalls,—I'm not afraid of the world in arms—provided the antimasonic bears are all tied up.—Pray, how is 'good society' getting on? I have a few odd accounts to settle with them. What a glorious thing is the French Revolution, I have some thoughts of going over to see Louis Philip, and putting him in my Black Book. Thine for ever.

ANNA ROYAL.

'The language of birds,' says the late Rev. Gilbert White, in his 'Natural History of Selborne,' 'is very ancient; and, like other ancient modes of speech, elliptical; little is said, but much is meant and understood. The notes of the eagle kind are shrill and piercing; and about the season of nidification much diversified, as I have been assured by a curious observer of nature, who long resided at Gibraltar, where eagles abound. The notes of our hawks much resemble those of the king of birds. Owls have very expressive notes; they hoot in a fine vocal sound, much resembling *vox humana*, and reducible by a pitch-pipe to a musical key. This note seems to express complacency and rivalry among the males: they use also a quick call and a horrible scream, and can snore and hiss when they mean to menace. Ravens, beside their loud croak, can exert a deep and solemn note that makes the woods to echo; the amorous sound of a crow is strange and ridiculous; rooks, in the breeding season, attempt sometimes in the gaiety of their hearts, to sing but to no great success. The parrot kind have many modulations of voice as appears by their aptitude to learn human sounds. Doves coo in an amorous and mournful manner, and are emblems of despairing lovers.—The wood pecker sets up a sort of loud and hearty laugh. The fern-owl, or goat-sucker, from the dusk till day break, serenades his mate with the clattering of castenets. All the tuneful *passeres* express their complacency by sweet modulations, and a variety of melody. The swallow as has been observed in a former letter, by a shrill alarm bespeaks the attention of the other *hivundines*, and bids them be aware that the hawk is at hand. Aquatic and gregarious birds, especially the nocturnal, that shift their quarters in the dark, are very noisy and loquacious—as cranes, wild geese, wild ducks, and the like; their perpetual clamor prevents them from dispersing and losing their companions. In so extensive a subject, sketches and outlines are as much as can be expected; for it would be endless to instance all the infinite variety of the feathered nation. We shall, therefore, confine the remainder of this letter to the few domestic fowls of our yards which are most known, and, therefore, best understood. And, first the peacock, with his gorgeous train, demands our atten-

tion; but, like most of the gaudy birds, his notes are grating and shocking to the ear; the yelling of cats, and the braying of an ass, are not more disgusting. The voice of the goose is trumpet-like and clashing, and once saved the capital of Rome, as grave historians assert; the hiss also of the gander is formidable, and full of menace, and 'protective of his young.' Among ducks, the sexual distinction of voice is remarkable; for while the quack of the female is loud and sonorous, the voice of the drake is inward, harsh and feeble, and scarce discernable. The cock turkey struts and gobbles to his mistress in a most uncouth manner; he hath also a pert and petulant note when he attacks his adversary. When a hen turkey leads forth her young brood, she keeps a watchful eye; and if a bird of prey appear, though ever so high in the air, the careful mother announces the enemy with a little inward moan, and watches him with a steady and active look; but if he approach, her notes become earnest and alarming, and her outcries are redoubled. No inhabitants of a yard seem possessed of such a variety of expression and so copious a language as common poultry. 'Take a chicken of four or five days old, and hold it up to a window where there are flies, and it will immediately seize its prey with little twitterings of complacency; but if you tender it a wasp or a bee, at once its note becomes harsh, and expressive of disapprobation and a sense of danger.—When a pullet is ready to lay, she intimates the event by a joyous and easy soft note. Of all the occurrences of their life, that of laying seems to me most important; for no sooner has a hen disburdened herself, than she rushes forth with a clamorous kind of joy, which the cock and the rest of his mistresses immediately adopt. The tumult is not confined to the family concerned but catches from yard to yard, and spreads to every homestead within hearing, till at last the whole village is in an uproar. As soon as a hen becomes a mother, her new relation demands a new language; she then runs clucking and screaming about, and seems agitated as if possessed. The father of the flock has a considerable vocabulary; if he finds food, he calls a favorite concubine to partake; and if a bird of prey passes over, with a warning voice he bids his family beware.

The gallant chanticleer has, at command his amorous phrases, and his terms of defiance. But the sound by which he is best known is his crowing; by this he has been distinguished in all ages as the countryman's clock or larum, as the watchman that proclaims the division of the night. Thus the poet elegantly styles him,

'The crested cock, whose clarion sounds
The silent hours.'

CONJUGAL AFFECTION.—After the heat of the late contest in the streets of Paris had subsided, a woman was seen running about and eagerly examining every dead body in her way—he was looking for her husband. A gentleman who had watched her progress for some time, endeavored to console her with the hope of his being yet alive. 'No, he must be killed; I have not set eyes on him since morning; I hope in God I shall find his body, for he has got the key of the street door in his pocket.'

When you are elevated with reading a work, and your mind is inspired with noble and generous sentiments, seek not for any other rule to judge it by; it is good, and done by a masterly hand.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, JANUARY 22, 1831.

PROGRESS OF
LITERATURE AND SCIENCE.

NO. V.

To follow the astonishingly rapid progress of every branch of learning and refinement of manners through the eighteenth century, is a herculean task, and one which we shall not attempt. Suffice it to say, that notwithstanding the series of wars and revolutions which have, heretofore, agitated Europe, science has been steadily progressive, and if literature has made no advances, it has lost nothing.—France, however, by too great severity in political and religious matters, compelled her men of genius to seek another country for the promulgation of their writings. The celebrated Bayle fled his country rather than have his writings pass the ordeal of a censorship; had he published them without, it would have been at the risk of his head. England was more politic; the consequence is, she stands preeminent in the literary world. The productions of Addison, Steele, Clark and Swift, exercised great influence on the manners of the age, and had more weight in rescuing their countrymen from the contagion of evil example, than those of all their contemporaries. They successfully resisted the encroachments of the deistical principles of Voltaire, Shaftesbury and Walston, which had corrupted the morals of society in other parts of Europe. Those chaste and correct performances 'the Spectator,' 'the Guardian,' and 'the Tatler,' most ably supported the cause of morality, and gave a character to every department of literature.

These improvements were, by no means, limited to the bounds of England; their influence extended through all Europe. The Germans, an industrious and plodding people, turned their attention to the abstruse sciences, and have produced some valuable works on experimental philosophy, natural history, chemistry and metaphysics; which exhibit intense research, and the most profound erudition. Russia, under Peter—the most enterprising monarch of his age,—experienced a greater change in her literature and arts than any other section of the world, and though she is still far behind her sister nations, the exertion of that sovereign gave an impetus which has rendered knowledge slowly, but gradually progressive. Sweden contributed her share in the production of many great and learned men; and Denmark was not backward in patronizing the arts and sciences;—she cultivated mathematics, astronomy, zoology, and botany with considerable success. Neither did Italy remain inactive, though she had many difficulties to encounter:—In music, poetry, drawing, painting and sculpture, she was not behind the most polished European nations. In fine, there is no part of the civilized world that has not participated in this general diffusion of knowledge, and none that is not in a great measure indebted to it for its civilization, its morals and manners.—Even the most distant and rude nations of the earth have felt its influence and acknowledged its blessings. The miserable devotee on the Ganges, the half-famished pagan on the Hologang Ile, the wild inhabitant on the Mississippi, and the isolated cannibal on the Pacific, are taught to cultivate the soil, to renounce their errors, to acquire a knowledge of the supreme, to kneel at the altar of the same God.

In considering the advance of literature and science, we must not omit noticing our own country. It is true we cannot exhibit so many important inventions and discoveries, nor boast of so splendid a catalogue of names, as either England or France; yet we are proud to enrol a Franklin, a Hutton, a Watt, a Fulton, a Bently, a Cooper, a Chandler, an Irving, a Perkins, and many others, who, when placed at the side of European genius, would lose nothing by the comparison. Our Republic has had many obstacles to encounter in laying the foundation for a glorious and permanent superstructure; it has been shaken by par-

ty, and almost severed by dissensions; and the encouragement afforded has been totally inadequate to call into action the latent powers of superior intellect. The genius of our country has, too generally, been compelled to seek for patronage in foreign climes; or contend with the frowns of adversity, and reap its laurels as a reward. But these times are fast passing away, encouragement begins to be extended, and will, it is believed, be commensurate with native talent and intellect. It is the dictate of sound policy, and the present age is too wise and enlightened to neglect it.

Though many parts of the earth still remain in a state scarcely emerged from barbarism, the arts of civilization and refinement are beginning to receive the attention of all. The South American Republics are cherishing and cultivating the genius and learning of Europe. Ambitions to take an elevated rank in the scale of nations, and liberal in their patronage, literature and science, notwithstanding the difficulties incident to a recent emancipation, are making rapid progress; thus establishing on an imperishable basis, the Temple of Liberty. This is the surest pledge that can be given of the permanency of any government, and the only method of improving the morals and manners of a people.

END OF FIRST SERIES.

[We call this the *end of the first series*, because we have but sketched the outlines of an immense and splendid picture; and we may add, to us an interesting one.—We may hereafter attempt the *filling up*; not with the expectation however, that we shall be able to do more than to furnish a few of the most prominent features. If we do this acceptably, we shall have accomplished all that we aimed at.]

Rev. MOSES THACHER—*Result of council.*—We have before us the result of an Ecclesiastical Council, convened in the North Parish of Wrentham, on the 14th ult. by 'Letters Missive' from the church in said Parish. Dr. Beecher and Rev. Mr. Wisner, of this city, were present. The first business, of the Council, after having organized, was to adjourn to the meeting house for a public hearing. A committee consisting of Rev. Dr. Beecher and Rev. Mr. Maltby, was appointed to wait on Mr. Thacher, and invite him, and those members of the church associated with him, to be present, and to make any statements which seemed to them proper. *With this invitation the Rev. gentleman did not comply.* The council then proceeded to attend to the papers presented to them by the Committee of the Church; also certain questions proposed for their consideration; of which it is not necessary for us here to speak in detail. They refer to the laws and usages of church government; and such of our readers as feel particular interest in the matter, we refer to the 'Result' itself. The proceedings of Mr. Thacher are pronounced to be *precipitate and irregular*, for the following reasons:—1st. The usual and proper steps were not taken to endeavor to reclaim the majority of the church from their alleged errors. No efforts were made to obtain the advice and aid of sister churches in the removal of those alleged errors, but on the contrary, the proposal of the church to Mr. Thacher to call in a Mutual Council was declined.—It was not, therefore, to be presumed that those alleged errors could not be redressed in the usual and regular way; and of course, a case was not found to exist, justifying unusual and irregular measures to obtain relief, which ought to be found before such measures are resorted to in any case.

2nd. The course taken by Mr. Thacher, and those who have acted with him in forming themselves into another church, was precipitate and irregular. It was *precipitate*. At a meeting of the church held on the Sabbath, October 24th, at the close of public worship in the afternoon Mr. Thacher, and those acting with him, made a written application to be dismissed for the purpose of forming a new church. The church appointed a week from the next Saturday, to attend to their request;—a time, in the judgment of this Council, as early as could be reasonably demanded or expected for the consideration of so important a subject.

Mr. Thacher stated to the church, that if they did not have an answer *then*, they should consider it a refusal.—Mr. Thacher and a part of those who had signed the paper, requesting a dismission, met the next morning at 10 o'clock, and formed themselves into a new church. The course was *irregular*. The proper course for Mr. Thacher, and those acting with him, to have taken, if they felt themselves conscientiously impelled to separate from their brethren, would have been, to have waited till after the adjourned meeting of the church, and the consideration of their request, before taking any other step. Then, if their request was refused, and they felt constrained to proceed, they should have proposed a Mutual Council; and, if that was refused, called an Ex-Parte Council for advice. And if they could not *conscientiously* follow that advice, then, and not till then, would have existed the extreme case, which justifies individual believers, or a company of them, situated in the midst of other churches with which they have been in fellowship, in resorting to their original rights.

3d. The irregularity of this course is further evinced by the fact, that, in pursuing it, Mr. Thacher has been led to take the ground that he is no longer moderator of the church in the North Parish in Wrentham, and by implication, that he is not its pastor, although he was regularly settled over them as their pastor, and has never been dismissed by an Ecclesiastical Council, nor by any act of the church, nor even given them any official notice that he no longer considers himself their pastor and moderator.

4th. In these proceedings, *Mr. Thacher and those who have acted with him, have also VIOLATED THEIR OWN SOLEMN COVENANT ENGAGEMENTS WITH THIS CHURCH*; one of the articles of whose covenant is as follows:—"We do severally submit ourselves to the government of Christ Jesus in this church, and to the regular administration of his government in this church. We do covenant to attend the worship of God and the ordinances of the Gospel *with this church, so long as God continues us in this place.* And we do also severally promise, to be accountable to *this church as long as we live*, unless our relation to it be regularly discharged. These duties we promise and covenant to perform." And Article 16th, of the Articles of discipline of the church is as follows:—"It is expedient for a church to obtain the judgment and advice of other churches in important and difficult cases." Here is an express recognition of the principle that the *regular* way for the church to proceed in important and difficult cases is, to obtain the judgment and advice of other churches, and a *solemn engagement*, by Mr. Thacher and those members of the church associated with him, to govern themselves by this principle; *which recognition and engagement they have wholly disregarded in their late proceedings.*

In view of these statements and positions, the Council are of opinion, that in these proceedings of Mr. Thacher and those members of the church who have acted with him, the means ordained by the Head of the church to secure to its members, and to the whole body, personal rights and liberty of conscience and the influence of church discipline, *have been disregarded*: measures which, happily, have not yet ceased to be efficacious, and which, in this instance, it seems to the Council, have been neglected in circumstances in which their benign influence might have been secured, with the prospect of giving efficiency to the discipline, and restoring the harmony, of this divided and afflicted church, and in which no extreme case of necessity, authorizing a departure from the scriptural usages of the Congregational churches of New England, has existed or does exist. Nor can this Council perceive without alarm and sorrow of heart, an example set, in haste and in a moment of temptation, which is calculated to interrupt that fellowship and order of our churches which for two hundred years, have lent so powerful and tranquilizing an influence to both our religious and civil institutions.

ENCAMPMENT.—A meeting of the Boston Encampment will be held at Washington Hall, on Monday evening next, at 6 o'clock.

For the *Masonic Mirror*.
THEATRICAL.

MONDAY. Wives as they Were, and Maids as they Are.—Sister of Charity, and First of April. The entertainments of this evening were appropriated for the Benefit of Mrs. Barnes; but, in consequence of the inclemency of the weather, the receipts barely covered the expenses. The excellent comedy of *Wives as they Were* went off with great eclat. Lord Priory was well performed by Mr. Barnes; but not so well as we expected. The volatile Mrs. Dorillon, was an excellent character for Mrs. Barnes.

The *Sister of Charity* is the title of a new piece, which in its present condition, is quite a 'mysterious affair.' It may have been intended for a very interesting Melo Drama, but to say the least, it is poorly got up. The plot, if there be any, is so developed by the incidents, as to render it almost an impossibility to form any conception whatever of the play. *St. Ursula* by Mrs. Barnes, was in our opinion, the only redeeming character in the whole affair.

TUESDAY. Peter Bell, the Wagoner. Turnpike Gate. First of April. Peter Bell is one of the most interesting pieces we have ever met with. The plot is easily understood. *Baptiste*, the murderer, and *Durand* his confederate in crime, were both admirably adapted to the powers of Messrs Scott, and Smith. The Drama is by the author of *Luke the Laborer*, and will no doubt take a high stand among the Melo Dramas of the day.

Barnes' *Crack* may be considered peculiar to himself; for this reason, his pliz was not wrought into the many curious shapes, which we have heretofore been accustomed to see displayed in this character.

WEDNESDAY. The Will and Cherry and Fair Star.—Mr. Barnes' Sir Solomon Cynic, was admirable. Messrs. Barret, Smith and Pearson, also acquitted themselves very satisfactorily in their several characters.

The *Mermaid Song* by Mr. Johnson was a wonderful display of vocal powers. His cadences, thrills, and shakes are precisely after the manner of Miss Kelly. We understand that his imitations of Madame Feron and Miss Fisher are equally successful.

Cherry and Fair Star has been revived this season with all its original splendor. Many of the beautiful scenes, which are exhibited in it, and credited to Mr. R. Jones were, if we mistake not, painted by Haddock. E.

THE STORM.—The most violent snow storm that we have witnessed for some years, commenced in this city on Saturday morning last. The wind was strong from the N. E. The storm continued with violence for about thirty hours. It is thought, (for no accurate calculation can be made,) that about two feet of snow fell, on a level. The Traveller remarks:—'Most of the streets in the city were entirely blocked up, and there was little passing on Sunday. On the 'neck,' were two or three drifts from twelve to fifteen feet in height, and in that vicinity too, a bank was raised to such an elevation before a gentleman's door, that he dug a passage through, and left quite a formidable archway overhead. All the mails due on Saturday, with but a single exception, arrived in the course of the evening. At 10 o'clock same night, the Southern mail with four passengers, left the city and did not arrive at Brighton, (5 miles,) until 6 o'clock on Sunday morning. The passengers left Brighton on their return at 11 o'clock, A. M. and reached the city eight hours after! The Albany mail via Brattleboro', started between six and seven Sunday evening, and the Keene, N. H. at five o'clock, Monday morning, both on horseback.'

THE INDIANS.—A battle took place between the Osages and Pawnees on the Arkansas in November last, in which the former were victorious—killing 18 of the latter and bearing off their scalps in triumph. A St. Louis paper states that a party of Sioux Indians attacked three traders on their way to St. Louis, killed one and wounded another—the third escaping unhurt. The same paper states that another party of traders had been attacked and nine killed—also, that one man had been killed by the *Mandans*.

Extract of a letter to the publishers, dated Washington, Alabama, Dec. 22, 1830.

'Brethren:—Agreeable to promise in a previous letter, I now have the pleasure of addressing you again. I attended the communication of the "Grand Lodge of Alabama," begun and holden in Tuscaloosa on the 6th inst. I shall transmit you the "Proceedings" as soon as printed. Never did I spend a more pleasant and happy time. With us, were our Governor, Gabriel Moore; President of the Senate; Speaker of the House of Representatives; and five or six Ministers of the Gospel. Nothing but friendship and brotherly love prevailed. Business of much importance was transacted. During my absence from this town, our worthy and distinguished brother James B. Mathews, W. M. of our Lodge, departed this life; an obituary notice of which I enclose, from the Planters' Gazette. His loss is severely felt by the community, more especially so by the brethren of our lodge; his funeral will be preached on the 27th inst. when will be present, a large number of the brethren.'

See obituary notice.

Another ridiculous farce.—The impudence of the antimasonic party in this city, is equalled only by the vindictive spirit which is stamped on all their proceedings.—After having been literally kicked out of Faneuil Hall, and hooted at by the boys when out, they have again had the unblushing effrontery to petition the City government for the use of that consecrated place, on the 19th, 20th, and 21st of May next, that they may reenact in open day, the most foolish, wicked and contemptible farce that ever disgraced the city of Boston! George Odiorne heads the petition! We know not the object, but presume there is some *dusky* transaction in contemplation. It is thought a *sister* state may furnish at least one delegate. However, let the object be what it may, it is to be hoped that the city authorities will not again permit that place to be prostituted to the vile purposes of an infamous persecuting faction; that they will have firmness enough to preserve it from the pollution which its perversion to such purposes would heap upon it.

LEGISLATURE.—We make the following extract from a report of the proceedings of the Senate on Wednesday, as reported for the Salem Register, and give it to our readers without comment.

'The committee on the Judiciary made a report, asking to be discharged from the further consideration of an order (introduced by Rev. Mr. Thacher, a distinguished Antimason) relative to extra-judicial oaths. On motion of Mr. Thacher, the consideration of the Report was assigned for Wednesday next, when a debate on the subject of *Masonry*, &c. may be expected.'

AWFUL VISITATION.—'On Monday last, says the Miner's Journal, (printed at Pottsville, Pen.) a man was brought before a magistrate in this borough, on a charge of having attempted to rescue a prisoner from custody. On examination, he denied the act of which he was accused, and, with awful emphasis, 'hoped that the Almighty would strike him dead if he were guilty!' The words were no sooner uttered, than he fell down speechless and insensible! If this be true, it goes further to prove the existence of an omnipresent, superintending Providence, than all the metaphysical speculations that have bewildered the minds of men, since the creation of the world. And from the character of the *Journal*, in which it is said to have originated, (if it did so originate,) we have no doubt of its truth. Let the infidel, the atheist, read and reflect well on this single fact, and deny the existence of a God, if he dare!

☞ We would call the attention of our readers to the letter of W. W. Blake, Esq. published in another part of this paper. It seems that Mr. Blake's name, like that of Deac. Kendall's, was placed on the list of 'Suffolk Delegates,' without authority, and contrary to his known views and wishes.

BUNKER HILL AURORA.—This excellent paper has been enlarged and otherwise much improved. The last number contains a great variety of original miscellaneous and literary articles, all of which evince a good degree of taste and talent. We observe some original poetical articles of much merit. The series of numbers on the 'Early History' of Charlestown, the first of which appeared on Saturday, will be read with much interest, if successfully pursued. The *Aurora* is decidedly the best and most valuable paper published in Middlesex, and merits the liberal support of the intelligent yeomanry of that county.

Fires.—By an official return made to the Board of Aldermen, by the Chief Engineer, on Monday evening, it appears that the number of fires which have occurred the past year, is 52—estimated loss of property and buildings, \$54,720—insured \$33,295—27 false alarms. It is a remarkable fact that no dwelling house, excepting one or two ten-foot buildings, has been destroyed during the last year.

The Bunker Hill *Aurora* of Saturday states, that 'a company of gentlemen have purchased Winnisimmet Ferry, and the Williams' Farm in Chelsea, and contemplate running a steam boat line from the landing at the North end in Boston, to the landing in Chelsea. The boats are intended to convey stages, carts, carriages, and all other vehicles, passengers and baggage—and thus shorten the distance and avoid the bridges between Chelsea and Boston. A house is undergoing repairs near the landing in Boston, and a new house will probably be erected on the Chelsea side.'

OBITUARY.

Died, near Washington Antauga County, on Thursday the 9th inst. Mr. James B. Mathews aged 31.

It is truly melancholy to reflect how often from the course of nature, we are necessarily compelled to announce the death of an esteemed, and beloved friend.—One at whose demise society sustains an irreparable loss.—'Such was the deceased,' whose name we now with a painful duty enrol on the list of mortality. He was a native of Georgia, born in Warren County and moved to this state in 1818. At a period when the enterprising settler had made but few improvements, when society was in a crude, contentious state, greatly in need of a useful man—just such a man as he was, Mr. Mathews located himself at Washington, and shortly afterwards was chosen Clerk of the County Court. An office which he held for eight years, discharging its complicated and arduous duties in the most able manner. Being a fine scribe, a man of sound sense, possessing an astonishing judgment, and one too, of pleasing and affable manners all combined, of course, rendered him an 'Able Helpmate' in the community in which he resided, and in the age in which he lived.

He was a perfect master of business. There was no instrument, no writing but what he could draw up with the most correct, elegant, and despatchful manner imaginable. The duties which he was daily called upon to discharge, some of the most responsible character, had served to make him a keen observer whilst nature had blest him with a fund of ingenuity. He could actually discover a flaw in an instrument of writing when the deep read and practical attorney would pronounce it to be perfectly correct. And often when performing the functions of his own office, able and learned members of our bar, have been known to apply for his assistance, appealing to his better judgment.

It is well known that he was considered by men from other Counties, who had repeated opportunities of judging, to be the best, most expeditious Clerk in the State. The fact is, he seldom or ever was at a loss in any thing he undertook—if a man had difficulty to encounter with in discharging a debt, settling a will—or if he wished to ascertain a certain point of law, no matter if obscurity was upon the face of it, Mr. Mathews was the man to give advice, to expound his justice, to yield him consolation. But he lives no more! He is gone! No longer do his friends visit his ever cheerful fireside—the chords of life have been rent asunder and silently he has sunk into the arms of death.
Washington, Dec. 11th, 1830.

THE WREATH.

THE FORCE OF NATURE.

'T was on a cliff, whose rocky base
 Battled the briny wave,
 Whose cultured height, their verdant store
 To many a tenant gave;

A mother led by rustic cares
 Had wander'd with her child,
 Unwean'd the babe, yet on the grass,
 He frolick'd and he smiled.

With what delight the mother glow'd
 To mark her infant joy,
 How oft would pause amid her toil,
 To view her beauteous boy.

At length by other cares estranged,
 Her thoughts the child forsook,
 Careless he wander'd o'er the grass,
 Nor drew his mother's look.

Cropt was each flower that caught his eye
 When wand'ring o'er the green;
 He sought the cliff's uncertain edge,
 And pleased survey'd the scene.

'T was then the mother from her toil
 Turn'd to behold her child—
 The urchin gone! her cheek was flush'd,
 Her wandering eye was wild.

She saw him on the cliff's rude brink
 Now careless peeping o'er,
 He turn'd and on his mother smiled,
 Then sported as before.

Sunk was her voice, 't was vain to fly,
 'T was vain the brink to brave;
 Oh nature! it was thine alone
 To prompt the means to save;

She tore her 'kerchief from her breast
 And laid her bosom bare;
 He saw, delighted left the cliff,
 And sought the banquet there.

The following lines are true, intense, sublime and can scarcely be surpassed in excellence. The author is unknown.

What is beauty? what an eye
 Of azure or of ebony;
 What a bosom, wild and warm,
 A rosy lip, an angel form;
 What a soft and snowy skin
 Without a generous soul within?
 A disposition sweet—a mind
 With soft humanity combined?
 There is a love! 'tis not the wandering fire
 That must be fed on folly or expire.
 Gleam of polluted hearts, the meteor ray
 That fades as rise Reason's nobler day;
 But passions made essential, holy bright,
 Like the raised dead, our dust transformed to light,
 But the rich foretaste of a loftier clime,
 Friendship of soul, in heaven scarce more sublime,
 Earth has its pangs for all, its happiest boast
 Not his who meets them last but bears them best,
 Life must he toil! yet oh that toil how drear,
 But for the soother of its brief career.
 The charm that virtue, beauty, fondness bind,
 Till the mind mingles with the kindred mind!
 'Tis not the cold romancer's ecstasy,
 The flame now lit at every passing eye,
 But the high impulse that the stately soul
 Feels slow engross it, but engross it whole;
 Yet seeks it not, nay, turns in stern disdain
 On its own weakness that can wear a chain;
 Still wrestling with the angel, till its pride,
 Feels all the strength departed from its side,
 Then joined, and joined forever—loving, loved;
 Life's darkest hours are met—and met unmoved.
 Oh let me love her! she has past
 Into my inmost heart—
 A dwelling on the hallowed ground
 Of its last worldly part;
 Where feeling and where memory dwell
 Like hidden music in the shell.

MASONIC REGISTER.

Full Moon, this Month, Thursday the 27th.

The regular meetings of the following Lodges unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday. Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March, June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter. Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Peters. Southwick Friendly Society. Nantucket Union. South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.—Greenwich, Village Encampment. Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star. West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian. Lowell Pentucket.

Friday.—Hingham Old Colony. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge, Amicable 3d Mon. Brighton Bethesda 2d Tues. Modway Montgomery 1st Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon. —Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept. —Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct. —St. John's Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday. —Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, Bibles and Prayer Books, of various sizes, bindings, and prices. Masonic Constitutions. Watts, Methodist, and other Psalm and Hymn Books in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

Their present stock consists of many thousand volumes of Books, also, Maps, Prints, and a general assortment of Stationary articles, which they are constantly replenishing by publishing, purchasing, and importing. Orders supplied wholesale and retail, on the best terms.

TERMS OF THE MIRROR

Three Dollars a year, in advance. Agents allowed the 7th copy: are holden for all the subscribers they obtain. Individuals must send \$3 on ordering the paper.

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VERMONT.—Burlington, N. B. Haswell, Esq.; Barret, E. M. Davis, Esq.; Bennington, S. H. Blackman, Esq.; Hartland, C. A. Saxton; Waterford, E. C. Parks, Esq.; West Rutland, L. Thrall.

NEW HAMPSHIRE.—Charlestown, Fred. A. Sumner, Esq.; Dover, William Frye; Great Falls, A. S. Howard; Portsmouth, Robert Smith; Bedford, Thomas Rundlett.

RHODE ISLAND.—Pawtucket, George F. Jenks; Slaterville, Wm. Yearnshaw.

MAINE.—Gardiner, J. B. Walton; Portland, J. H. Rock; Belfast, N. P. Hawes; Bangor, John Williams, Esq.; Ellsworth, J. A. Dean, Esq.

NORTH CAROLINA.—Scotland Neck, S. M. Nichols.

ALABAMA.—Washington, John A. Whetstone.

NEW JERSEY.—Plainfield, J. Wilson.

Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

BOSTON MASONIC MIRROR.

MOORE & SEVEY.

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

[Original.]

TO MOSES THACHER,

MEMBER OF THE SENATE OF MASSACHUSETTS,
EX-MINISTER OF 'THE CHURCH IN THE NORTH
PARISH OF WRENTHAM,' PRESENT MINISTER
OF 'THE CHURCH IN NORTH WRENTHAM,'
MEMBER OF THE LATE 'ANTIMASONIC STATE
CONVENTION OF MASSACHUSETTS,' MEMBER OF
THE LATE 'NATIONAL ANTIMASONIC CONVEN-
TION,' SECEDING MASON, ANTIMASONIC LEC-
Turer, AND EDITOR OF THE ANTIMASONIC
'BOSTON TELEGRAPH.'

LETTER I.

Sir

Perhaps, in conformity to the established usages observ-
ed in the commencement of written intercourse, and yield-
ing to the expectations of political ambition, I ought to
address you in the pompous and inflated language of mock
respect, and arrest your thoughts and attention by signal-
izing you with the phraseology of *Reverend and Honorable*.
In settling this, as a point of expediency or prop-
riety, it might have been proper to have inquired, whether
the sanctity of your profession, I mean your *ministerial*
profession, or the purity of your social conduct, required
an expression either of reverence or honor. But by a refer-
ence to a reported 'Address to the people of this State,'
published in 'An abstract of the proceedings of the Anti-
masonic State Convention of Massachusetts,' I was relieved
from the unpleasant uncertainty of the true and proper
mode of addressing you, by reflecting how offensive and
revolting to your mind must be the use of 'titles and dig-
nities incompatible with a republican form of government,'
as you was pleased to say, in your own proper Report,
signed with your own proper name: Moses Thacher.

But, sir, your notions of titles that are 'incompatible
with a republican form of government' may have under-
gone some change; and it may be, that you, who so fam-
iliarly use the name and authority of the great apostle
of the Gentiles to justify your recent, ecclesiastical and
social transmutations, have grown wiser since you have
put on the *toga virilis* of a Senator, and may find your-
self called upon to aver, 'When I was a child, I spake as
a child, I thought as a child; but when I became a man I
put away childish things.' Of all men you are the most
fortunate! The infancy of your Masonry is hardly passed,
when the proud honors of antimasonic manhood blush up-
on your head in all the exuberance and variety of mature
life. Fortunate man indeed! And yet all your success
and all your honors may bring your 'gray hairs with sor-
row to the grave.' Understand me, sir; I mean no con-
tempt for your ecclesiastical infirmity, or your want of ju-
dicious discrimination in managing your social affairs. But
you have very recently assumed pretensions to very super-
ior sagacity, in discovering the path and course of your
religious duty; and have evinced promptness and decision
highly becoming in one who lays claims so broad and so

public to superior sanctity. If therefore my plain and un-
adorned salutation has no recognition of offensive 'titles
and dignities,' your superior intelligence, not to say your
vanity, may refer it to a conformation to your views of 'a
republican form of government,' and a desire to measure
even modes of address to your standard of Christian meek-
ness and humility. Be assured, sir, that however great
your anxiety may be lest the value of your pastoral ser-
vices, or your legislative labors, or your antimasonic voca-
tions and sacrifices, be not fully appreciated, or be forgot-
ten, there is no person living more disposed than I am to
see that your exertions and sacrifices for religion, for pa-
triotism or newspaper literature, be duly estimated, and
that you have all the credit and all the merit to which you
may be thereby entitled.

I am desirous of addressing you plainly, fully and un-
equivocally on your political, theological and antimasonic
professions and proceedings. I should have preferred that
you had fallen into other hands than mine. It is no desir-
able station to stand over you with a rod of correction, or
to answer the almost hopeless task of admonition. There
are stages in the natural diseases of society, when medical
aliment, or cauterization, or amputation, becomes, even to the
practised hand of masters, matter of deep anxiety and
care. And there are stages in the moral diseases of hu-
man affairs, when the deadly symptoms and obstinate fea-
tures of a particular case require a full understanding of
the proper mode of treatment, but bold and decisive
practice when that mode of treatment is settled. Sir,
dropping a figure, and assuming a case of practical il-
lustration, I consider your condition embraced within the
limits of extraordinary and unusual instances of moral dis-
ease; and, that extraordinary and unusual applications
are not only justifiable, but proper. No man but yourself
holds to the Masonic Fraternity the triple relation of Min-
isterial, Senatorial and Editorial Champion of Political
Antimasonry; and no man could have justified more fully,
the sanguine expectations of his party than you have, by
the boldness of your designs, and the perseverance with
which you have followed up your measures. From your
pulpit, you have fulminated your spiritual denunciations,
and have attempted to procure ecclesiastical disabilities
against Masons. By your paper, you have disseminated
dark surmises, unjustifiable charges and dangerous opin-
ions. Even your place at the Senate Board has witnessed
the unrelenting, persecuting spirit that impels you forward,
in the unholy and unchristian cause of Antimasonry. This,
Sir, is no mean praise. It assigns to you a station on the
very pinnacle of Antimasonic fame. And although the
details and particulars which go to make up your greatness
may not be very flattering to your feelings nor honorable
to your motives, as a man, a Christian, a Senator or an
Editor, you will not refuse the acknowledgment, before I
take final leave of you, that I admit you to be all that is
required to constitute you a thorough, efficient and consist-
ent Antimason.

I am, Sir, yours

FENELON.

The Rev. Lorenzo Dow, is well known as a distinguish-
ed itinerant preacher of the Gospel. He is, we believe,
of the Methodist persuasion. For some cause, Mr. Gran-
ger's antimasonic organ was induced, last week, to speak
of him, in the following opprobrious terms: 'He ought
to be shunned as the pestilence that walketh in dark-
ness.'—[Ontario Messenger.]

[Communicated for the Mirror.]

AN ADDRESS,

Delivered at the Installation of the Officers of Montgomery
Lodge, Medway, Mass. Dec. 29, A. D. 1830.

By JOHN G. METCALF,

Master of said Lodge.

RESPECTED BRETHREN,—By your suffrages you
have elected me to the responsible office of Master of this
Lodge. And while I return you my acknowledgments
for this mark of your confidence, and pledge you the best
exertion of my abilities for the proper and faithful dis-
charge of its duties, it will not, I trust, be considered inop-
portune, that I ask your attention, for a few moments, to
the consideration of the peculiar situation in which, as
Masons, we are placed.

As Freemasons we find ourselves beset by enemies.—
Attempts have been made, and are making, to excite
popular opinion against us. We are to be put under the
ban of popular fury. The community are called upon to
shut us out from the enjoyment of our legal rights—from
the interchange of those friendly civilities which give zest
to social enjoyment, and which brighten the chain of so-
cial affection. We are to be thrust away from a partici-
pation in any of the ordinary business of society—to be
debarred the privileges and immunities guaranteed to us by
the constitution—to be driven from the exercise of rights
growing out of those privileges and immunities—to be held
up to the world, as men dangerous to the well being and
very existence of civil liberty. The Institution of Masonry
has been defamed and slandered, by endeavors, unintermit-
ted and untiring, to couple its principles with the infamous
doctrines and practices of the French Revolution, and the
still more abominable precepts of German Illuminism.—
We have been held up as a society got up expressly, and
purposely continued, for the propagation of Infidelity and
Atheism. The community has been called upon with all
the seeming energy and confidence of truth to believe that
Freemasons are men, dangerous to the permanency of our
free Republican Institutions: and as men opposed to the
written revelations of Almighty God, and the golden pre-
cepts of the Redeemer.

And by whom is the community asked to believe all
this? Let it be understood that I hold that the antimason-
ry of 1830 has nothing to do with the antimasonry of
1826; that the champions of that party now, are as differ-
ent from those, who, in 1826, took up the cause of Wm.
Morgan, as light is from darkness. The people of New-
York, in 1826, actuated by purposes honest and honora-
ble, took up the cause of justice and humanity in that
gross and unprecedented violation of the laws, the abduc-
tion of Morgan. They saw that the majesty of the Com-
stitution had been violated—that a cruel and atrocious
crime had been perpetrated—that allowing such outrages
to go unpunished would be sanctioning a precedent, which
would go at the foundation of all personal liberty and per-
sonal right. Under the influence of these motives, public
meetings of the people were called—resolutions condemna-
tory of the deed, passed, and measures proposed and a-
dopted, to bring the perpetrators of the deed to condign
punishment. These meetings were called without respect
to party, and Masons came forward and acted in them as
well as others. All this was well and proper; but when
designing knaves and bankrupt politicians undertook to
raise the whirlwind and direct the storm, antimasonry be-
came quite a different thing. But a little while and we

see its polluted stream directed, so as to carry a political engine, by which Masons were to be turned out of office and antimasons turned in. Within one short year in some districts, antimasonry was made the criterion of eligibility and the stepping stone to preferment. With such honest leaders the antimasonic party was soon transformed into a political party, and for the last three years has acted openly, and in some instances avowedly, as such. Who among the intelligent and informed yeomanry of New England, does not consider Antimasonry political. Has it not in every instance, where it has succeeded in raising the wind, come forward with its candidates and with the help of Anderton murder stories, succeeded, in our own state, in electing the *Honorable Moses Thatcher* to a seat in the Massachusetts Senate?

And it is by such a party that the community are asked to believe the thousand and one raw-head and bloody-bones stories that are circulated, with the intention of bringing down the Masonic Institution to the dead level of antimasonic purity, and principles. The public are asked to believe Freemasons guilty of all the crimes denounced in the decalogue, while they who urge this, notwithstanding their long and loud protestations of moral honesty—notwithstanding they are continually pronouncing that there is no honesty, no purity, no health, no life, without the pale of their political church, are the very men, who, by their own confession and irrefragable proofs multiplied an hundred fold, fabricate and publish to the world such documents as Anderton's Affidavit, and are ready to endorse with all the moral virtues, the character of any man, who will bring destruction to his own soul, by the crime of perjury, in their service. These are the men who abuse the public ear with their long, loud and interminable tirades against Masonic corruption and influence. The antimasonic party seemed to have adopted the old doctrine of the Pope, that 'the end justifies the means,' and consequently to attain their end, whether it be to mutilate the body of a Munroe, so as to make a Morgan good enough for election purposes, or procure the election of a senatorial candidate, they do not shrink from becoming accessory to the crime of subornation of perjury. With them there is no acknowledgment of moral restraint—no regard for any of the principles of civil liberty or religious freedom. They openly proclaim that the right of private opinion no longer exists—that he who will not think as they do, is an alien and an outcast from civil society.

Antimasonry has broached the question, whether the exercise of the right of private opinion, is compatible with the discharge of moral duty. It has proclaimed through her pensioned and poisoned presses, that no Freemason can discharge his duties to his God and his fellow-men. It hath called upon a whole people to rise and join in the anathema maramatha which has been rung in all its changes for the last three years. Assuming the robes of an angel of light, antimasonry hath stolen into the watchtower of Zion, and with her banner upon its outer wall, hath fulminated her bulls of excommunication against all those, who will not bow down and do obeisance at her feet.—Not satisfied with her wide sweeping denunciations and proscription of Masonry and Masons; she comes forward, and as 'one clothed with authority,' pronounces that there shall be no neutrals in this war. They who will not go all lengths with them, are put down as Masons. Any who will not become thorough-going, 'whole hog' antimasons, are no longer under the protection of the laws, or entitled to the privileges of freemen. With the most consummate impudence and the most horrid blasphemy, the community are told that antimasonry sprung from the throne of God. The temples dedicated to his worship are profaned by the heralds of these political gladiators; and from that desk, upon which should be inscribed, 'Holiness to the Lord,' and from which should issue the precept, 'peace on earth and good will to men,' nought is now heard, but the wily sophisms of some political priest, or the senseless fanaticism of some antimasonic Rabbi.

Antimasonry hath poured her pollution into the pure fountain of Christianity. With Arabian magic, she hath scathed 'The Ark, the Altar and the Priest.' She hath

breathed upon the sacramental cup, and he, who drank of its poison, hath become the wild enthusiast and the persecuting bigot. She hath kindled 'strange fire' upon the altar, and they who knelt around that holy place, have risen from the burning of its incense, to execute the commands of the angel who ministered at its shrine. She hath stricken the priest; and the messenger of grace and the legate of the skies, hath forgotten the errand of his Lord and Master; and, with the confession of his own moral treason upon his lips, breathes out his Pharisee's prayer to the only true and living God.

Is not all this true? Is there here anything but what is seen and felt every day? I appeal to facts whether these things are not so? Have not Masons been voted from the jury-box? Have they not time after time, repeatedly and again, been voted unworthy the confidence and support of their fellow men? Have they not been charged with holding and inculcating infidel and atheistical sentiments? Have they not been held up to their brethren and kindred as traitors to their country and heretics to the Christian Faith? Have not endeavors been made to fasten upon their characters the stamp of infamy and disgrace? Have not Masons been driven from the communion-table of our common Lord and Master, Jesus Christ? Have not the time-honored relics of the dead been disinherited, and they who died 'with the world and God, at peace,' execrated as incarnate devils? Has not the sanctity of the domestic fireside been invaded, and the 'father set against the son and the son against the father'?

All this has been done and more too, to accomplish the ends of antimasonry. And after all this, after all the contumely and contempt that could be thrown upon Masonry, Masons are called upon to renounce and denounce the Institution. A very modest request is this, to be sure—to ask us to commit the crime of perjury, for the distinguished honor of becoming tools in the hands of the leaders of antimasonry. True some of our former number, like they, who, 'when persecution cometh, endure for a little time and then fall away,' have deserted our ranks; and are now among the loudest and most devout in our condemnation and punishment. These are the men who have filled the world with their pretended revelations of Masonry, and out of which, with the aid of Morgan's abduction, they are endeavoring to raise a political party, upon whose banner is already inscribed the motto, 'rule or ruin.' With the ambition of the Ephesian Demetrius; there can now be little doubt, but that the object of their wishes will soon be accomplished. A few more efforts—the long pull, the strong pull and the pull altogether, and politico-antimasonry will be immortalized; but whether for weal or woe history will determine.

But when the ebullition of the cauldron shall have ceased—when the secula shall have settled to the bottom, seceders will be viewed in their proper light. They will then be seen as they are. There will then be no clouds and darkness to obscure the mental horizon—prejudice and passion will no longer darken the mental vision. There will then be seen men, devoid of all principle—men whose moral perceptions are so dull and obtuse, as to believe it virtuous and meritorious to break through all obligations, no matter how solemnly imposed or how voluntarily assumed. The leaders of antimasonry may love the treason, but they must necessarily, in the very constitution of things, despise the traitor. He who is untrue to one party, can give no pledge that he will be true to another.—His character for truth and veracity can give him no recommendation to his new friends, for he comes to them, with the guilt of moral treason fastened upon his character. They may make him their pander in iniquity, and use him as the degraded tool of their unhallowed ambition; but he will always be looked upon with distrust, and, at any time, when it may best suit the convenience of the party, he will be sacrificed as unceremoniously, and turned adrift with as little compunction, as though he had not made shipwreck of his hopes of Heaven, for their purposes.

[To be continued.]

MODERN PERSECUTION.

We will put down Masonry by the sword, if we cannot put it down without.—JACOB HALL.

NO. IV.

It is to be feared that the members of the unprincipled faction, calling themselves antimasons, have taken encouragement from the patient, and almost silent course that Masons have pursued, while suffering under the grossest injuries. Some timid Masons have shielded themselves under the unobtrusive virtue of prudence; and have proceeded to the very verge of tameness, lest they should become accessory to a public excitement. Others have even attempted to keep terms with the detestable li-bellers of their Institution, and have rendered doubtful their own integrity, by a show of courtesies to the very scavengers of the antimasonic party. But there are some, who, combining the better part of prudence with some portion of honest dealing, have dared to say to antimasons, and of antimasons, what every member of our Institution knows to be just, but many have not the firmness to avow.

There are times and seasons, when things should be called by their right names; when the barriers of truth must be set up, against the mroads of falsehood; when purity can hold no interchange of ordinary civilities with *foul and bloated corruption*. Such a time and season have long since arrived; and the members of the unprincipled combination, which is the subject of these remarks, deserve, in an eminent degree, such prompt decision and confirmation on the part of every upright Mason, as shall show them that there are some who truly hold them in utter abhorrence: some who prefer open and undisguised hostility, to an unmeaning and equivocal show of decent civilities.

It is at all times a hazardous task, to stand in the fir rank of opposition to a desperate faction; and it is some times a thankless and ungrateful task, for which no recompense of reward is had, except the conscious satisfaction of having honestly discharged an imperative duty. He who tears off the mask of infamy, who strips off the disguises of hypocrisy, and exposes the hidden mysteries and designs of knavery, cannot long maintain his position, if left to contend single handed. And no one is more exposed to secret hatred and open hostility than he who counteracts the views of men who have no other motive than political ambition, and no other object than political distinction.

The fiercest passions that beset the human heart are enlisted in these matters. He therefore who raises a hand to resist the course of these antimasonic, political aspirants, calls down upon his head their deadliest enmity; and, as far as in them lies, they will make him feel the full weight of their antimasonic vengeance. The measures to which the members of that unholy alliance have resorted, afford conclusive proof, that if their power had been commensurate with their evil will, even the blood of Masons would have been poured out on the altars of their political idolatry. There can be no doubt that Masons owe the security of their civil rights, and even life itself, to the weakness of that horrid faction. At least, those who have openly resisted them and precisely in that relation to them; and, in settling the tenure of their rights, they will feel that they owe little thanks to the forbearing spirit of antimasonry.

Perhaps it is well that some should, in the spirit of Christian meekness, show how much unresisted abuse and injury they are willing to bear for their Institution. But knowing there is 'a time to keep silence and a time to speak,' while some exemplify their attachment by the passive virtues of silence and circumspection, others evince theirs, by demonstrating and exposing the hideousness of the political monster.

It is well known that a large proportion of the members of the antimasonic faction are, from the badness of their private characters, exposed to remark. And if common decency have no control over them, they may be made to learn wisdom from the castigations of sober truth, made in common language and common honesty.

VERITAS.

MECHANICS' JOURNAL.

[From the Education Reporter.]

PNEUMATIC APPARATUS.

In my last, I described a set of Pneumatic Apparatus, and pointed out a variety of interesting experiments that may be performed with them, illustrating the mechanical properties of air, and aeriform fluids; such as their weight, pressure, elasticity, and compressibility. The air is also a resisting and conducting medium. The air in which we live surrounds the earth, and extends to a considerable height above it, which, together with the clouds and vapors that float in it, is called the atmosphere. The air is not visible, being very transparent. It is necessary to our existence, as neither life nor flame can be supported without it.

That the air has weight, is proved by weighing a portion of it in an oil flask. Figs. 13, 14. A cubic foot is found to weigh about one ounce and two tenths. It is something like eight hundred times lighter than water.—Any body that is lighter than air will float in it. In this way balloons are made to rise in air, and one of them will carry up several men.

The pressure of the atmosphere is shown in a variety of ways. Figs. 2, 3, 4, 10, 12, 19, 20, 21, and 22. This pressure is of great utility, as it prevents the heat of the sun from converting the water and other fluids into vapor. It is known that water requires more heat to boil in the open air, than what will make it boil in vacuo. Fig. 23.

The atmosphere gives a proper temperature to the rays of the sun, and renders the face of the heavens lucid and bright. If there was no atmosphere, only that part of the sky would appear light in which the sun is placed; for, in that case, there would be no substance to reflect his rays. But the atmosphere being strongly illumined by the sun, turns the light towards us, and makes the whole heavens shine with such splendor as to render the light of the stars invisible. It is this property of the air reflecting light, which produces the twilight. The atmosphere is also the cause of dews and rains which fertilize the earth. It sustains the clouds and is essential to the existence of whatever lives and moves on the face of the earth, or in the great deep.

By the pressure of the atmosphere we are able to raise water with the pump: and to draw liquor from a vessel by the syphon, without moving the vessel or making a hole through its side.

The pressure of the atmosphere is found to be about fifteen pounds on the square inch. This property in the air was not discovered until the time of Galileo and Toricella, although numerous instances of it were continually before men from time immemorial. Many of the animals raise the water which they drink, by the pressure of the atmosphere; such as the horse, the ox, and the elephant. Birds take a quantity of water into the mouth, and then elevate the head so that the water descends by its own gravity. A child extracts milk from the breast, by the force of the air and other fluids contained within, the action of its mouth having withdrawn the air from the end of the nipple.—This is proved by the application of the breast-pipe, and breast pump, used for the same purpose.

The elasticity of the air is shown by Figs. 5, 6, 7, and 8. A small portion of air contained in a bladder, will distend itself so as to fill the whole bladder when the external pressure is removed, but will resume its former bulk on re-admitting the air.

The air is compressible; Figs. 17, 18; on this account and in this form it is the most perfect spring with which we are acquainted. In the ball of an air gun, the air is usually condensed thirty or forty times as much as in the atmosphere around; and the power with which it tends to escape, is thirty or forty times fifteen pounds on the square inch. When the valve is opened for an instant, by the action of the lock, the air issues and propels the charge with this force. The effect of air thus confined is nearly

equal to that of gunpowder, and one charge of the ball suffices for many shots. The air-vessel, or air chamber, is extensively applied in hydraulic machinery. In the fire engine, the air vessel serves to keep up a continual stream, and also the spring of the air takes off from the pipes the great stress which at times they would be subject to, in case of a stoppage while the pumps are at work. A pump throws its water by a distinct gush at each stroke, while the current through the pipe should be uniform.—In large water works, such as those in Philadelphia, this circumstance is particularly attended to. The remedy is to place a large air vessel in connexion with the pipes, near the pumps. Portable gas lamps have thirty times their own bulk of gas compressed into them. I have thought an air vessel might be used with a balloon; by which, instead of letting the gas escape when they wish to descend, they might condense it into a smaller compass, then it would be ready for use in case they wish to ascend again.

The air is a resisting medium, Fig. 15. This is a source of loss in the power of machines, when the motions are very quick. To obviate this as much as possible, the moving parts should be round and smooth. In many cases this resistance is of the greatest advantage. In the striking part of a clock, the flyer strikes against the air and is retarded, which prevents the wheels running too fast.—Artificial currents of air are produced in this way, which serve for ventilation, for cleaning grain, and for drying sized yarn, &c. in factories.

But I apprehend the greatest use made of the resistance of air, is in windmills; and in navigation, which depends in a great measure upon the force of the wind. By this means the people of distant countries become acquainted with each other, and enjoy the various productions of different climates. Intelligence is thus conveyed, and improvements made known, to the most distant inhabitants of the earth.

The air is a conducting medium, Fig. 6. Although the air is not the best conductor of sound with which we are acquainted, it is nevertheless that medium through which we enjoy conversation, and receive the sound of musical instruments.

We perceive by this short and rude sketch, how many important offices this small part of creation is destined to fulfil.

Natural Philosophy is certainly a delightful study; for the closer we imitate nature, the more perfect our works will be. The common pump is only an imitation of the manner, that the horse and ox drinks. The suction-hose is but an imitation of the elephant's trunk; and I have by me a description of a machine which gained the silver medal of the Society of Arts, London 1790, for draining ponds, on precisely the same principle that birds raise water to drink.

A FRIEND TO USEFUL KNOWLEDGE.

GRAVITATION.

It is scarcely necessary to remark that gravitation is manifested in this case by the falling of bodies, and by their weight. That there is no *one downward direction*, into which all bodies tend, is evident from the fact that upon different sides of the earth, bodies fall in different directions towards it. A stone in America, and another in Asia, falling to the ground, will move directly towards each other. All these motions are evidently the result of a tendency of all bodies to move towards the great mass of matter constituting the earth.

The air gravitates; that is, is attracted by the earth, and rests with weight upon it. That portion of the air which is near the surface is loaded with the burden of all that is above, and is compressed by it in a much smaller space than it would naturally occupy. This pressure produces a great many curious effects. If a vacancy is anywhere produced, the surrounding air is forced by this pressure violently into it. If the air is removed from a bladder, the sides are forced together, and no effort can separate them so as to leave within an empty space. When the piston or box of a

pump rises, it brings up with it the air within the pump; the load of air upon water around it forces the liquid up into the space thus left. When the air is exhausted by a suitable apparatus from a thin glass vessel, its sides will often be crushed inwards by the pressure of the surrounding air.

It was well known that the atmosphere would rush with violence into any vacant space long before the facts were referred to the right cause, and there was a long and obstinate controversy among the philosophers, whether the phenomena in question were really owing to the weight and pressure of the air, or to what one party called *Nature's abhorrence* of a vacuum. This controversy was at last settled by experiments made upon a certain mountain in the south of France, by which it appeared that the tendency of the air to rush into the vacant space was decidedly less upon the elevation, than at the ordinary level of the ground. Now, as in ascending an eminence, we pass above a considerable portion of the atmosphere, it was natural that what remained above the summit, should press less heavily than the whole. The difference of the effects was therefore very easily accounted for, on the supposition that they were both owing to the pressure of the air; and as it was absurd to suppose that Nature's abhorrence of a vacuum would be less upon a mountain, than in a valley, the advocates of this latter theory gave up the point.

The gravitation of the air may also be proved, as it often has been, by a very simple experiment. A vessel, filled as usual with air, is weighed. The air is then removed by an air pump, and the vessel, now empty, is weighed again. The difference, which is very sensible, shows the weight of the air which had been removed.

It may be at first imagined that there are some exceptions to the remark that all bodies on or near the surface of the earth, tend to move towards it. Smoke ascends; vapors rise, clouds float gently in the sky; and balloons, filled with peculiar gases, soar into the air, bearing with them heavy burdens. These, however, far from being exceptions to the rule, are only instances of its perfect operation. A block of wood, though it has in itself a tendency to fall, will rise to the surface of the water, into which it is plunged. The water having a stronger tendency to move towards the earth presses down under it, and it rises by the very power of gravitation itself. The gravitating air, in the same manner, forces up the vapor, the smoke and the balloon, all of which would fall with the rapidity of a stone, if nothing resisted their motion.

For a fine, clear, and transparent kind of glue, which will unite glass so as to render the fracture almost imperceptible, nothing is equal to isinglass boiled in spirits of wine.

SERIOUS CHARGE.—In the Senate of this Commonwealth on Wednesday last, the Reverend and Honorable *Moses Thacher*, Senator from Norfolk, did on his own responsibility, state the following case:

In Providence, R. I. a *Masonic Deputy Sheriff* was required to arrest two persons, who were also Masons, on the charge of breaking open a store; and having done so, he put them in charge of *two other Masons, who, of course*, permitted them to escape!

This is indeed a serious charge. If it be true, the Deputy Sheriff should be made to suffer, as an accessory, the punishment due to the criminals. If it be not true, then let the Honorable Senator be branded as a public, malicious and slanderous libeller. There can be no great difficulty in ascertaining the truth or falsehood of this declaration; and we would request our respected contemporary of the *Literary Subaltern* to investigate the matter and make public the result. If he can find a *Masonic Deputy Sheriff* in Rhode Island, who has been guilty of such offence, let him be dragged from his concealment and branded with ineffable infamy.

BOSTON MASONIC MIRROR.

The following letter from TIMOTHY PITKIN, Esq. addressed to the editor of the Hartford Antimasonic Intelligencer, has been confidently expected by all who were in any degree acquainted with that gentleman. Mr. Pitkin is a high minded and honorable federalist, who could not so far descend from the character of an honest politician, as to allow his name to be used by a heartless faction, to promote the interests of disorganization and anarchy. He has shown himself to be above such a hobby, and by his refusal to be the candidate of a few reckless and discontented spirits, has openly declared, that if he ever enjoys office, it shall be unalloyed with dishonesty. The course which Mr. Pitkin has taken, is highly honorable, and furnishes a fair specimen of the opinions which all honest politicians hold, in regard to political antimasonry. It is a blow from which that party will hardly recover—the effects of which have penetrated to its vitals. It is to be hoped that the remainder of their candidates, but one of whom has ever hoisted the piratical flag of extermination, will follow the patriotic example set them by Mr. Pitkin—and thus silence the croakings of a disorderly set of office hunters, who care not for anything, but for the gratification of their own selfish purposes. The man who now identifies his fortune with those of political antimasonry, should remember, that in a few short months it will be said of him, as of the hobby which he rides—WHERE IS HE?—in the receptacle of things lost upon earth!—in disgrace and ruin!—[Tolland Advocate.]

FARMINGTON, Dec. 31st, 1830.

Noble D. Strong, Esq. Editor of the Antimasonic Intelligencer, Hartford.

SIR:—By one of your late papers, I learn, that the Antimasonic Convention of this State, which met at Hartford, on the 15th inst. placed my name on its list of candidates for office, at the ensuing spring election. It appears by the same paper, that previous to making this list, a resolution received the sanction of that body, declaring that no persons were to be put in nomination, but those who were 'known not to be Freemasons, nor advocates of Freemasonry.'

Presuming, that, after the adoption of this resolution; the members of this Convention, would place no one on their list of political candidates, whose principles were not supposed to be the same with those embraced in the resolution, and who if elected would not, in his political conduct be governed by them; I think it proper, through the medium of your paper, to state, that whatever may be my private opinions respecting Freemasonry itself, they have never led me to concur in the propriety or policy, of excluding from office, either in the State or general Government, every citizen, who is a Freemason or whose opinions of Freemasonry may be different from mine. And I cannot but think it necessary to add, that, entertaining sentiments upon this question, (certainly not an unimportant one,) so different from those held by the individuals composing this convention I deem it improper, and indeed unjust to them, as well as to myself, to acquiesce in having my name on their list of political candidates.

I am respectfully yours,

TIMO. PITKIN.

Beauty is worse than liquor; it intoxicates the holder and beholder.

Some time since we published a report of a Judicial Investigation of the Witherell affair, had before Slade D. Brown, esq. a justice of the peace of Washington county. Several of the antimasonic papers have been laboring to convince their readers that the report as published was not a true one. The following letter from the editor of the Sandy Hill Herald in reply to one from the editors of the Ithaca Journal, must put this matter to rest, and silence the cavellings on this subject.—[Oswego Palladium.]

Sandy Hill, Nov. 26, 1830.

Gentlemen—In answer to your inquiries relative to the examination into the pretended 'outrage' in Hartford in this county, or an attempt to assassinate Elder Witherell, before A. T. Bush I can only say that no such examination was ever had, neither was there any trial of the kind, excepting the one that I published in the Herald, which took place before S. D. Brown, justice in Hartford, and which must convince every man the outrage so spoken of was a mere farce.

In this county the affair had no effect, as no one unless some hot-headed, enthusiastic, ignorant antimasons, pretended to believe it—and in the village where Witherell resides, there is no person so credulous as to believe it to be anything more than a family, or antimasonic contrivance, and intended to create excitement in the western counties. After examining the trial of Alonzo Hyde, before justice Brown which I have above referred to, you will undoubtedly come to the same conclusion that we have in this county. The antimasons in this section of the state are ashamed of the affair, and on the trial of Hyde they attempted to prevent an examination, and wished it to be abandoned—the trial occupied several days an account of the young Witherell being kept out of the way.

The trial before Brown, as published is correct, the testimony being taken and furnished me by Brown himself, who assures me that it is there given word for word, which I hope will be given in all the western papers.

The pretended trial before Bush, I have no doubt was a forgery got up by antimasons. In haste,

Your obd't. servant,

JAMES WRIGHT.

Messrs. Mack & Andrus.

MOSES THACHER'S VERACITY.—Mr. Ferguson, an antimasonic writer, speaking of Mr. Thacher's difficulties with his church and society, says 'if his (Thachers) description of a Lodge Room is no more correct than his account of the doings of the Ecclesiastical Council, recently called in his case, there is yet some hope for Masonry!'

And is it possible, Moses, that you are so soon down with all parties? Have the opponents of the Masonic Institution, so soon paid you the price of your treason, and left you to buffet public scorn and contempt alone? Would not those who purchased the base deed, 'watch with you one hour?' A minister of the Gospel too, condemned by another minister of the same persuasion, who says, at the very same time that he brands you as a teller of falsehoods, that he has walked with you for years, in the orthodox faith. We may be excused, when we give this article, for blushing for poor human nature.

[Pawtucket Chronicle]

All young animals are merry, and all old ones grave. An old woman is the only aged animal that is frisky.

Officers of the Grand Lodge of Maine, for 1831.

Robert P. Dunlap, 1 sq. of Brunswick, G. M.; Nathaniel Coffin, Esq. of Wiscasset, D. G. M.; Amos Nourse, Esq. of Hallowell, S. G. Warden; Rev. Reuben Nason, of Gorham, I. G. Warden; James B. Cahoon of Portland, G. T.; William Lord, of do. Rec. G. S.; Parchal Brooks, of do. Cor. G. S.; Robert R. Kendall, Esq. of Freeport, G. M.; Rev. Samuel Johnson, of Saco, Rev. Allen H. Cobb, of Durham, Rev. Silas Stearns, of Bath, G. Chaplains; Oliver Griswold, of Fryeburg, S. G. D.; Moses Springer, of Gardner, J. G. D.; Nelson Racklyft, of Portland, Eleazar Wyer of do. Joseph Chandler, of Augusta. Isaac Gage of Hallowell, G. Stewards; Oliver Gerrish, of Portland, G. Sword Bearer; Seth Clark, of do., Oliver S. Hartshorn of do., G. P.; William Stevens of Portland, G. T.

District Deputy Grand Masters.

Samuel Stephenson, Esq. of Gorham, first District; Stephen Emery, Esq. of Paris, second do.; Andrew Masters, Esq. of Hallowell, third do.; Isaac G. Reed, Esq. of Waldoborough, fourth do.; Hezekiah Williams, Esq. of Castine, fifth do.; Oliver N. Allen, Esq. of Lubec, sixth do.; David Shepard, of do. seventh do.

Trustees of the Charity Funds of the G. Lodge.

Robert P. Dunlap, G. M., Nathaniel Coffin, D. G. M., Amos Nourse, S. G. W., Rev. Reuben Nason, J. G. W., William Lord, R. G. S., Ex-Officers; Albion K. Paris; Samuel Fessenden; William Swan; Charles Fox; Daniel Granger; Nehemiah Cram.

Officers of St. John's Lodge, No. 1, Portsmouth, N. H. elected at their annual meeting, on the second Monday of October, 1830.

Robert Smith, M.; Robert Morrison, S. W.; Joseph D. Pillow, J. W.; Robert Neal, T.; John Bennet, S.; John B. Hill, C.; Elisha C. Crane, M.; Henry S. Rand, S. D.; John W. Abbot, J. D.; Avery Plumer, William Bodge, Stews.; John Dunyan, Tyler.

List of officers chosen in Pythagoras Lodge, for 1831. Portsmouth, N. H.

Daniel P. Drown, M.; Thomas Clapham, S. W.; N. Moses, J. W.; Wm. A. Vaughan, T.; John Gregory, S.; Abner Greenleaf, S. D.; Levi Moses, J. D.; Nathaniel Rogers, R. to G. L.; Thomas F. King, C.; James Bartlet, M.; John Dunyan, Tyler.

At a regular Con. of Morning Star Chapter, Springfield, Ms. held Jan. 5th, A. L. 5331. The following officers were elected for the year ensuing.

Calvin Shattuck, H. P.; Ocran Dickinson, K.; David Wood, S.; C. B. Stebbing, C. H.; Rufus Rice, P. S.; A. G. Tannatt, R. A. C.; J. A. Gamber, I. C. Eaton, D. Reynolds, M. V.; C. Stearns, Treas.; H. Brewer, Sec.; J. Worriner, Tyler.

The following are the officers of the Grand Lodge of Indiana.

Philip Mason, of Connorsville, M. W. G. M.; W. Sheets, of Madison R. W. Deputy Gr. M.; John B. Martin, of Vincennes, S. Gr. Warden; Wm. M. Purdy, of Carlisle, J. Gr. Warden; A. W. Morris, of Indianapolis, Gr. Secretary; Jno. Walker, of Shelbyville, Gr. Treasurer; Hiram Hunter, of Washington, Gr. Chaplain; Richard Daniel, of Mount Vernon, Gr. Orator.

LITERARY.

LIVING WRITERS OF GREAT BRITAIN.

NO. IV.

The Quakers, although they are remarkable for their plainness of manner, have not been entirely without their ornaments—we do not mean those of dress but of mind. If Voltaire was now living, he would be compelled by necessity to recal many of his aspersions upon the society. In chemical science they may boast of Dalton, in education, of Lancaster, Priscilla Wakefield, and Lindley Murray. Their philanthropists are numerous and celebrated, and in poetry they have a 'bright particular star' in Bernard Barton. This gentleman is now favorably known to the public as a writer of sweet and tender verses, 'addressed to no feelings but those that are in harmony with our duty to God and our neighbor. The fashion of the day has been to read without hesitation whatever poetical genius may have put forth, regardless of the faults of subject, or the licentiousness of an erratic imagination. The beauty of style, the vigor of thought, has too often been the weak defence of an immortal licence. Yet the public read on, and while the human mind is what it is, we must read on, or shut up the volumes of Prior and Pope, of Moore and Byron. The writings of such as Coleridge, Wordsworth, Montgomery, Milman and Barton, have not however been without appreciation. The chasteness of their productions is a source of gratification to all who wish that the best powers of man should not be exercised

'In mockery of truth and tenderness.'

Mr. Barton's poems have passed through several editions in England and one in America.

Among those of his lighter poems, is an imitation of Wolfe's Burial of Sir John Moore, and much happier than most of those attempted by our modern bards. It is called the 'solitary tomb,' It commences thus—

Not a leaf of the tree which stood near me was stirr'd,
Tho' a breath might have moved it so lightly,
Not a farewell note from a sweet singing bird,
Bade adieu to the sun setting brightly.
The sky was cloudless and calm except
In the west where the sun was descending,
And there the rich tints of the rainbow slept,
As his beams with their beauty were blending.
And the evening star with its ray so clear,
So tremulous, soft and tender,
Had lit up its lamp and shot down from its sphere,
Its dowy delightful splendor.

We have not space for the remaining verses, but they may be found in his works.

One of his best pieces is styled the Quaker Poet, which was occasioned by his seeing himself so designated.

His effusions are to be found in the most popular magazines and annuals.

We pass over the name of Thomas Haynes Bayley with but a few remarks. He is a writer of lyrical poetry, and has immortalized himself by some beautiful songs, which are in fashion all over the world. Since the native Princes of Hindostan have taken to reading Shakspeare, we cannot doubt that the songs of Bayley will soon be warbled by the singing women of eastern climes.

Mr. Beasley, the author of *Roue*, is more generally known. He is by profession an architect, and has the credit of being distinguished for skill. The English Opera House is a specimen of his talent. His first literary effort was the dramatic piece, 'Is he Jealous?' a great and deserved favorite with

the lovers of the stage. His small pieces are numerous. He is best known as the author of the *Roue* and the *Oxonians*. These are popular novels, elegantly written, abounding in pathos and conveying strong moral lessons.

We understand the author has other works in hand, which cannot fail to interest the public.

In our next number we shall give a sketch of Mrs. Bray, late Mrs. Stotbard, one of the 'Widows of Ephesus.'—[Alb. Dai. Adv.]

MISCELLANY.

FALL OF THE SECOND TEMPLE.—It was on the 10th of August; the day already darkened in the Jewish calender, by the destruction of their former temple by the King of Babylon; it was almost passed. Titus withdrew again into the Antonia, intending the next morning to make a general assault. The quiet summer evening came on: the setting sun shone for the last time upon the snow-white walls and the glistening pinnacles of the temple roof. Titus had retired to rest, when suddenly a wild and terrible cry was heard, and a man came rushing in, to announce that the temple was on fire. Some of the besieged, notwithstanding their repulse in the morning, had sallied out to attack the men who were busily employed in extinguishing the fires about the cloisters. The Romans not merely drove them back, but entering the sacred space within them, forced their way to the door of the temple. A soldier, without orders, mounting on the shoulders of one of his comrades, threw a blazing brand into a gilded small door on the north side of the chambers, in the outer building or porch. The flames sprung up at once.—The Jews uttered one simultaneous shriek, and grasped their swords, with a furious determination of revenging and perishing in the ruins of the temple. Titus rushed down with the utmost speed; he shouted, he made signs to his soldiers to quench the fire, his voice was drowned, and his sign unnoticed, in the blind confusion. The legionaries either, could not, or would not hear: they rushed on, trampling each other down in their furious haste, or stumbling over the crumbling ruins, perished with the enemy. Each exhorting the other, and each hurled his blazing brand into the inner edifice, and then hurried on his work of carnage. The unarmed and defenceless people were slain in thousands, they lay heaped, like sacrifices, round the altar: the steps of the temple ran with streams of blood, which washed down the bodies that lay about.

Titus found it impossible to check the rage of the soldiery; he entered with his officers, and surveyed the interior of the sacred edifice. The splendour filled them with wonder; and as the flames had not yet penetrated the holy place, he made a last effort to save it; and springing forth, again exhorted the soldiers to stay the progress of the conflagration. The centurion, Liberalis, endeavored to force obedience with his staff of office; but even respect for the emperor gave way to the furious animosity against the Jews, to the fierce excitement of battle, and to the insatiable hope of plunder. The soldiers saw everything around them radiant with gold, which shone dazzlingly in the wild light of the flames; they supposed that incalculable treasures were laid up in the sanctuary. A soldier, unperceived, thrust a lighted torch between the hinges of the door; the whole build-

ing was in flames in an instant. The blinding smoke and fire forced the officers to retreat; and the noble edifice was left to its fate.

It was an appalling spectacle to the Roman; what was it to the Jew? The whole summit of the hill which commanded the city, blazed like a volcano. One after another the buildings fell in with a tremendous crash, and were swallowed up in the fiery abyss. The roofs of cedar were like sheets of flame; the gilded pinnacles shone like spires of red light; the gate towers sent up tall columns of flame and smoke. The neighboring hills were lighted up, and dark groups of people were seen watching in horrible anxiety the progress of the destruction. The wall and heights of the upper city were crowded with faces, some pale with the agony of despair, others scowling unavailing vengeance. The shouts of the Roman soldiery, as they ran to and fro, and the howling of the insurgents who were perishing in the flames, mingled with the roaring of the conflagration, and the thundering sound of the falling timbers. The echoes of the mountains replied, or brought back the shrieks of the people on the heights: all along the walls resounded screams and wailings; men who were expiring with famine, rallied their remaining strength to utter a cry of anguish and desolation.—[Milman.]

RULES

To be observed in vocal music in addition to those we published a few weeks since.

1st. The first and most necessary step is, to keep the voice steady, and in as pleasing a tone as possible.

2nd. Practice the crescendo, diminuendo and swell, frequently, but never force the voice beyond its natural power.

3d. Take that part to which the voice is best adapted, and avoid all affected gestures.

4th. Give an open and clear sound to the vowels, and attend strictly to the directory terms.

5th. Never make a word plural when it is written singular.

6th. Be careful not to acquire a habit of drawing words for it precludes all delicacy of taste and expression.

7th. Let your manner of pronunciation be sprightly and animated.

8th. Never take breath in the middle of a word or between syllables.

9th. Be not solicitous to introduce what you may call graces, till you have learnt to judge in some measure of their powers and beauties.

10th. Accustom yourself in practicing and hearing good harmony; for it will improve the taste, and help to distinguish the elegant from the insipid.

11th. Endeavor to understand the sentiment, the force of expression, and the design of the composer.

12th. When you sing, sit or stand upright, that the tones may not be injured by pressure upon the lungs.

Is there so much goodness, fidelity and equity among men, that we should place such confidence in them, as not to desire, at least, that there was a God, to whom we might appeal from their injustice, and who might protect us from their persecutions and treacheries?

A man named *Mason*, in Ohio lately christened his son *Anti*. He should be rewarded by a seat in the convention.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, JANUARY 29, 1881.

HARPER'S FAMILY LIBRARY—is a reprint of those works published in London, under the title of 'The Family Library,' to which is added those published under the titles of 'The National Library,' and the Edinburgh Cabinet Library; And, to add still further to the interest and value of the series, the enterprising American publishers propose embracing in it, such other works of intrinsic merit; as may appear in the various Libraries and Miscellanies now printing in Europe. In addition to these acquisitions, several eminent writers have been engaged to prepare for it works of an American character, on interesting and popular subjects. In short, the *American Family Library* is designed to comprise all that is valuable in those branches of knowledge which most happily combine amusement with instruction. We have just risen from the perusal of the 14th number. It furnishes a concise narrative of discovery and adventure in the Polar seas and regions, with illustrations of their climate, geology, and natural history; and an account of the whale-fishery. The narrative has been carefully drawn from the most authentic sources, by Mr. Hugh Murray; and the most distinguished men of science in Scotland have lent their aid to illustrate that wonderful order of nature which prevails within the Arctic Circle. Professor Leslie has commenced the volume with a full examination of the Climate and its Phenomena. A general survey of all that is known of the geological structure of those interesting regions, is given by Prof. Jameson. The chapter on natural history, treats the subject in a popular manner. The whale-fishery is not the least interesting branch; and has the merit of being the only description of the daring operations and perils of that hazardous business, hitherto attempted within a moderate compass. As this subject is beginning to excite a more general attention, and is becoming a matter of extended commercial interest, the narrative before us will be read with additional satisfaction, and may offer some suggestions of importance to gentlemen about to embark in the business to which it relates. We have made a few short extracts, which we doubt not will be interesting to our readers.

In reference to the dreariness and horrors of a Polar winter Professor Leslie observes:

After the continued action of the sun has at last melted away the great body of ice, a short and dubious interval of warmth occurs. In the space of a few weeks, only visited by slanting and enfeebled rays, frost again resumes its tremendous sway. It begins to snow as early as August, and the whole ground is covered to the depth of two or three feet, before the month of October. Along the shores and the bays, the fresh water, poured from rivulets, or drained from the thawing of former collections of snow, becomes quickly converted into solid ice. As the cold augments, the air deposits its moisture in the form of a fog, which freezes into a fine gossamer netting or spicular icicles dispersed through the atmosphere and extremely minute, that might pierce and excoriate the skin. The hoar frost settles profusely, in fantastic clusters, on every prominence. The whole surface of the sea steams like a lime-kiln—an appearance called the *frost smoke*, caused as in other instances of the production of vapor, by the water's being still relatively warmer than the incumbent air. At length the dispersion of the mist, and consequent clearness of the atmosphere, announce that the upper stratum of the sea itself has cooled to the same standard; and a sheet of ice spreads quickly over the smooth expanse, and often gains the thickness of an inch in a single night.—The darkness of a prolonged winter now broods impenetrably over the frozen continent, unless the moon chance at times to obtrude her faint rays, which only discover the horrors and wide desolation of the scene. The wretched settlers, covered with a load of bear skins, remain crowded and immured in their hut, every chink of which they carefully

stop against the piercing external cold; and, cowering about the stove or the lamp, they seek to dose away the tedious night. Their slender stock of provisions, though kept in the same apartment, is often frozen so hard as to require to be cut by a hatchet. The whole of the inside of their hut becomes lined with a thick crust of ice; and, if they happen for an instant to open a window, the moisture of the confined air is immediately precipitated in the form of a shower of snow. As the frost continues to penetrate deeper, the rocks are heard at a distance to split with loud explosions. The sleep of death seems to wrap up the scene in utter and oblivious ruin.* 'At length the sun appears above the horizon; but his languid beams rather betrayed the wide waste than brightened the prospect. By degrees, however, the farther progress of the frost is checked. In the month of May, the famished inmates ventured to leave their huts, in quest of fish on the margin of the sea. As the sun acquires elevation his power is greatly increased. The snow gradually wastes away—the ice dissolves apace—and vast fragments of it, detached from the cliffs, and undermined beneath, precipitate themselves on the shores with the crash of thunder. The ocean is unbound, and its icy dome broken up with tremendous rupture. The enormous fields of ice, thus set afloat, are, by the violence of winds and currents, again dissevered and dispersed. Sometimes impelled in opposite directions they approach, and strike with a mutual shock, like the crush of worlds,—sufficient, if opposed, to reduce to atoms in a moment, the proudest monuments of human power. It is impossible to picture a situation more awful than that of the poor crew of a whaler, who see their frail bark thus totally enclosed, expecting immediate and inevitable destruction.'

On the erroneous hypothesis that the quantities of ice which encumber the Arctic seas, have been accumulating for a long succession of years, it has been, still more erroneously, assumed as a fact, that throughout Europe a milder and more genial climate had formerly prevailed.—On this subject the Professor has the following remarks:

On glancing over the incidental notices of the state of the weather, it is obvious that no material change has taken place for the last thousand years in the climate of Europe; but we may conjecture that it has gradually acquired rather a milder character; at least its excessive severity appears on the whole to be of rarer occurrence. The weather seems not to effect any precise course of succession, although two or more years of remarkable heat or cold often follow consecutively; yet there can be no doubt, that series of atmospheric changes, however complicated and perplexing, are as determinate in their nature as the revolutions of the celestial bodies. When the science of meteorology is more advanced, we shall, perhaps, by discovering a glimpse of those vast cycles, which result from the varied aspects of the sun combined with the feebler influence of the moon, be at length enabled to predict, with some degree of probability, the condition of future seasons. The intermediate period of nine years, or the semi-revolution nearly of the lunar nodes and apogee proposed by Toulou, seems not to be altogether destitute of foundation. Thus of the years remarkably cold, 1622 was succeeded after the interval of four periods, or 36 years, by 1658, whose severity lasted through the following year. The same interval brings us to 1695, and five periods more extend to 1740, a very famous cold year; three periods now come down to 1767, nine years more to 1776, and eighteen years more to 1794, the cold continuing through 1795. Of the hot years it may be observed, that four periods of nine years extend from 1616 to 1692, and three such again to 1679. From

* The sound of voices which, during the cold weather, could be heard at a much greater distance than usual, served now and then to break the silence that reigned around us, a silence far different from that peaceful composure which characterises the landscape of a cultivated country. It was the death-like stillness of the most dreary desolation and the total absence of animated existence. Parry.—During the winter at Melville's Island, people were heard conversing at the distance of a mile. This was no doubt owing partly to the density of the frigid atmosphere; but chiefly to the absence of all obstruction in a scene of universal calm and darkness.

1701 to 1718 there was an interval of seventeen years, or very nearly two periods, while three periods reach to 1745, another period to 1754, and one more falls on 1763; and from 1779 to 1788, there are just nine years. The year 1818 would therefore corresponded to 1701, 1719, and 1746, and consequently very nearly to 1718. Again, the years 1784, 1793, 1802, and 1811, at the intervals of successive periods, were all of them remarkably warm. A cycle of 54 years, including therefore six of these subordinate periods, has lately been proposed with much confidence, but apparently on slender grounds. If the climate had undergone any real change in the more temperate parts of Europe, continues the same learned writer, 'a corresponding alteration, with very distinct features, must inevitably have taken place in the Arctic regions. But a dispassionate inquiry discovers no circumstances which at all clearly point at such a conclusion.'

Many curious anecdotes are told of the Greenland or Polar bear—the most formidable of the Arctic quadrupeds. This fierce tyrant of the cliffs and snows of the north, inhabiting the caves of the rocks, or the hollows of icebergs, unites the strength of the lion with the untameable fierceness of the hyena. Our author remarks:

'The annals of the north are filled with accounts of the most perilous and fatal conflicts of the Polar bear. The first, and one of the most tragical, was sustained by Barentz and Heemskerke, in 1596, during their voyage for the discovery of the north-east passage. Having anchored at an island near the strait of Waygat, two of the sailors landed, and were walking on the shore, when one of them felt himself closely hugged from behind. Thinking this a frolic of one of his companions, he called out in a corresponding tone, 'Who's there? pray stand off.' His comrade looked, and screamed out, 'A bear! a bear!' then running to the ship alarmed the crew with loud cries. The sailors ran to the spot armed with pikes and muskets. On their approach the bear very coolly quitted the mangled corpse, sprang upon another sailor, carried him off, and, plunging his teeth into his body, began to drink his blood at long draughts. Hereupon the whole of that stout crew, struck with terror, turned their backs, and fled precipitately to the ship. On arriving there they began to look at each other, unable to feel much satisfaction in their own prowess. Three then stood forth, undertaking to avenge the fate of their countrymen, and to secure for them the rites of burial. They advanced, and fired at first from so respectful a distance that they all missed. The purser then courageously proceeded in front of his companions, and taking a close aim, pierced the monster's skull immediately below the eye. The bear, however, merely lifted his head, and advanced upon them, holding still in his mouth the victim whom he was devouring; but seeing him soon stagger, the three rushed on with sabre and bayonet, and soon despatched him. They collected and bestowed decent sepulture on the mangled limbs of their comrades, while the skin of the animal, *thirteen feet long*, became the prize of the sailor who had fired the successful shot.'

In 1788, Capt. Cook of the Archangel, when near the coast of Spitzbergen, found himself suddenly between the paws of a bear. He instantly called on the surgeon, who accompanied him, to fire, which the latter did with such admirable promptitude and precision, that he shot the bear through the head, and delivered the captain. Capt. Scoresby mentions a boat's crew which attacked a bear in the Spitzbergen sea; but the animal having succeeded in climbing the sides of the boat, all the sailors threw themselves for safety into the water, where they hung by the gunwale. His bearish majesty entered triumphantly, and took possession of the barge, where he sat quietly until shot by another party. Though the voracity of this animal is such that he has been known to feed on his own species, yet maternal tenderness is as conspicuous in the female as in other inhabitants of the frozen regions. There is no exception that she will not make for the supply of her progeny. A she-bear, with her two cubs, being pursued by some sailors across a field of ice, finding that, neither by example, nor by a peculiar voice and action, she could urge them to the necessary speed, applied her paws and pitched

them alternately forward. The little creatures themselves, as she came up, threw themselves before her to receive the impulse, and thus both she and they effected their escape!

The Library may be had, in complete sets or separate numbers, at R. P. & C. Williams.'

STUDY OF ANATOMY.—We have read with much interest the able and, to us, satisfactory 'Report of the select committee of the House of Representatives, on so much of the Governor's Speech, at the June session, 1880, as relates to *legalizing the study of Anatomy.*' Unlike most 'reports,' this will be found interesting and, possibly, valuable to every class of community. The committee have met the prejudices and superstitions relative to the practices of this important branch of science, with boldness and success. It is not assuming too much, to say that this 'report' alone, if extensively circulated and read, is amply sufficient to produce a radical change in public opinion.

We have not room, this week, for an analysis of the report, and must content ourselves by giving an abstract of the summary furnished by the committee. The report traces the progress of anatomical science from the first and rude attempts of the Greeks, through a slow process of near 2000 years, when it may be said to have assumed the character of a science, studied and taught upon philosophical principles. The committee have shown its importance to the physician, as well as to the surgeon; and they have fully demonstrated the important fact that, *anatomy is to be learnt by dissection only.* In this, they have done that which should forever allay the superstitious qualms and ridiculous prejudices by which the study of this valuable science has been so long impeded. Who is there among us that will say the science of anatomy is of no importance? None!—not one will make himself so ridiculous. Why then refuse the means whereby a perfect knowledge of the science is to be acquired. We should rather afford those who are engaged in this intricate, nauseous and unhealthy study, every reasonable facility that may be required; and in our humble opinion the committee ask for nothing that is unreasonable. The committee have shown that dissection is in every respect a laudable employment, except when so followed as to outrage the feelings of the surviving friends—that a change in the law, operating now indirectly on the practice of dissection, is the only mode of preventing the frequent recurrences of such outrages; that the 'working-men' in the community are especially interested in affording every facility for the acquisition of a knowledge of anatomy; that the laws now existing in this Commonwealth exhibit the manifest inconsistency of requiring of every medical practitioner a degree of knowledge, that other provisions of the law render it impossible for him to obtain at home, without a violation of the laws; that exhumations of dead bodies, a class of desperadoes, are in consequence growing up in our community; that independent of the impolicy of making dissection ignominious, by ordering those executed for capital crimes to be dissected, the supply so obtained is wholly inadequate to answer any useful purpose; and they have then shown that for almost fifty years a liberal and philosophical system has been pursued in France on the subject of anatomy and dissections, which has there effectually secured the sepulchres of the dead from violation—saved the feelings of the people from painful excitements and deplorable outrages, and besides making France the grand resort from Europe and America for the attainment of medical and surgical science, has made the amount of medical skill in France far to surpass that of any other nation in Europe or America. Paris has become the resort of medical students of all nations; and there *the practice of exhumation is wholly unknown!* The committee estimate the number of students annually licensed in this Commonwealth, at about fifty. What portion of these are obliged to resort to Paris to complete their education cannot be ascertained, but is known to be a very considerable portion.

The committee have also reported a bill providing for the

greater security of the buried dead, and authorising the proper Municipal authorities, in the city of Boston, and in the several towns in this Commonwealth, to deliver to any physician, regularly licensed according to the laws of this Commonwealth, such dead bodies as may be required to be buried at the public expense and which shall not be claimed by any one person, *whether kin or friend or acquaintance*, within twenty-four hours from and after the death. The physician so receiving a subject, to give bonds that after having used it for scientific research, he shall have the remains properly interred.

EXTRAJUDICIAL OATHS.—The report of the committee on the Judiciary, to whom had been referred the petition of the Massachusetts Antimasonic State Convention, praying for a law prohibiting the administration of extrajudicial oaths, requesting to be discharged from the further consideration of the subject, was taken up and discussed, in the Senate, on Wednesday. We took full notes of the debate, and have written out in full the remarks of the *Honorable Mr. Thacher*; for which however we have not room; and therefore avail ourselves of the very correct and concise analysis furnished by the Courier. Mr. Thacher spoke an hour and three quarters.

Mr. Webb of Norfolk said, before the question was taken, he hoped the committee on the judiciary would inform the Senate of the reasons which induced them to make the report that had been just read.

Mr. Stearns of Middlesex, (chairman of the committee) stated very briefly, that the committee had not been neglectful of their responsibility in relation to the subject; they had deliberated on it such time and in such manner as they thought their duty required; they had requested the attendance of the gentleman who submitted the order to their inquiry; he had stated to them his views; they had listened to him with attention and endeavored to compare impartially and candidly his ideas with what appeared to them to be the general state of public opinion; and they had deliberately come to the conclusion that it was inexpedient to legislate upon the subject.

Mr. Thacher of Norfolk (the gentleman who originally proposed the inquiry) said he was deeply and solemnly impressed with the belief that the subject was one which required the interposition of the Legislature, and he regretted that the committee had come to a different conclusion. The same reasons which induced him to offer the order for the inquiry, would induce him now to oppose the report of the committee. The administration of extra-judicial oaths tended to the destruction of morals, and to the encouragement of atheism and infidelity, and profane swearing. He read extracts from the works of Dr. Paley to show that a multiplication of civil oaths was not beneficial to the interests of society, and he thence inferred that extrajudicial oaths were much more to be feared and discouraged. They lay at the foundation of secret societies; and among several such societies which he mentioned (the names of all of which we do not recollect) were those of the United Irishmen, Orangemen, Odd Fellows, and lastly the Freemasons—a society, to which, he said, he was aware that some of the honorable members of the board belonged.—Oaths which appertained to the various degrees in this institution, he said, were not less than sixty, and each of these oaths contained several separate declarations, each of which was a distinct oath. One of these oaths contained sixteen such distinct declarations, each a distinct oath in itself.

Mr. Thacher then undertook an elaborate discussion of the tendency of Freemasonry—examined its pretensions to antiquity, and its claims to be considered a moral, scientific and charitable institution, as set forth in Webb's Masonic Monitor—all of which claims he denied and declared to be a great and wicked imposition. He read from some work, (the name of which we believe he did not mention) the oaths of the Entered Apprentice, the Master Mason, and the Royal Arch degrees, and undertook to show therefrom that Freemasons could not be admitted as witnesses, jurors, or judges in trials where either party was a Mason

—that such oaths came in direct collision with the civil obligation of witnesses to tell the whole truth, and of jurors to do justice between man and man. He quoted a number of extracts from reports of trials in the State of New York to establish the truth of these assertions. These oaths, he contended, interfered with the duties of sheriffs, and among other incidents cited to prove the assertion, he stated the case of a Mr. Blakely, a Mason, who was pursued by a sheriff, not known to him (Blakely) as a Mason. After running for some time, and finding himself unable to effect his escape, Blakely turned and faced the sheriff, and *threw up* the grand hailing sign of distress of a Master Mason. The sheriff immediately stopped and said—'Get out of my sight and never let me see your face again.' To establish the charge of profanity and blasphemy, Mr. Thacher said that the ceremonies of initiation to the Royal Arch degree seemed to be contrived for no other purpose than to ridicule the miracles performed by Moses, the servant of God, and to destroy all veneration for the Deity. He stated that what he was about to describe he had witnessed himself. The candidate, or candidates, (for there must be three in this degree) were led blindfolded to an obscure corner of the lodge or room, where there was a bush made to represent the burning bush seen by Moses when he kept the flock of Jethro his father-in-law. That behind this bush were placed candles, or some combustible substance saturated with spirits of turpentine, which would rapidly take fire. When the candidates approached this bush, the bandage was removed from their eyes, and the bush, or the combustible matter, was set on fire by a man concealed behind it, so as to astonish them with a sudden illumination. The conductor of the candidates then recited the words of Moses—'I will turn aside and see this great sight; why the bush is not burnt.' The person behind the bush who represented the adorable Jehovah said, 'Moses, Moses!' to which the conductor answered 'here am I.' The person behind the bush, again representing Jehovah said, 'I am the God of thy fathers,' &c. &c. after which, the candidates were again blindfolded and led round the lodge. Many of the pass-words used in this degree, Mr. T. said, were also profane and blasphemous; one of them was the name of Jehovah, 'I am that I am;' where one was accosted by the question 'what is your name?' the reply was, 'I am that I am.' He also described what is called a mockery on the miracles performed before Pharaoh by Moses—the casting of a rod on the ground, which, by some trick or legerdemain, was made to appear like a serpent when it was taken up—the pouring of water on the ground which was made to appear like blood, &c.—From these ceremonies, Mr. Thacher drew the inference (as we understood) that Masonry was connected with the society of Illuminati, and had the same object and tendency. In conclusion, he expressed his thanks to the Senate for the attention with which they had listened to him, while he had imperfectly but honestly discharged his duty to his constituents, to his conscience, to his country, and to his God.

Mr. Webb, of Norfolk, moved that the further consideration of the subject be postponed till to-morrow, 11 o'clock.

On Thursday, Gen. H. A. S. Dearborn rose in reply to the remarks delivered yesterday. He did not think the Institution incompatible with the laws of the country, or the morals of the community; an Institution which he said once received the sanction of many of the great and wise and good men of Europe, and America. He referred to Warren, to Lafayette and to Washington, as being members of this denounced society; could not believe that these eminent men would unite themselves to an impious and blasphemous association; referred the ceremonies of Masonry to Isis and Ceres; traced the rise and progress of Knighthood, portrayed the sufferings it had experienced and the good it had done; repelled the charges of atheism, &c. &c. which his honorable colleague had preferred against Masonry; was willing the institution should be given up, but hoped that it might be left to the discretion of its members; did not believe our liberties were in so much danger from that, as from another cause. He spoke about 40 minutes, and was listened to with great interest; but he spoke so rapidly that our notes are quite imperfect. We shall endeavor, however, to write them out for next week.

Mr. Thacher followed in reply; for which we have no room. Messrs. Webb and Hoyt also made a few remarks on the question, when the Senate adjourned until to-morrow (Friday) 10 o'clock—at which time our paper was put to press.

Friday—15 minutes before 12 o'clock—Report of Committee accepted.

Died at Newton, L. F. 26 inst. Mr. John Nichols, 41. Funeral to-morrow 1 o'clock—with Masonic honors.—Mem. of Encamp's. Chap's. & Lodges are invited.

I. WHITNEY, Sec. Meridian Lodge.

THE WREATH.

ALLAN DHU.

A LOVE SONG.

[By the Ettrick Shepherd.]

I like to see you, Allan Dhu,
I like wi' you to meet,
But dinna say to me you lo'e,
For that would gar me greet.
I like to see you smile on me
Amang our maidens a';
But oh! ae vow o' love frae you
I cou'dna stand ava.

Ay, ye may smile, but dinna speak;
I ken what ye've to say:
Sae, either haud your tongue sae sleek,
Or look another way;
For, should it be of love to me,
In manner soft and bland,
I wadna ye my face should see,
For all Breadalbin's land.

Oh! Allan Dhu, 't is naught to you
Of love to gibe and jeer,
But little ken ye of the pang
A maiden's heart maun bear,
When 'a' on earth that she hauds dear,
The hope that makes her fain,
Comes plump at aince—Oh me! the thought
'Maist turns my heart to stane!

No, Allan, no—I wanna let
You speak a word the night!
Gang hame and write a long letter,
For weel ye can indite,
An' be it love, or be it slight,
I then can hae my will:
I'll steal away, far out o' sight,
An' greet, an' greet my fill.

MISCELLANY.

WEeping.

'Young women are full of tears. They will weep as bitterly for the loss of a new dress as for the loss of an old lover. They will weep for anything or for nothing. They will scold you to death for accidentally tearing a new gown and weep for spite that they cannot be revenged on you. They will play the coquette in your presence, and weep when you are absent. They will weep because they cannot go to a ball or tea party, or because their parents will not permit them to run away with a blackguard; and they will weep because they cannot have everything in their own way. Married women weep to conquer.—Tears are the most potent arm of matrimonial warfare. If a gruff husband has abused his wife, she weeps, and he relents and promises better behaviour. How many men have gone to bed in wrath, and risen in the morning quite subdued in tears and a curtain lecture?—Women weep to get at their husband's secrets, and weep because their own secrets have been revealed.—They weep through pride, through vanity, through folly, through cunning, and through weakness. They will weep for a husband's misfortunes, while they scold himself. A woman will weep over the dead body of her husband, while her vanity will ask her neighbors how she is fitted with her mournings. She weeps for one husband that she may get another. The widow of Ephesus bedewed the grave of her spouse with one eye, while she squinted love to a young soldier with the other.' Rather severe this!

CAMPBELLISM.

We perceive by the papers that Alexander Campbell the man who a year or two since, held a long discussion, on the subject of the Christian Religion with Mr. Owen at Cincinnati, has lately started a NEW religion, in the West, and has gained possession of a new Baptist Church in Cincinnati. He publishes his creed in a paper devoted to the sect! and among its articles are the following:—

1. 'There has been no preaching of the Gospel since the days of the Apostles.'
2. 'The people have been preached from texts of scripture until they have been literally preached out of their senses.'
3. 'All the public preaching now necessary, is to undo what has already been done.'
4. That John Calvin preached as pure Deism, as was ever taught by Voltaire or Thomas Paine; and that this Deism is taught in all the colleges in Christendom.'
5. 'That all the faith that men can have in Christ is historical.'
6. 'That the words 'little children' in the New Testament, are to be understood literally.'
7. 'That faith is only a historical belief of facts stated in the Bible.'
8. 'That Baptism, or immersion, actually washes away sin and is regeneration.'
9. 'That Baptism or immersion is made the first act of a Christian's life, or rather the regenerating act itself.'

And by some other articles this immersion is made the sole ground of the forgiveness of sins and the only thing required in the New Testament as necessary to salvation!

MASONIC REGISTER.

Full Moon, this Month, Thursday the 27th.

The regular meetings of the following Lodges unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday. Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March, June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter. Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Peters. Southwick Friendly Society. Nantucket Union South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.—Greenwich, Village Encampment. Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Hillerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star. West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampdon. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.—Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian. Lowell Pentucket.

Friday.—Hingham Old Colony. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge, Amicable 3d Mon. Brighton Bethsada 2d Tues. Medway Montgomery 1st Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon. Urbanity 3d Mon. Union Council S. M. 4th Mon in Dec. March June Sept. Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct. St. Johns Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday. Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, *Bibles* and *Prayer Books*, of various sizes, bindings, and prices. *MASONIC CONSTITUTIONS*. Watts, Methodist, and other *Psalm and Hymn Books* in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

Their present stock consists of many thousand volumes of Books, also, Maps, Prints, and a general assortment of Stationary articles, which they are constantly replenishing by publishing, purchasing, and importing. Orders supplied wholesale and retail, on the best terms.

LETTERS ADDRESSED TO THE REV. MOSES THACHER, together with the Result of an Ecclesiastical Council, convened at North Wrentham Dec. 14, 1830. By John Ferguson, Pastor of the Church in East Attleborough, Mass. Also a large assortment of Books, new and old on liberal terms. Personal attention given, and great pains taken to supply libraries with books not easily procured. For Sale by R. P. & C. Williams, 18 & 20, Cornhill, Boston.

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BOSTON MASONIC MIRROR.

NEW SERIES. VOL. 2. NO. 32.

SATURDAY, FEBRUARY 5, 1831.

\$3 PER YEAR, IN ADVANCE.

BOSTON MASONIC MIRROR.

MOORE & SEVKY.

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

[Original.]

TO MOSES THACHER,

Member of the Senate of Massachusetts, Ex-Minister of 'the Church in the North Parish of Wrentham,' Present Minister of 'the Church in North Wrentham,' Member of the late 'Antimasonic State Convention of Massachusetts,' Member of the late 'National Antimasonic Convention,' Succeeding Mason, Antimasonic Lecturer, and Editor of the Antimasonic 'Boston Telegraph.'

LETTER II.

SIR:

When the first spring of political ambition had taught you the value of worldly honors, you said, or may be supposed to have said, 'Oh, that I were made judge in the land!' Well, sir, you have been made 'judge in the land.' The people of Norfolk, by a strange delusion, appointed you to a place at the Senate Board of the Commonwealth. You have taken your seat among gentlemen, who are not only nominally, but really and truly, for private virtues and personal merit, entitled, in the highest and most flattering sense of the word, to the appellation of *honorable*. Sir, is the high place of your honor, is your chair at the Senate, a bed of roses on which you repose with delight? In which you feel the high value of self complacency? In which your wearied and jaded thoughts rest from the 'compunctious visitings of conscience'? Do your recollections ever retrace the crooked and *mystic* path which led to this consummation of all that was magnificent in your imagination? Look back, for a moment; call to mind the first, enchanting visions of greatness that pressed upon your fancy, and overwhelmed your reason. Count up the rounds of that ladder by which you climbed to the dizzy height of greatness, from which you behold 'the kingdoms of the world' spread out to tempt your ambition. Sir, the first round of your political ladder should be kept, and it will be kept, constantly in your view.—Its name is written in letters of fire on your heart. And, although in your multifarious vocations—as a Minister, the servant of the Living God—as a Senator, the servant of the people—as an Editor, the servant of antimasons—you must of necessity find constant demand upon your time, that name will never cease to press upon your memory.—It is *APOSTACY!!* Mark it well. It was the first step you hazarded in your struggle for political honors: it will be the last forgotten, when these honors have departed.—When these honors have departed? Do you ever find you excited, overstrained feelings flagging and withering under the doubt implied in that question?

Do your thoughts ever, in your moments of retirement, when no eye is upon you but that One which searches the hidden recesses of the heart, return upon your bosom like a sea of fire? Do they never admonish you how terrible is the retributive justice of Heaven, even in the tribunal of conscience? Listen, I beseech you, to this admonition. It is the precursor of that final, solemn, irrevoca-

ble destiny to which your thoughts and motives and passions stand amenable; where hidden disguises and intrigue, political ambition and worldly honors, will stand confronted and exposed before simple integrity and undissembling truth. There the proud Pharisee, who exclaims 'God, I thank thee, that I am not as other men,' will shrink from the presence of the humblest Publican who invokes mercy in his meek ejaculation, 'God be merciful to me a sinner.'

Do your fears ever send the quickened current in your veins back upon your trembling heart, and admonish you of the uncertain tenure of life and its honors; how soon the grave may receive you, eternity open upon you, and judgment await you? Oh, listen to these pleadings for honest and sincere repentance.

Does your imagination never bring upon your ear the guilty, maddening cry of *Apostacy*, or whisper, in 'words that burn,' that the eyes of men read the naked thoughts of your bosom? Listen, I pray you, to this invitation to seek forgiveness.

Sir, these are topics on which you have preached—subjects familiar to your lips, for purposes of exhortation. Let them be borne to your heart, as indications to direct your practice in this life, and to form your rational hopes of a purer life, exempt from the allurements of worldly policy, the intrigues of political ambition, the passion and heat of party, and the bitter recollections of a guilty conscience.

Has it never occurred to you that you owe to Masonry all, yes, all your greatness? Had you not been a Mason, you could not have apostatized, nor made those confessions which have raised you so far above others less disposed to display their infirmities. To Masonry, *murder and treason and all*, you owe that very elevation from which you now look down on the steps, the gradations, the rounds by which you ascended. If *apostacy* is written on the first, if its burning letters have displaced the mild characters of *gratitude*, there are still reminiscences that never can be erased from your recollections: that you owe to Masons and Masonry, in more senses than one, a debt of gratitude as warm and unsophisticated as *all your early hopes*, as broad and as deep as *all your recent success*. But he who needs to be reminded of his causes for *gratitude* will never feel that warm emotion. It is of spontaneous and generous growth. Its first offerings are mingled with the incense of holiest devotion: it expires only with the last respiration of life. To Masons and to Masonry, I repeat, there is an unpaid debt—there will remain an unpaid debt—which, neither your antimasonic honors, nor your political distinction, nor your holy, ministerial labors, nor your secular editorial engagements, can ever wholly efface from your memory.

Sir, a relation of yours, a worthy, intelligent and highly respected citizen, once related to me one of the fables of *Æsop*, 'the husbandman and the viper.' Have you ever read the moral of that fable? Where, sir are the honors that are comparable to the proud reflections of an honest man? Where are the Christian graces that are not made brighter and more lovely, by the virtue of *gratitude*?

I am, Sir, yours

FENELON.

The antimasonic paper in Providence, R. I. has been discontinued.

Habit may restrain vice, and virtue may be obscured by passion, but intervals best discover the man.

[Communicated for the Mirror.]

AN ADDRESS,

Delivered at the Installation of the Officers of Montgomery Lodge, Medway, Mass. Dec. 29, A. D. 1830.

By JOHN G. METCALF,

Master of said Lodge.

[Continued.]

Antimasonry has preferred her complaint to the bar of public opinion, and demands a verdict in her favor. We say we are not guilty and demand the proof. Let us be fairly tried, and we do not fear the result. But we demand, and we have a right to demand, that something more shall be brought in proof, than the bare ipse dixit of those, who direct the antimasonic whirlwind; or something more incontrovertible than their subsidized presses, whether edited by Samuel D. Greene, Moses Thacher or Pliny Merrick. As one of the Masonic family, I feel willing that the subject of Masonry should be as strictly scrutinized, as any antimasonic madman could wish. I have no fears, that public opinion, with a fair chance for a decision, would condemn us. Let us have fair play, and I am willing to abide the verdict—to stand or fall by the decision.

But the public are asked for a verdict, upon the veracious evidence of such papers as the *Boston Free Press*, the *Antimasonic Christian Herald*, and the *Massachusetts Yeoman*. These are the affidavits, and the oral testimony comes from Pliny Merrick, Moses Thacher and Samuel D. Greene, together with the antimasonic crusaders from Michigan and New York, Judge Dexter and Henry D. Ward. We ask for more proof than these witnesses have yet brought to light. Let us have evidence from those who are not a party concerned in the verdict—and not from those, who, with half the inducement, have already published to the world the infamy of their own conduct, and demanded the 'thirty pieces of silver' as the price of their moral degradation.

I am willing that the public gaze should be fixed upon Masonry as strongly and as intensely as vision will permit. I am willing that the subject of Masonry should be fairly, dispassionately and openly discussed. But I am not willing that the public should only be permitted to look at the subject, through the clouds and darkness, that antimasonry has endeavored to throw around it. I am not willing that the public should make up their verdict upon such questionable testimony as has yet been brought before them. I am not willing that their opinion should be fixed by such witnesses, as have yet been produced in the arena; by such witnesses as have averred, that the illustrious CLINTON participated in the abduction of Morgan, and, at last, died the death of the suicide, from the pangs of remorse; by such men as fabricated and published such falsehoods as Anderton's affidavit; by such men as prostituted themselves to support the character of such men as Anderton. I am not willing that evidence should be thought sufficient when coming from such men as Moses Thacher or David Pease, although they may claim to belong to the only true church, and say they are the ministers of the Prince of Peace; or from such men as Pliny Merrick, although he confesses that, for years, he adhered to Masonry, after he had become convinced that it was an 'unclean thing.' Let the subject be calmly and fairly deliberated on, and I am willing to abide the issue. Let the writings of Masons be appealed to, and if there can be found one line that inculcates infidelity or atheism let

them fall. But I ask our accusers to put their fingers upon one single line, yea, upon one solitary word of such a character.

But some of the more moderate antimasons, say they have nothing to do with Masons, it is only Masonry that they would war with. This sophism is too plain to be tolerated. What! do they think that Masonry can exist without Masons! Would they have the world believe that they curse Masonry and love those who adhere to its principles! And if Masonry is only the object of their hate, why have they declared a war of extermination against Masons? You cannot denounce the principles or practice of a man, unless you question his discernment or impeach his honesty. Then let us hear no more of this. If Masonry is denounced, so are those who uphold and support it.

But to particularize some of the charges that have been brought 'per order,' against the Masonic Institution, we have

Charge 1st. 'The Masonic Fraternity have erected for themselves, a distinct and independent government, within the jurisdiction of the United States.'

And how is this proved? Why! by saying that Masonic law consists in the oaths or obligations to observe that law; that the penalty of Death is attached to the infringement thereof; that Masons must only deny what is said against them 'per order'; and that in Johnson's Dictionary, penalty means punishment! From this argument, it is said, 'we must have the irresistible conviction, that the Masonic Fraternity have erected an independent government within the jurisdiction of the United States.'—'This, to be sure, is a very easy and summary way of disposing of the question, but with all meekness, and all due deference to a person, who only decides after 'much fasting and prayer'; I ask the *people*, that people whom he would have us believe he has convinced, whether they are ready to take those lips for an oracle, which once told his congregation, the famous story about the Templar's Armory at Boston? which once said that the 'gospel ministry, required all the time and all the talents of the most talented man,' and yet spends no inconsiderable part of that time, and those talents, in propagating the most venomous sentiments among the community? which once said that he had come to the conclusion, after long and mature deliberation, and with much fasting and prayer, that it was his duty to request a dissolution of his pastoral connexion with his church and congregation, and, in just one week thereafter, withdrew that request? But will not the people require more proof than such men show them, before they come to their conclusions? Will they not, in the beginning, acknowledge, that the Masonic, as well as any other society, has the right of making such rules and regulations for the government of its members, as it sees fit, provided such laws are not opposed to, and do not contravene the laws of the United States and the several States? Have we not a right to demand of this public prosecutor, that he put his finger upon the instance, the one solitary instance, where Masonic bodies have acted in opposition to the laws of our common country? Have we not a right to demand, of this second Solomon come to judgment, that he prove his assertion, that Masonic bodies do not hold themselves amenable to any tribunal in the country? Let him adduce, in proof, something beside mutilated extracts from Masonic books. Let him point out the law of the United States that Masonic legislation has abrogated? Let him tell what Lodge of Masons has ever committed the crime of premeditated murder? This dealing so much in wholesale generalities, may, perhaps, be in accordance with the spirit of antimasonry, but the time will come when something more will be required; ay, the time will come when the people will demand proof, before they acknowledge conviction. Let the candid and considerate reflect but one moment, and this charge and the pretended proofs of its establishment, will fall to the ground. Will they not say it is incumbent upon the accuser, to show some stronger reasons, before they can admit, 'that all the talents, and all the learning, and all the moral worth of our common country, are the

perquisite of antimasonry; or, that when it dies, wisdom and honesty will die with it?' Will the people 'exceedingly fear and quake' because of the wonderful exploits of antimasonry for four years past? Because William Morgan has been raised to the honors of politico-antimasonic apotheosis? Will they, the people, be awed into silence by loud denunciation, or made convert to antimasonry, because some of its headmen go up to the temple, and very devoutly thank God, that they are not as other men are?

Charge 2nd. 'Masonic funds are unlimited and unrestricted.'

Well, what then? suppose they are; but, then it is said, 'they may be created for purposes of charity, and they may be created and managed to the subversion of every civil government on earth.' Wondrous sagacity! how thankful must the people be, that antimasonry has, in its loving mercy and tender kindness, seen fit to enlighten the world, by proclaiming, that money is the root of all evil. It is also said, wealth is power. Granted; and will the question be answered, how much of this power was expended in procuring the affidavit of one Samuel G. Anderton? how much in circulating said affidavit in the County of Norfolk, just before a senatorial election that was holden there? and how much in paying the expences of a certain *Honorable* delegate who lately paid a visit to his friends in Philadelphia?

But, with regard to this charge, why is it thought best to be so cautious? why is the unanswerable argument finished by saying that Masonic funds may be perverted? I will ask if it is proper, or displays any part of the christian spirit, to throw out such insinuations as these, and adduce no manner of proof in their support? Or, is it thought, because some men call their author *Reverend*, that his bare assertion will be taken for truth? Let us have the proof that the funds of Masonry have ever been employed in treason or rebellion; or, that one single cent has ever been perverted, for the purpose of procuring a wretch to bear false witness against his neighbor.

[To be continued.]

MODERN PERSECUTION.

We will put down Masonry by the sword, if we cannot put it down without.—JACOB HALL.

NO. V.

The political parties of this country have heretofore generally observed some decent measures in their proceedings, feeling, probably, that the state of society here would not tolerate a course of measures revolting to the good sense of the community. But the odious combination, antimasonry, has tried a new experiment on the easy good nature of the people, and has put the public patience to the very last point of endurance.

To speculate successfully on popular credulity, or public curiosity, requires only the old course of political demagogues: a process as hacknied as low intrigue, falsehood and corruption could wish. A village or town is marked out as a favorable theatre for antimasonic operations.—Some weak or unprincipled individual there is selected as a tool fitted for the work. One of the leaders, interested in promoting the business, from expectation of reward, assumes the management of the enterprise. He announces that, at a given time and place, he shall undertake to enlighten the public mind as to Masonic enormities; shall give certain illustrations of its mysteries; and disclose certain points of its secrets, which shall be well worth the small sum of money he shall require for the entertainment. The wretched mountebank commences his pilgrimage of beggary. For his better convenience, he billets himself on his selected, perhaps unsuspecting, follower. The hour of assembling arrives. A few men, a number of women and numerous children, congregate to be cheated of their time, their money and their senses.—The wretched operator, with the deadliest passions and purposes burning in his heart, and with a full design of kindling in that assembly similar passions and purposes, profanely commences his operations by taking upon his unholy lips the accents and the words of sacred prayer!—

Next he details the particulars and the embellishments of gross, detected and exposed falsehoods; and, having awakened suspicion and curiosity, modestly asks of his auditors their political aid, or their contribution of money, or their subscription to an inflammatory paper, on whose miserable income he ekes out a wretched subsistence. And a compliance with this law beggary is the consummation of his wishes. In this way, the individual obtains the reward of his services, and the party an increase of its dupes. In this way, an Antimasonic Lecturer on Speculative Masonry earns his dirty bread, by becoming the caterer for the base appetites of a base faction. And, in this way also, the dastardly Editor of an Antimasonic paper, masked under the hypocritical disguises of religion, decoys the unwary into his insidious meshes.

The end of that man need not be predicted. There is a course of events in the natural world, and in the moral world too, which advances as certainly and steadily as the course of time itself. The earth contains materials which are thrown off in its fires and its volcanoes. The human body has its offensive humors that are ejected by its eruptions. And the body politic too throws off its impurities by its corrective laws and penitentiaries. And laws and penitentiaries will, in the last resort, correct the movements of the base wretch on whom neither moral honesty, nor the decencies of life, have any influence.

Men never persevere in strong, vigorous, high handed measures, unless they have some powerful motive that urges them constantly forward. The needy pretender, who resorts to Masonic exhibitions, and placards the particulars of his performances to attract customers, looks to his pecuniary reward to supply his necessities. He finds it easier to live on the honest credulity of the ignorant and uninformed, than to continue a laborious occupation, and to derive his support from honest industry. Another seizes on the moment of popular excitement to raise himself into brief notoriety or public station, to which his merits never could have given him a shadow of claim. To one it becomes the means of a miserable subsistence; to another, the gratification of dishonorable ambition. The motives, therefore, to hold these meetings, are quite sufficient. And so long as the easy credulity of the public will sustain them, and will reward their promoters with money or with office, so long there will be found unprincipled and abandoned wretches in abundance, ready to throw our villages and towns into disorder and confusion. The evils that ensue are wholly disregarded in the accomplishment of their own base purposes.

Neither the boldness of crime, nor the broadest extent of hypocrisy, can excite surprise, in a community where crime so often goes unpunished, and hypocrisy is so frequently rewarded. When the clerical robe is made a disguise to political ambition; when the sanctuary of God is converted into an arena for insidious and exciting discussions; when the kindnesses and ordinary charities of life are converted into the deadliest hatred; when the best feelings of the human heart are changed into the most inflammatory passions; when the father and promoter of such outrage receives a public reward for his public infamy—when we witness all these, then we should no longer wonder at crime in its boldest forms, nor at hypocrisy in its deepest disguises. Success emboldens the individual, and inspires with confidence his companions in wickedness.

So long, therefore, as unprincipled men can be hired to attack the Masonic Institution and traduce its members, just so long will corrupt and needy individuals be found, to engage in the work. But when neither offices nor emolument can be obtained, then we shall hear no more of antimasonic meetings.

VERITAS.

[From the Ithaca Journal.]

ANTIMASONIC RELICS AND CURIOSITIES.

The subscriber would respectfully inform his antimasonic friends that he has arrived in Ithaca with a collection of relics and curiosities, animate and inanimate, the productions of nature and the achievements of art, well worthy their attention and that of the public in general. They have been scamped together with the most unwearied pains.

MECHANICS' JOURNAL.

[From the Education Reporter.]

GAS AND GAS-LIGHTS.

This subject may be thought by some persons to be more fit for the Philosophic Chemist, than for the general reader, but after a little reflection, they will find that, it is as necessary we should be able to judge of the purity of the air we breathe, as of what we eat and drink.

Gas is the general name given to all æriform fluids, except the air of the atmosphere, and vapour or steam.—The following are among the most important of the gases.

Oxygen Gas, so called from its relation to acids, has been accounted for many reasons to be the most important substance in nature. It forms eight-ninths, by weight, of the ocean; one-fourth of the atmosphere; and, perhaps, one-fourth of the solid matter of the globe. It unites readily with most other substances, and assumes a singular variety of character in its different combinations. Thus with hydrogen, it forms water: with lead, it forms the substance called red lead; with nitrogen, in one proportion it forms atmospheric air, in another portion, the nitrous oxide, or what is called the laughing gas, in a third the acid called aquafortis; with sulphur, it forms the sulphuric acid or oil of vitriol; with iron, and all metals, it forms their ores called oxides; and so forth. But the most important character in which we know it, is as that ingredient of our atmosphere, without which animals and vegetables cannot live, and fire cannot burn. Oxygen, from this part of its history, was long named vital or pure air.—Oxygen gas is procured from various oxides, especially from the black oxide of manganese.

Nitrogen gas, so called from its relation to nitric acid, is what remains of the atmosphere when the oxygen is removed, it forms about three-fourths of the atmosphere, one-fourth of the animal flesh, and is found in small quantities in other combinations. It will not support life by itself, and therefore formerly was called azote; with a larger proportion of oxygen it forms nitric acid.

Hydrogen Gas, so called from its relation to water, hydrogen in combination with oxygen, forming that fluid, and being always procured from it, and may be obtained thus, a piece of a tobacco pipe stem, is put through a cork of a bottle, into which put a quantity of iron filings, with about twice its weight of sulphuric acid diluted with four times its bulk of water. As soon as the diluted acid reaches the iron filings, effervescence takes place and bubbles of gas escape. After allowing time for the common air to be displaced, a light may be applied to the pipe, the gas will burn with a faint light and produce much heat. This gas, is the lightest body with which we are acquainted, on this account it is used to fill balloons. It is about 14 times less dense than common air, and 16 times less dense than oxygen gas.

Nitrous gas, is procured by pouring diluted nitric acid, on some copper filings, its most important property is the greedy attraction that it has for oxygen gas in atmospheric air; on this principle eudiometers are formed.

Carbonic acid gas, this gas is diffused abundantly in nature, it is found in the state of gas, and also in combination of a great variety of bodies, such as marble, chalk, limestone, &c. By pounding either of these substances and pouring on them sulphuric acid, in a retort or bottle, the gas will be set free, and may be collected with a suitable apparatus. Carbonic acid gas, is what issues from soda-water, brisk ale, champagne, &c. while they sparkle. If drawn into the lungs in breathing, is fatal to life. A charcoal fire left in a close room with sleeping persons, has often been fatal to them, because carbonic acid gas is the product of the combustion. The famous Grotto del Cane, in Italy, is a cavern always full of carbonic acid which springs into it from below, as watersprings into a well, and runs over like water from a well. The grotto received its name from the circumstance of dogs dying instantly on being thrown into it. Carbonic acid has often proved fatal to persons leaning over fermenting vats, or descending into them soon after the fermented liquor is drawn off. It is common to see a rat die instantly, in the

attempt to run along a plank lying across the mouth of a tub. In a bake-house where there is a considerable quantity of fermenting dough in the troughs, it would be dangerous to sleep on the floor, the gas rising from the dough fills the trough and runs over the edges, and descends to the floor; being heavier than the air, it always occupies the lowest place. In mines, carbonic acid gas occupies the lower part, and is called the Choke Damp, the common air occupies the middle part, and the upper part of the mine is often occupied by hydrogen gas, called the Fire Damp. Many lives are lost annually by the operation of these gasses, particularly the explosions of the fire damp. Safety lamps have been contrived by scientific men, but experience shows that humanity has not been much benefited by them as yet.

Carbonic acid gas often collects in wells that remain for some time covered. It has in many instances, proved fatal to those who attempted to descend for the purpose of cleaning the well, or performing some operation at the bottom. It is always dangerous to descend a well, or vault, or even a deep cellar, that has been long closed up, without the precaution of letting down a lighted candle. If the candle burn with its usual brightness, no danger need be apprehended; but if it burn feebly, or go out the danger is great. By leaving those cavities open for some time, the carbonic acid gradually mingles with the atmosphere, and safety is restored. A more expeditious way of cleansing them of the deleterious gas, is to let down a quantity of new slacked lime, in a tub or bucket. The lime rapidly absorbs the acid gas, the place of which is immediately supplied by the atmosphere.

If a suitable pump is at hand, the deleterious gas may be removed in a few minutes, the inhaling pipe should be extended to the bottom, or where the gas is most impure, the exhaling pipe should lead to some place where it is lower than the mouth of the well, otherwise the gas being heavier than common air, it may run back into the well again.

Carburetted hydrogen gas, this gas is used for the purposes of illumination, as an economical substitute for tallow, oil, &c. The materials of which this gas is made, are solid, as sea-coal; or liquid, as oil, or such as may be easily rendered liquid by heat, as pitch, rosin, &c. Of course the apparatus for making the gas varies in its construction according to the materials to be used in its production. The gas is in general generated in red hot iron reports, from which it passes through other vessels to be purified, and finally to the gas-holder, whence it is distributed by various pipes, to the places where it is to be burnt. This gas is invisible like air, it is driven from the gas holder, like air from a pair of bellows, it issues out at several small holes when it is to be burnt, each burner being furnished with a small stop-cock, to regulate the size of the blaze, or to shut it out entirely. The gas-lights when properly managed are both safe, cleanly and economical, for they require no time for trimming, there is no grease nor sparks coming from them, and you have as small a light or as large a one as you please, it being so easily regulated.

CONCISE DECIMAL TABLES,

For facilitating Arithmetical Calculations; by the use of which many Problems in Mensuration are made perfectly easy. Designed for Practical Men. By Timothy Claxton. The tables here spoken of are printed on a sheet, in large and neat typography, to be hung up in a counting room or workshop, or carried folded up in a pocket book. They are accompanied by a pamphlet of 28 pages, containing explanations, principles, and examples. The tables are on a peculiar construction; the excellence of which is, that while they are accurate and of extensive application, they consist of few figures and occupy but little space. Each of them, in large type, fills but little over a square inch, and contains but 117 figures; gives answers to all the round or simple numbers, from one millionth part of a unit to nine millions of units. By adding two or more of these together, the answer to all the numbers within that range may be obtained. It will save a great deal of time, to those who have occasion to make frequent calculations, and at the same time secure more accurate results than they can always obtain in the hurry of business. We recommend it to the notice of gentlemen of science as an excellent sample of ingenuity; and to business men for its utility in weighing metals and other bodies, and for reducing money, weights, and measures of most kinds required in common practice.—[Education Reporter.]

and at great expense, and are now arranged for exhibition and inspection at the office of the Chronicle, (otherwise called the Pestilence,) in Oswego-street. Among many others too tedious to mention, may be enumerated the following.

The Holy Family—a group in bronze, consisting of Elder Witherell, his wife Lucinda, and his son George.—Very much admired by amateurs, for the expressions they convey of piety and simplicity.

The Devil, in cassock and band, opening an antimasonic convention with prayer. This amiable character is perfected in pure brass, and confers considerable credit on the statuary. It is six feet high and well proportioned, and exhibits striking personifications of aspiring greatness.

Judas Iscariot—done in plaster. The traitor is represented as counting his pieces of silver; and bears a wonderful likeness to several seceding Masons.

A 'moral and religious' editor—cut out of bass-wood by a native of the forest. He is about taking his oath to the 'Belfast murder,' while his eyes are turned up in devotion. A tract, entitled 'Hard Shoves for heavy-bottomed Christians,' appears peeping out of one pocket, while a bundle of Giddins' Atheistical Almanack is displayed from the other.

Thirteen clusters of the splinters once belonging to the head-board of Mrs. Witherell. This sacred wood must be peculiarly dear to every antimason, when the circumstances attending it are considered. The sticks are warranted free from adulteration, as they were purchased from the Elder himself. A few bunches will be disposed of on reasonable terms.

A few hairs from the whiskers, and an eye tooth from the under jaw of the unfortunate Timothy Munro. These memorials may be relied on as perfectly genuine, as they were obtained from the hands of Thurlow Weed, esq. of Albany.

The Le Roy Antimasonic declaration of Independence, with the original signatures. Those of the signers who have been hung off, or are confined in the state prison, are marked with an asterisk.

The mad Masonic Lamb which bit the Elder's wife.—This beautiful but vindictive animal is under the control of a muzzle, so that any antimason may, without the least danger, examine his teeth and feel of his pelt.

The above are some of the many which the undersigned has collected for the gratification of the curious and scientific. He solicits the patronage of the public and subscribes himself, this 18th day of January, 1831, their humble servant.

GEOFFREY GIMCRACK.

ADMISSION—Masons and Jacks 25 cents. Antimasons half price. Antimasons' children, when accompanied by their parents gratis.

We have not heretofore noticed the fact that the Antimasonic State Convention, held at Hartford a few weeks since for political purposes, had nominated the Hon. Timothy Pitkin as their candidate for the office of Governor—nor have we noticed the further proceedings of that Convention, which are, in some respects, as antichristian as they are antimasonic. Their sweeping denunciations of Masonry and Masons are both uncharitable and unfounded, and with unprejudiced minds must have a tendency adverse to the object to which they aim—viz: the establishment of antimasonic intolerance and proscription upon the ruins of a social and benevolent institution, where political considerations are totally excluded and the fundamental principles of christianity sustained. We were pleased to find that Mr. Pitkin has viewed this subject in its true light, and refused his countenance to a scheme of political aggrandizement, disguised by the specious pretext of the better security of public immunities and private rights. He sees that the proscription of a large and respectable portion of the community cannot add to the security of the whole,—that the denunciation of one such body would be followed by that of another,—till the supremacy of the antimasonic oligarchy would leave more to deprecate than all its successful progress had undone. He has therefore declined to become the leader of these blind guides, and refused all fellowship in their communion. His letter to that effect is published below.—[Con. Herald.]

BOSTON MASONIC MIRROR.

ANTIMASONIC MEMORIAL.

The very modest antimasonic memorial, which was signed by some twenty five or thirty gentlemen of Rhode Island—some of them very respectable—some of them rather *so so*,—some of them demagogues—and some of them more the political knave than the political flat—and handed to the Legislature of this State, requesting that body, to set up the nose pulling business and to cowhide the respectable men of the State before breakfast, and before they have taken a 'hail storm'—was referred to a committee, and that committee, after having pondered on the subject, very properly asked to be discharged from its further consideration. The Legislature said *no*, and so the 'gentlemen' of the committee, are required to ponder on the thing till the next session of the Legislature, to be holden next May. 'Mr. Speaker, I move; that Daniel Mowry, and Benjamin F. Hallett be added to that committee! As many as are content say *Ay*, non-contents. *No* The noncontents have it, so Daniel Mowry, and Benjamin F. Hallett are rejected! What a pity!

By the way, as we happen to be in a mood,—not in a 'John Moody' mood, for saying a thing or two, we will just pop down a paragraph relative to antimasonry and its aims and consequences.

The antimasonic party; if indeed a party of that name really exists,—has as good a right to memorialize the legislature, as any other body of people, and when their memorials, are couched in the language of decency, and breathe an air of truth, they should be listened to with attention, and should be disposed of with all the respect that their nature and intention can command. But when a body of men, some of whom are irresponsible for their acts, assemble, and memorialize the State Legislature, and ask that body to extend to them the right of nullifying especial contracts, which have been made between the state and individuals, and to give to them the entire rule of the State, they commit acts which are so decidedly preposterous, so offensive, so impudent and so disgusting, that men of decency and common worth turn from them with feelings of absolute contempt and disgust.

The memorial, from the antimasonic convention which was presented to the State Legislature, at its January Session, was nothing more or less, than a demand on that body, to violate its faith—to surrender the rights of the people, and to place the whole power of the State in the hands of a few individuals who wish to be senators, representatives, governors and dictators. It was got up, by a disappointed literary and political empiric from an obscure corner of Massachusetts, and by a man whom he had duped into the meshes of his folly; and this irresponsible, and misguided creature—who plays the saint to day and the profligate hypocrite to-morrow,—had the unblushing audacity, to ask the Legislature of Rhode Island, to denounce and proscribe, the best and the most eminent men of the State, and to give to him, and his profligate associates the rule of the community.

As for Masonry, we say nothing more, than what we have a thousand times said before, when we say, that we know nothing about the merits of the institution, and care less. It must stand or fall on the basis of its own claims to the protection

of the virtuous and good; but so long as we know that the wisest and best men of all ages and of all nations have belonged to it—so long as we know that thus far, nothing bad or corrupting has grown out of it, we shall not be prepared to treat our friends, and neighbors, and daily associates, as abandoned knaves and cut throats, because they belong to the society of Masons, or to gratify the whim and the caprice of those, who signed the antimasonic memorial, and modestly asked the Legislature of Rhode Island, to pronounce them good men and immaculate patriots, and to denounce their neighbors as miserable vagabonds, worthless scoundrels, and the abettors of every species of crime and hardened villany.

There is something that is so offensive that signifies what is called antimasonry; that it is with reluctance that we ever speak on the subject.

The subject, when intrinsically considered, and weighed and measured, by all its bearings, is hardly worth any man's contemplation; but since the spirit of it has been insidiously infused through the minds of a small proportion of the public, we now and then find ourselves compelled to speak in its relation.

The whole history of the world—the annals of cabals and parties,—furnish no story of party madness, duplicity and infamy, like that which now is, and ever must be attached to antimasonry. It possesses not one solitary redeeming virtue; it was conceived in infamy and begat in lust; it has for its founder a man who was notoriously unprincipled—debauched in his habits—corrupted in his morals, and regardless of all consequences, if he but obtained money, and accomplished the base designs which he and his accomplices aimed at.

He was in a word, an abandoned worthless wretch, and in all human probability to accelerate the sale of the miserable catch penny book, that he cast upon the market, fled into some secluded section of the country where he still remains; and, aided by his associate conspirators in deeds of darkness got up a doleful story about his abduction and murder. And, to give still greater effect to his works of iniquity and infamy, he undertook, and too well succeeded, in making a few of the world believe, that he was actually murdered by men attached to the Masonic institution. Men of ambitious propensities, ardent in their hopes for political preferment, eagerly seized upon the excitement, which the address and artifice of Morgan and his associates to the sale of his book had produced, and harnessing to their car, a few mercenary and sycophantic printers, and desperate scribblers, at length succeeded, in enlisting the influence of a prostituted press; and thus assisted, they have gone onward, till they have made proselytes of the credulous and weak, and now have the impudence, to ask a Legislative body, to violate its faith and honor—to violate and trample on the constitution of the country, and enact *ex-post-facto* laws, for the benefit of a cabal, the leaders of which, are actuated by the most debasing and unprincipled purposes.

The antimasonic faction stops at nothing; it casts its corroding and corrupting influences into the sacred aisles and channels of the church—arrays the son against the father, and the daughter against the mother—violates the sanctity of the sepulchre—libels the memory of the dead—accuses a Washington and a Lafayette, a Clay and a Jackson, of the crimes of murder and treason, and in the fullness of its mad career, endeavors to

trample on every principle of christianity, and every moral obligation of society. And men in this age of reason and light are found, who are ready to enlist in a crusade, which was got up for the purpose, of gratifying the avarice and the spleen of a man whose life was infamous—for the sake of gratifying a man, who, if he were now present, and roved around the *boulevards* of civilized life, could not find a man of any respectability, who would take him by the hand, or who would disgrace his family and his household by inviting him to his table. All this excitement has been produced, and all this mischief has been done, to satisfy a wretch, who himself bears the only testimony that can be produced to prove that he was ever abducted or murdered!

The times are sadly 'out of joint,' when cabals like those which attempt to sustain antimasonry, can lead the world astray, and beget and engender deeds of duplicity and of falsehood, at the contemplation of which the heart sickens and the soul revolts. When the offspring of future generations shall read the history of the present day, and ponder over the story of the antimasonic party, they will indignantly obliterate the page that contains it—treat it as a fable, and denounce the faithful historian, as the traducer of the fame of their ancestors.—[Subaltern.]

LITERARY.

LIVING WRITERS OF GREAT BRITAIN.

NO. V.

Mr. Beckford, the projector of Fonthill Abbey, and lately its proprietor, is also an author of some celebrity. In this country we have been familiar with his name in consequence of the peculiarities of that fantastic pile. It was built at a great expense; much of it was constructed by torch light, while the proprietor retired at a distance to watch the picturesque effect produced by the moving lights of the workmen. Fonthill Abbey soon became the property of some indifferent personage, the centre tower crumbled into dust, and one of the wings after being transformed from the seat of luxury into the abode of industry, from a suite of splendid rooms into a cotton manufactory, has also been destroyed by fire. We believe that it is now only a grotesque ruin.

We are thus particular in alluding to Fonthill Abbey, in order to show that the most expensive eccentricities are but a pageant herald: they sound a trumpet, the notes linger on the ear for a moment, and straightway are forgotten. Happily for Mr. Beckford, he is the author of *Caliph Vathek*, an oriental tale, and his reputation will outlive the baseless fabric of his architectural dream. At sixteen years of age he published a humerous work called *Biographical Memoirs of extraordinary painters*. His next work was the *Eastern Tale*. The results of his observations in his extensive travels in Europe, have also found their way to the public in piecemeals, and are much admired. His literary talent is of the most pleasing character. He is an M. P. and is allied by marriage to some of the first families in England.

Of Captain Beechy, the author of some interesting voyages and travels; of Charles Bell, the able and distinguished writer on anatomy and anatomical expression; of Jeremy Bentham, the eccentric but powerful writer on legislation, usury, codification, and almost every subject connected

with political economy, we shall say nothing. Bell is universally known among medical students as well as painters, while Bentham is the subject of a volume rather than a sketch. The work lately put forth by John Neal, contains the most accurate account of Bentham's theories and habits of thinking, and we refer our readers to this for a description of this remarkable man.

Mrs. Bray is a lady of considerable reputation. She is best known as the widow of that very clever architect, Stothard. Her first production was a series of letters from Brittany, embellished with some beautiful drawings by her husband. These were published in 1818. Her subsequent works are *De Foix*, *Memoirs of the life of C. A. Stothard*, the *White Hoods*, and the *Protestant*. These are principally historical romances, and owe much for incident to the elaborate chronicles of Froissart. This lady has been subjected to the severest criticisms, and compensated by the most liberal praise. To use the figure of an esteemed literary friend, who has written some very valuable philosophical treatises, and adds to sound logic a most forcible style, literary reputation is water in a well. The author in his first attempt to pump up a little for himself, finds it very difficult of attainment. The valve seems dry, the moving power stiff and impracticable, and after he has once succeeded in producing a flow, very little exertion is then required to keep the supply of reputation and of praise full and ample. Mrs. Stothard's works are now regularly in demand, and will undoubtedly continue to be so. She is the wife of a clergyman, in whose church her husband, Mr. Stothard, was unfortunately killed by falling off a ladder upon the marble pavement beneath him. The widow's weeds were laid aside almost as soon as those of the Ephesian Dame. A wag in the *Monthly Magazine*, alluding to her second marriage, observed that Mrs. Stothard undoubtedly, under the circumstances, married the Reverend Gentleman in whose church the fatal accident happened, out of respect to her deceased husband.

[*Alb. Daily Advertiser.*]

SCHOOL-MASTERS.

The following eloquent tribute to the worth of the school-master, is extracted from a report prepared on the behalf of the New York High School, by the Hon. Gulian C. Verplank, President of the Board.

It has been to me a source of pleasure, though a melancholy one, that in rendering this public tribute to the work of our departed friend, the lamentable member of two bodies, one of them the most devoted and efficient in its scientific inquiries, the other comprising so many names eminent for philanthropy and learning, we have met to do honor to the memory of a *school-master*.

There are prouder themes for the eulogist than this. The praise of the statesman, the warrior or the orator, furnish more splendid topics of ambitious eloquence; but no theme can be more rich in desert, or more fruitful in public advantage.

The enlightened liberality of many of our state governments (among which we claim a proud distinction for our own) has been extending the common school system over the whole of our population, and brought elementary education to the door of every family. In this state, it appears from the annual reports of the secretary of state, there are, besides fifty incorporated academies and numerous private schools, between eight and

nine thousand school districts, in each of which instruction is regularly given. These contained last year 141,850, taught in the single state of New York, to which may be added, nine or ten thousand more in the higher seminaries of learning, exclusive, of the colleges.

Of what incalculable influence then for good or evil, upon the dearest interests of society, must be the estimate entertained for the character of this great body of teachers, and the consequent respectability of the individuals who composed it.

At the recent general election of this state the votes of 276,600 persons were taken. In 30 years the great majority of these will have passed away. Their rights will be exercised and the duties assumed by those very children whose minds are now opened to receive the earliest and most durable impressions for the ten thousand school-masters of this state. What else is there in the whole of our social system of such extensive and powerful operations on the nations character? There is one other influence more powerful, and but one. It is that of the mother. The forms of free government, the provisions of wise legislation, the schemes of the statesman, the sacrifices of the patriot, are as nothing compared with these. If the future citizens of our republic are to be worthy of their rich inheritance, they must be made so principally through the virtue and intelligence of their mothers. It is in that school of maternal tenderness that the kind affections must be first roused and made habitual—the early awakened and rightly directed—the sense of duty and moral responsibility unfolded and enlightened. But next in rank and efficacy to that pure and holy source of moral influence, is that of a school-master. It is powerful already. What would it be, if in every one of the school districts which we now count by annually increasing thousands, there were to be found one teacher, well informed without pedantry, religious without bigotry or fanaticism, proud and fond of his provision, and honored in the discharge of his duties? How wide would be the intellectual, the moral influence of such a body of men.

Many such we have amongst us. But to raise up a body of such men, they and their calling must be cherished and honored.

The school-master's occupation is laborious and ungrateful; its rewards are scanty and precarious. He may indeed be animated by the consciousness of doing good, that best of all consolations—that noblest of all motives. But that too must be often clouded by doubt and uncertainty. Obscure and inglorious as his daily occupation may appear to learned pride and worldly ambition, yet to be successful and happy, he must be animated by the same great principles which inspired the most illustrious benefactors of mankind. If he brings to his task high talents, and rich acquirements, he must be contented to look into distant years for the proof that his labor has not been wasted—that the good seed which he daily scattered abroad does not fall on the stony ground and wither away, or fall among thorns to be choked by the cares, the delusions, or the vices of the world. He must solace his toils with the same prophetic faith which enabled the greatest of modern philosophers*, amidst the neglect or contempt of his own time to regard himself as 'sowing the seeds of truth,' for posterity and the care of Heaven. He must arm himself against disappointment and mortifications, with a portion of the same noble confidence which

soothed the greatest of modern poets, when weighed down by care and danger, by poverty, old age and blindness—

—In prophetic dreams he saw
The youth unborn by pious awe,
Imbibe each virtue from its sacred page.

How imperious, then, the obligation upon every enlightened citizen, who knows and feels the value of such men, to aid them, to cheer them, and to honor them. One object of the establishment of this society was designed we hope successfully to improve and extend female education.—Our other institutions for male education has had, besides its direct effect, the happy incidental one of elevating the station, enlarging the usefulness, and contributing to raise the character of the school-master amongst us.

Humble then as our labors in founding and fostering this institution may seem, and limited as they are in their sphere of action, we may look back to them with the purest satisfaction, since their certain fruit is the diffusion of light and truth and virtue, through the purest and most powerful of all agents—the MOTHER and the SCHOOL-MASTER.

* Bacon—*Serere postera Deo Immortali.*

THE BOQUET.

[From Friendship's Offering, for 1831.]

THE REJECTED.

By THOMAS HAYNES BAYLEY.

Not have me! Not love me! Oh what have I said!
Sure never was lover so strangely misled;
Rejected! and just when I hoped to be blest!
You can't be in earnest! It must be in jest.

Remember—remember how often I've knelt,
Explicitly telling you all that I felt;
And talked about poison in accents so wild,
So very like torture—you started—and smiled.

Not have me! Not love me! Oh what have I done:
All natural nourishments did I not shun?
My figure is wasted—my spirits are lost,
And my eyes are deep sunk like the eyes of a ghost.

Remember—remember—ay, madam, you must—
I once was exceedingly stout and robust;
I rode by your palfrey, I came at your call,
And nightly went with you to banquet and ball.

Not have me! Not love me! Rejected! Refused!
Sure never was lover so strangely ill used!
Consider my presents, (I don't mean to boast)—
But, madam, consider the money they cost.

Remember you have worn them, and just can it be
To take all my trinkets, and not to take me?
Nay don't throw them at me!—You'll break—do not
start—

I don't mean my gifts—but you will break my heart!

Not have me! Not love me! Not go to the Church!
Sure never was lover so left in the lurch!
My brain is distracted, my feelings are hurt;
Oh madam, don't tempt me to call you a flirt.

Remember my letter my passion they told,
Yes, all sorts of letters—save letters of gold!
The amount of my notes too—the notes that I penned;
Not bank notes—no, truly, I had none to send!

Not have me! Not love me! and is it then true
That opulent age is the lover for you!
Gainst Rivalry's bloom I would strive—'tis too much
To yield to the terrors of Rivalry's crutch.

Remember—remember I might call him out,
But madam, you are not worth fighting about;
My sword shall be stainless in blade and in hilt
I thought you a jewel! I find you a jilt.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, FEBRUARY 5, 1831.

EXTRA-JUDICIAL OATHS.

When the question on the acceptance of the report of the judiciary committee, asking to be discharged from the further consideration of the subject of extrajudicial oaths, was taken up, in the Senate on Thursday, as the order of the day,

Mr. DEARBORN, of Norfolk, advocated the acceptance of the report. He stated that he yesterday listened with deep interest to the lucid expositions of his worthy colleague, (Mr. Thacher.) The gentleman had presented the ceremonies of Masonry in a horrible and most revolting light; had attempted to show that the Institution of Freemasonry was incompatible with the morals of the people, the interests of community, and the cause of patriotism.

It had been thought, (said Mr. D.) that the influence of the Institution had been used to obstruct the wheels of government; to corrupt the streams of justice. But he was not thought to be dangerous, immoral, or treasonable; if it had been, we should not find enrolled among its members so many of the most eminent statesmen, pious divines and devoted patriots of those glorious days. It was then said to be an Institution engaged in charitable and scientific pursuits. Why was this said? Because (said Mr. D.) those individuals were known to be engaged in the encouragement of science and benevolence.

Mr. Dearborn then adverted to the antiquity of the Institution; said it was introduced into this country only a few years prior to the Revolution. At that period it was not thought to be dangerous, immoral, or treasonable; if it had been, we should not find enrolled among its members so many of the most eminent statesmen, pious divines and devoted patriots of those glorious days. It was then said to be an Institution engaged in charitable and scientific pursuits. Why was this said? Because (said Mr. D.) those individuals were known to be engaged in the encouragement of science and benevolence.

If a few individuals have done wrong, are we warranted in proscribing all the members of this Institution? Are we warranted in going so far? Was Warren, when fighting in the ranks on Bunker's Hill, plotting against the liberties and interests of his countrymen? Did he believe that the institution of Freemasonry was dangerous to our civil and religious rights? He was an associate of this denounced society; and so was Washington and Lafayette. And now look from Georgia to Maine—look into your Senate Chambers, your Representative Halls, and you will find that the most illustrious men; men eminent for their morals and patriotism, are members of this Institution. Can we believe they have no other object in view than to break down the liberties and morals of the people?

Who has given us the right to denounce any class of society? We are not sent here for this purpose; and if we were, he should doubt the expediency of doing so.—He should be glad if the members would abandon their Institution, if they would retire from it, and give up their titles and their regalia. But he would not raise the excitement, by attempting to drive them to do this; he would rather pour oil upon the troubled waters, and quiet their fury.

He asked if the untimeliness were not doing deeds precisely like those of which they complained? Do they not hold their secret meetings, and concert measures designed to produce the very effect which they say the Masonic Institution produces? He would not be censorious, but wished that these men might come back to their senses.

He said that as his colleague had represented the ceremonies of the Institution, they did appear ridiculous, impious, and even blasphemous; but he thought we must carry ourselves into the Institution, before we can properly understand them. He does not believe that its members think them ridiculous or impious. He does not believe that the great men whom he has named, would sanction either ridiculous or impious ceremonies.

Mr. Dearborn said that he was not a Freemason, and knew nothing of its mysteries, but what he heard from

others; but he apprehended that they were not of so horrible and demoralizing a character as was represented by his colleague yesterday. He did not question the honesty of that gentleman, or the purity of his motives; he had no doubt but the gentleman believed all that he had asserted of Freemasonry. But different persons viewed these as well as almost everything else in different lights, and came to opposite conclusions from similar facts. He had no doubt that the several oaths, given in different degrees of Freemasonry, which the gentleman had read in the Senate, appeared to that gentleman and to those who acted with him, as he had represented them—ridiculous and even blasphemous; but to others they might appear solemnly religious.—He alluded to his colleague's description of the exhibition of the burning bush, as represented in royal arch Masonry, and said that he had, no doubt, that on many people's mind it would produce a very different effect. It was so with many religious ceremonies. To a Roman Catholic, he said, the presentation of the wine and wafer by the Priest, with the assurance that it was the very blood and flesh of a crucified Savior, was the dearest and the most sacred rite of his religion; while to a Protestant, the same ceremony and assurance would seem to be nothing less than impiety and blasphemy. In reference to the oaths which his colleague (Mr. Thacher) had commented on, Mr. Dearborn said he presumed they had been handed down, substantially, from the time of the crusades; and he spent some minutes in recapitulating historical notices of the origin of the societies of the Knights of Jerusalem, Knights of Malta, &c. He traced the origin of the ceremonies of Masonry to the mysteries of Isis and Ceres, which he said were very much like what Masonry is now represented to be. The great men and philosophers of antiquity were ambitious to be initiated into the mysteries of Ceres; and he does not believe they were influenced by improper motives.

In reply to what Mr. Thacher had said of the supposed connexion of the Masonic Institution, with the society of Illuminati, and the tendency of its ceremonies to promote infidelity, Mr. Dearborn spoke with great eloquence. He considered Atheism a harsh expression; he could not believe that any society of men, or even any individual, ever disbelieved the existence of a God. Such a being as an Atheist did not and could not exist. A man might discredit a particular and special revelation, but the proofs of an Almighty and Eternal Being were so bountifully and richly diffused through all the works of nature, that no man but an idiot was foolish enough to deny their soundness and validity. When told that men are associated to inculcate a disbelief in God, he might as well be told that they were associated to stop the earth in her revolutions. He does not believe that in this enlightened era, any association can grow up in community whose object it is to preach a doctrine so adverse to morals, to revelations, and to our happiness here and hereafter. He is acquainted with gentlemen who are and who are not Masons; and he sees no difference in them. Many Masons, prior to their initiation, had sworn to observe the laws and constitution of their country, and the idea that any oath could absolve them from their allegiance, was absurd and preposterous. Mr. Dearborn said that his worthy colleague had not adduced a single instance in the Commonwealth, where Masons had been guilty of a dereliction of duty, in consequence of any Masonic oaths they had taken, except in the single instance of one of our Deputy Sheriffs, in a neighboring county; who appeared to be so ignorant and stupid as to suppose that his Masonic oaths exonerated him from those which he had previously taken as an officer of government; and that he had no doubt if the High Sheriff was made acquainted with the fact, he would substitute some more competent individual to perform the duties of his station.

This institution may be considered ridiculous; he thought it was now useless; that public opinion was against it, and wished that Masons might think proper to abandon it; but as Christians, who ought to exercise some degree of charity, he thought they had no right to interfere with its concerns. If its members violate the laws

of the country, punish the guilty, but not condemn it for an act committed by desperate men in another state. He could not consent to do an act that would disgrace him as a Senator, and as a man in the mind of every honest individual in the State. He believed that the passing of such an act as that contemplated; would be saying to Masons, your lodges are broken up; you can administer no more oaths. It would drive them to desperation.

Mr. Dearborn objected to the expediency of adopting any measure like that intended by his colleague, inasmuch as it was a direct infringement of personal liberty—not the freedom of the body and limbs, but the freedom of the mind, the understanding, the affections. Our government he said, was based on civil and religious freedom—it was for this that our Pilgrim fathers abandoned their homes and their dearest friends. The despotism of Turkey is not a greater infringement on private liberty than would be the act contemplated. In Constantinople a man was free to pursue what occupation he pleased; he could trade and bargain with whom he pleased; he might go and come when he pleased; but then he must be exceedingly careful as to what he should say of the Grand Seigneur; he must be extremely cautious as to what he should speak or even think of Mohammed or the Koran; it was the despotism that reigned over the mind and shackled the power of investigation and speech, in which the principal difference between that country and others comparatively free, consisted. Such a power of controlling the freedom of thought and speech, and of prohibiting men from associating together agreeably to their own views, predilections and affections, he did not wish to see exercised in this country, and for that reason, if for no other, he would vote for the report of the committee.

Mr. Thacher, in a speech of nearly an hour, undertook to reply, and went over in review many of the statements and arguments which he had presented on the preceding day. He was disappointed to perceive that his colleague, from whom he had expected support, had come out against him; and he thought if he (Mr. Dearborn) knew as much of the Masonic institution as he did, he would have adopted a different course. He repeated his conviction that the Masonic institution was irreligious, atheistical, immoral, subversive of civil liberty and opposed to the course of justice—acknowledged with mortification, that he had been a member of it, and said, if it were necessary or proper, he was willing then to suffer the penalty of breaking his obligations, if the Senate and the people thought he deserved such a punishment.

Mr. Webb, of Norfolk followed. He thought that as a Christian people, we should not be opposed to enacting laws against the administration of oaths tending to encourage immorality, which, no body doubting, he said a few words more of equal pertinence and force, and sat down.

Mr. Hoyt of Greenfield, then rose and said that he should like to stand there three hours, and thought if he had taken pains to prepare himself, he could edify and enlighten his audience, but as it was near dinner time he would not occupy the attention of the board.

Messrs. McKay and Burnell offered a few remarks.—They were prepared to sustain the report of the committee, but if any gentleman wished to be heard on the subject, they should be in favor of an adjournment. Accordingly the Senate adj. till Friday 10 o'clock.

On Friday, when the report of the committee came up in its order, Mr. Dearborn again addressed the Senate. In a rapid review of the leading points in the speech of his colleague, Mr. Thacher, he touched upon the gentleman's objection to the Masonic, on the ground that it was a secret society. He said that our Grand Juries were secret institutions; and asked if they were dangerous? If they have no tiler at the door, (said Mr. D.) they have the officer of the court, who, instead of the drawn sword, a mere phantom, is armed with the supreme power of the land to protect him. The governor of the Commonwealth is surrounded by a secret council, which he would willingly abolish, as foolish and useless. That Convention which was pronounced by a British statesman the most illustrious ever held, was a secret convention—plotting treason a-

against tyranny. Is not the Senate of the United States, with closed doors, a secret body? Are not all officers appointed or approved by them, in secret? They have no tyler, but they have the sergeant at arms with his mace, to enforce obedience to their will. Is that a dangerous body? No one will have the hardihood to assert it.

He said that, not being a Freemason, and having no other connexion with the institution of Freemasonry, than such as resulted from his connexions and obligations as a citizen, he was induced by no other motive than a consciousness of duty to enter into this debate. He thought it his duty as a citizen of a free republic, as a Christian and a moral man, and standing as he did, the representative of free, enlightened and moral constituents, to interpose in behalf of those constituents, and the whole people of this commonwealth, and to exert himself to the extent of his faculties, to oppose an attempt which, if successful, would result in the disfranchisement of thousands of his fellow citizens—a numerous class of men, whose characters for honesty, integrity, patriotism, and every moral and Christian virtue, were spotless and unimpeached.

He said he could not, in justice to himself, as the descendant of one who assisted to achieve our independence, stand there and see the rights of his fellow citizens wrested from them. They were not the principles he was taught: more enlarged and liberal views were inculcated—such as he considered himself called to act upon at that time. He could not sit there and hear gentlemen, whom he had known and respected through life, pronounced unworthy of holding or being appointed to any office whatever.—Even *Washington*, if he were living, could not be elected a Representative to this Legislature, or appointed to the most subordinate office under government.

He was sorry that the excitement against Masons had found its way into this commonwealth. He regretted that, because a few, some six or seven, ignorant and deluded men, in a neighboring state had committed a crime, under the supposed sanction of an 'extra-judicial oath,' an attempt had been made to cast the odium of the crime upon thousands of virtuous men, for no other apparent reason, than that they had taken the same oaths, and were members of the same institution. As well, (he said) might the people of the commonwealth array themselves against the whole population of Salem, because three or four abandoned wretches belonging to that place, had conspired a murder, and actually murdered a citizen in his bed. Would it be proper, for such a reason, to say to all the respectable inhabitants of that town, You are a community of ruffians and murderers, and you are henceforth to be deprived of the rights and immunities of citizens, you cannot be trusted as witnesses or jurors, your hands are polluted with blood. Such a thing would be preposterous, and yet he thought it no more absurd than the excitement which had been raised against the whole community of Freemasons.

Mr. Dearborn said his worthy colleague was surprised at the stand he had taken; but he (Mr. D.) had greater reasons to be surprised at the course the gentleman had pursued. *Having subscribed to many of their oaths, and advanced to a point, at which difficulties and dangers were discovered; then to cover was evidence of physical imbecility, and was excusable: but to become craven, turn traitor, and flee to the ranks of the enemy, when the whole line of Masonry, from Maine to Georgia, was attacked, was indeed something to be surprised and astonished at.*

Mr. Dearborn repeated what he had said on Thursday, that he did not impugn the motives of the gentleman who introduced this subject before the Senate; he did not impeach his honesty; he did not blame that gentleman for withdrawing from an institution, which he did not like; but if that gentleman had taken upon himself all the obligations he said he had, he (Mr. D.) would supplicate him as a citizen, as a neighbor, as a Christian, as a messenger of Jesus Christ, and a minister of the gospel of peace, and love, and charity, and good-will, to pause and consider whether he was act-

ing in accordance with all those duties, in thus keeping alive an excitement which could produce no good, but must produce unspeakable evil.

The gentleman is not aware of the evils that have been, and that may be brought upon the country, by the adoption of measures tending to increase the excitement. If an outrage has been committed in another state, by a few ignorant and stupid men, shall that be sufficient evidence to denounce the whole fraternity of Masons throughout the United States, and on a mere hypothesis; are we to consider all Masons capable of committing a like offence?

Mr. Dearborn said that in reply to some remarks of his, yesterday, in which he had spoken of some distinguished Masons—Washington, Franklin, Warren, and others—his colleague had quoted the case of David, to show that great and good men might be led away by temptation; but with deference, he thought the cases were not parallel, and he stated several points in which the character of David, had no resemblance to that of Washington. There were, no doubt, some Davids in our country, but, he asked, would it be consistent with honor, justice, or charity, that the heads of thousands of innocent men should be placed upon the shoulders of a David, and suffer the punishment due to such an individual? He repeated his appeal to his colleague, to use his efforts to allay and not to excite unjust prejudices, and expressed his entire belief that the fears which that gentleman professed to entertain, were groundless. He compared the delusion which frightened some people, to the *mirage*, which deluded travellers in certain parts of the world, and led them to suppose they beheld towers, and cities, and armies drawn up in battle array, but which were dispelled as the beams of the rising sun pierced through the fogs and mists that created the deception. He entreated those who were engaged in this crusade against an institution, which though it might be useless and ridiculous, he believed to be at least harmless, to pause and suffer the light of reason to shine upon their prejudices and dissipate their fears.

In reply to the remarks of his colleague, (Mr. Webb) Mr. D. said, he could not perceive the expediency of passing such a law as that gentleman proposed. He was not professionally a lawyer, but he believed he was right in saying that there were now laws in existence, which would prevent any person from testifying as a witness or serving as a juror, who should be trammelled with Masonic or any other oaths that should interfere with his civil or judicial oath. It was in the power of any party to an action, either civil or criminal, to challenge a witness or a juror, and if such witness or juror could not satisfy the court that he felt bound by the oath of the country, if he were a witness he would not be permitted to testify, and, if a juror, he would be replaced by another more honest and upright. He therefore thought that such a law as the gentleman wanted, if enacted, would be inoperative. In another view of the subject, also, such a law would be inoperative. It was not in the power of the legislature to undo that which is already done. Many thousands of our best and most worthy citizens it is admitted (said Mr. D.) have already taken these objectionable oaths; if we pass a law prohibiting their administration from this day forth, we must even then wait till the men of the present generation are in their graves before the law can have its intended operation.

After all, Mr. Dearborn said, it was not possible for any Masonic oath, however strong and by whatever penalties sanctioned, to supersede or impair the obligation which every citizen owed to the laws of the country. He has been informed by respectable, honorable, high-minded men, who said they were Freemasons, that in all lodges where they had ever been, it was always stated distinctly to the candidate for initiation, before his Masonic oath was administered that such an oath was not to be considered as interfering with the laws of the country, his allegiance to the state, or his religious faith; but whether such a qualification were given or not, it was of no consequence. Every sensible man knew that he could not, by any such obligations, absolve himself

from the obligation to obey the laws and the constitution of the land. Here and there a weak and simple one might think his Masonic oath stronger than his moral and civil engagements; but the number of such must be small indeed, and the evil they could do, would be much less than that which would be produced by an act of hostility and extermination, against a numerous, respectable and patriotic class of society. Let these antimasonic gentlemen (said Mr D.) show as much magnanimity and forbearance as the Masons have exhibited towards them; let them exercise that same Christian charity which the Masons have so liberally exhibited towards them, and the excitement will be allayed, and agitated society will again appear

'Smooth and unruffled as a Summer sea,

When not a breath of air blows o'er its surface.'

When Mr. Dearborn had finished, no one rose to reply, and the question being put by the President, *the report of the committee was accepted without a division.* Had the vote been taken by yeas and nays, and it is much to be regretted that it was not, Messrs. Thacher of North Wrentham, Webb of Weymouth, and Hoyt of Greenfield, it is known would have voted in the negative, and it is probable that Mr. Holmes of Plymouth would also have so voted. Making four; this being the number of antimasons, in the Senate. A phalanx powerful enough to damn any cause.

It must not be presumed that we have done anything like justice to Mr. Dearborn in the abstract we have given of his speeches. He spoke with great eloquence, but so rapidly that we could not follow him so closely as was desirable; we have therefore only sketched some of the leading features of his argument.

SLEIGHING.—The Lynn Democrat states that a party of ninety arrived at the Hotel in that place on Tuesday, in three sleighs, one of which contained forty of the number, and was drawn by six beautiful horses. Another party of one hundred and seventy had a supper and ball at the same house on Friday evening.

We perceive by the same paper that our friend Barton gives notice that he shall continue open during the winter, for the accommodation of Parties, &c. that celebrated establishment known by the name of the '*Lynn Minerat Spring Hotel.*' In the Summer season this is one of the most delightful retreats in the State, and we have no doubt but that in the hands of its present affable and gentlemanly occupant it will be found equally pleasant in winter.

BOLIVAR.—There is but little doubt but this great man and patriot is no more. The latest accounts from Santa Martha state that on the 13th Dec. he was there in a very low state of health, and was not expected to live forty-eight hours. His disease was the consumption. He had issued a Proclamation or Farewell to the Colombians, in which he says, he has endeavored to plant liberty, where before tyranny only reigned; that he has labored disinterestedly, abandoning his fortune and his repose: that his enemies have assailed that which is most precious to him, his reputation and his love of liberty. They have persecuted him, and conducted him to the verge of the grave.—He pardons them.

ESSEX DEMOCRAT.—We have received the first number of a paper just commenced in Lynn, under the editorial management of Mr. Benj. Mudge, late editor of the Lynn Mirror. Its typographical execution is neat, and its columns furnish evidence of industry, taste, and judgment, on the part of its worthy editor. In its politics it is friendly to the present national administration.

PREMIUMS.—The editor of the Southbridge, Mass. Mirror offers for the best original tale, \$10; for the second do. \$5; for the third, a vol. of his paper. For the best poem, \$10; for the second best, Shakespeare's works; for the best essay on family government, \$5.

A number of articles prepared for this day's paper—among them the notice of the funeral of our late Br. Nichols—are necessarily deferred till next week.

THE WRATH.

[From Friendship's Offering for 1831.]
THE ACCEPTED.

By THOMAS HAYNES BAYLEY.

I thank you for that downcast look,
And for that blushing cheek:
I would not have you raise your eyes,
I would not have you speak:
Though mute, I deem you eloquent,
I ask no other sign,
While thus your little hand remains
Confidingly in mine.

I know you fain would hide from me
The tell-tale tears that steal
Unbidden forth, and half betray
The anxious fears you feel:
From friends long tried and dearly loved
The plighted bride must part;
Then freely weep—I could not love
A cold unfeeling heart.

I know you love your cottage home,
Where in the summer time,
Your hand has taught the clematis,
Around the porch to climb;
Yon casement with the wild rose screen,
Yon little garden too,
How many fond remembrances
Endear them all to you.

You sigh to leave your mother's roof,
Though, on my suit she smiled;
And spurning every selfish thought,
Gave up her darling child;
Sigh not for her, she now may claim,
Kind deeds from more than one;
She'll gaze upon her Daughter's smiles
Supported by her Son!

I thank you for that look—it speaks
Reliance on my truth;
And never shall unkindness wound
Your unsuspecting youth;
If fate should frown, and anxious thoughts
Oppress your husband's mind,
Oh! never fear to cling to me,—
I could not be unkind.

Come, look upon the golden ring—
You have no cause to shrink,
Though oft 'tis galling as the slave's
Indissoluble link!
And look upon yon Church, the place
Of blessing and of prayer;
Before the altar hear my vows—
Who could dissemble there!

Come to my home; your bird shall have
Astranquil a retreat;
Your dog shall find a resting place,
And slumber at your feet;
And while you turn your spinning wheel,
Oh! let me hear you sing,
Or, I shall think you cease to love
Your little golden ring.

MASONIC REGISTER.

Full Moon, this Month, Saturday the 26th.

✂ The regular meetings of the following Lodges unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachu-

setts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March, June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning-Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter.—Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Peters. Southwick Friendly Society. Nantucket Union South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.—Greenwich, Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Springfield Morning Star Chapt. Concord Chapter, Wednesday suc.

Thursday.—Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian. Lowell Pentucket. Oxford Oxford.

Friday.—Hingham Old Colony. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge, Amicable 3d Mon. Brighton Bethesda 2d Tues.—Medway Montgomery 1st Wed. Falmouth Marino 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. Johns Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

AGENTS FOR THE MIRROR.

MASSACHUSETTS.—Ashby, A. T. Williard, Esq. Ashburnham, S. Woods, Esq.; Amesbury, Col. H. Morrill; Beverly, Francis Lamson; Concord, L. Shattuck, Esq.; Charlestown, Mr. Mitchell; Colrain, Isaac B. Barber, Esq.; Douglas, Post Master; East Sudbury, S. H. Mann, Esq.; Enfield, E. Jones, Esq.; Framingham, J. Gains; Haverhill, John Edwards; Lowell, Abner Ball; Methuen, Thomas Jhaxter; Monson, E. Norcross; Medfield, C. Onion, Esq.; Northborough, Benjamin Wilson; New Bedford, Oliver Swain; Northampton, C. C. C. Mower; Newburyport, I. Johnson; Oxford, E. F. Dixey; Reading, N. Parker; Stoughton, Nath. Blake; S. Mendon, Leonard Rice; Salem, S. B. Buttrick; Shrewsbury, Joel Nourse, Esq.; Southwick, J. Byington; Springfield, Henry Brewer; Uxbridge, Wm. C. Capron. Walpole, J. N. Bird; Ware, J. Bosworth; Westminster, Simeon Sanderson; Wilkersonville, Thomas Harback, Esq.

CONNECTICUT.—Andover, Leonard Hendee, Esq.; Bristol, C. Byington; Colchester, A. D. Scoville, Esq.; Canton, Dr. O. B. Freeman; Goshen, A. Chapin; Granby, Dr. J. F. Jewett; Hartford, Elisha Harrington; Harwington, G. R. Sandford; Middletown, C. B. Darrow; New London, E. Way, Esq.; Norwich, S. Gallup; New Haven, Post Master; Windham, B. Curtis; Wallingford, James Carrington, Esq.; Wolcottville, S. Bradley, Esq.

VERMONT.—Burlington, N. B. Haswell, Esq.; Barnet, E. M. Davis, Esq.; Bennington, S. H. Blackman, Esq.; Hartland, C. A. Saxton; Waterford, E. C. Parks, Esq.; West Rutland, L. Thrall.

NEW HAMPSHIRE.—Charlestown, Fred. A. Sumner, Esq.; Dover, William Frye; Great Falls, A. S. Howard; Portsmouth, Robert Smith; Bedford, Thomas Rundlett.

RHODE ISLAND.—Pawtucket, George F. Jenks; Slaterville, Wm. Yearnshaw.

MAINE.—Gardiner, J. B. Walton; Fortlaud, J. H. Roch; Belfast, N. P. Hawes; Bangor, John Williams, Esq.; Ellsworth, J. A. Dean, Esq.

NORTH CAROLINA.—Scotland Neck, S. M. Nichols.

ALABAMA.—Washington, John A. Whetstone.

NEW JERSEY.—Plainfield, J. Wilson.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, *Bibles* and *Prayer Books*, of various sizes, bindings, and prices. *MASONIC CONSTITUTIONS*, Watts, Methodist, and other *Psalm and Hymn Books* in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

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BOSTON MASONIC MIRROR.

MOORE & SEVEY.

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

[Original.]

TO MOSES THACHER,

Member of the Senate of Massachusetts, Ex-Minister of 'the Church in the North Parish of Wrentham,' Present Minister of 'the Church in North Wrentham,' Member of the late 'Antimasonic State Convention of Massachusetts,' Member of the late 'National Antimasonic Convention,' Seceding Mason, Antimasonic Lecturer, and Editor of the Antimasonic 'Boston Telegraph.'

LETTER III.

SIR:

Until within a few weeks I had no definite information as to the origin of your renunciation of Masonry. I had heard whispers of the humble origin of Moses Thacher, of unpretending expectations, of voluntary kindnesses, of gratuitous assistance, of unrequited favors, and ungrateful returns: a rapid succession of events that altogether formed one of the strongest instances of an unfeeling, indurated heart ever set forth within the limits of real life. I had also heard, amidst the jarring elements of the antimasonic excitement, the name of Moses Thacher, as a leading debater in sundry popular assemblies, and a conspicuous agent in the general operations of the party. But it was not until after the publication of Rev. Mr. Ferguson's Letters, that I was induced to seek for the information which has led me to trace your rapid career in the service of that faction.

I have examined your 'Address' before Montgomery and St. Alban's Lodges, and the *preface and notes* thereto appended; your 'Address' to your church and congregation renouncing Masonry; and your 'Reasons' for withdrawing from your Masonic brethren. Sir, I would not denounce on the head of my bitterest enemy a worse imprecation than that he should be compelled to write and publish three such extraordinary productions as these.—There is no man living whose reputation for candor and intelligence could survive the publication of three such tracts. There are few men living who would have the boldness and the temerity to send their name and their character down the stream of time, with such witnesses to testify of their unfairness. By your own confession you have been *guilty of base APOSTACY*; and by your own published pamphlets you prove yourself to be *guilty of base DUPLICITY*!! Shrink not at this plainness of speech. It may be long ere you will be again placed in a situation where the voice of honest indignation will reach you. It will be long ere you will cease to hear, ringing in your ears, like the death knell of all your hopes and honors, the charges of gross and unnatural perfidy and misrepresentation.

On the 13th of May, 1829, you pronounced an Address before St. Alban's Lodge, wherein you say:

'As I said before, so say I now again: although we are under obligation to maintain the institution as it has been,

and to hold its secret mysteries inviolable; yet we are not under obligation to support it as it *may be*, or even as it is, in some sections of the country.' p. 20.

When you uttered that sentence you spoke honestly, sincerely, without duplicity and without disguise, or you spoke dishonestly, falsely, equivocally and deceptively.—Choose your alternative. Well, sir, I will suppose you have made your election; for in your renouncing 'Address' to your church and congregation, page 14; you make a declaration, in attractive *duties*, that you are an '*honest man*,' and label your own character with an indication of *frankness*. You also invoke your Masonic Brethren to protect your honest reputation: 'Men and brethren, I have been *frank* in this address, you will bear me witness!' p. 20. I will therefore assume that you was then an '*honest man*.' And I am the more desirous to contemplate you in this light, foreseeing that as you and I advance in further acquaintance there may be developments which will force upon my mind the contemplation of the other alternative. Beside, sir, the members of St. Alban's Lodge thought you an '*honest man*'; and, responding to the general sentiment of your Address, *that it is better to examine and correct our vices* than to detail and eulogize our virtues, they did, on the same evening, vote, 'that the thanks of the Lodge be presented to Rev. MOSES THACHER, for his address, delivered before them this evening.' On the evening then of the 13th May, 1829, by your own declaration you was an '*honest man*,' and the members of the St. Alban's Lodge believed you to be an '*honest man*.' They believed you to be honest and sincere when you declared yourself 'under obligation to maintain the institution as it *has been*, and to hold its secret mysteries inviolable.' How then, sir, I demand of you, and I put it to your conscience as an '*honest man*,' a professed servant of God, and in his holy presence, I solemnly demand of you how, on the very succeeding day, May 14, 1829, you dared to avow, in a preface to that address, that one design in publishing it was, to answer the question, among others relating to Freemasonry, 'Are its objects *such*, as have been *alleged* by seceding Masons?' You also make it 'a serious question'—'Is it the duty of Christians and Christian ministers to continue acting in *concert* with the Masonic fraternity, *as such*?' If you was the '*honest man*' you declared yourself to be, why did you not honestly ask these questions, the evening before, in St. Alban's Lodge? Sir, does this suppression and disguise of your opinions comport with your notions of moral honesty? Whatever justification you may find in antimasonic ethics, or whatever palliation you claim on the score of *pious uses*, the world, sir, the intelligent, moral, religious world, will stamp that transaction with gross *Duplicity*. An '*honest man*' will call it *treachery and dishonesty*.

There is another transaction so immediately connected with this, that I cannot forbear naming it in this place.—On Sunday, May 24, 1829, you make a public renunciation of Freemasonry before your church and congregation. And this renunciation you justify after having been led to examine, coolly and deliberately, the history of the institution, the history and nature of its degrees, and the nature of its secret principles.' What, sir; all this examination, 'coolly and deliberately,' in *eleven days*? All this study and examination since you declared, in St. Alban's Lodge, that you was 'under obligation to maintain the institution as it *has been* and to hold its secret mysteries inviolable'? Why, sir, in the very Preface to your

Address in St. Alban's Lodge, you intimated that the work of the ministry engrossed '*all the time, and all the talents, and all the labor*' you could command! And this is the reason you then give for withdrawing from Masonry.—Yet, sir, in *eleven days* you prepare your first antimasonic offering for publication; examine, 'coolly and deliberately,' the history, degrees and principles of Masonry; arrange your Sabbath 'discourse' on the leading sentiment that '*Confession of sin affords relief to the penitent heart*,' and write out your renouncing 'Address' to your church and congregation!! Sir, this story will not answer for the examination of the merest school-boy.

Conviction forces itself on the mind either that you was not an '*honest man*' when you addressed St. Alban's Lodge, or that you was not an '*honest man*' when you renounced Masonry before your church and congregation. Both cannot be true. Either you suppressed the truth before St. Alban's Lodge, or you declared what was not true before your church and congregation. Is this *suppressio veri*, or is it *declaratio falsi*? Suspend yourself, sir, on either horn of the dilemma as you choose. You sum up a mass of testimony against the Masonic Institution which you could not have obtained, not to say examined, in *eleven days*. In addition to all that you accomplished in the *eleven days*, as stated, you had not only prepared your '*Preface*,' but had received testimonials approving it, from two clergymen; had made your '*Appendix*'; had resolved to renounce Masonry, for reasons set forth as founded on the facts detailed in your *notes* to your renouncing 'Address'; and all this, when but *eleven days* before you had declared, in St. Alban's Lodge, your obligations to 'maintain the institution as it *has been*, and to hold its secret mysteries inviolable'!!

Thus, I use your own testimony against yourself. I adduce not a particle of testimony from others. Never was I more forcibly struck with the entire truth of the allegation, as applied to you:

'Quem Deus vult perdere, prius dementat.'

I perceive that, in making your renunciation, you ask forgiveness 'of the church'—of your 'Fathers and Brethren in the ministry'—of your 'whole congregation, and of the world'—and of 'FREEMASONS'!! Forgiveness of Freemasons! What, sir; thrust a dagger into the bosom of a friend, and then ask forgiveness? You justify the act. Then why ask forgiveness? Have you wronged them? * * * * *

There is yet one Being of whom you should truly ask forgiveness, and from whom it is of unspeakable consequence that you should receive forgiveness. Go, sir, in secret; and, with a penitent heart, ask forgiveness of God.

I am, Sir, yours

FENELON.

WORCESTER COUNTY ENCAMPMENT.—This Encampment has recently been removed from Holden to Worcester, and we are happy to learn is now among the most flourishing in the State. At the annual communication, held at the Hall of Samuel B. Thomas, Esq. in Worcester on the 18th ult. the officers for the ensuing year were elected, with great unanimity, a list of which we shall publish as soon as received. It was then 'voted to hold the next regular meeting at said Hall, on Wednesday the 19th of March next, at 2 o'clock, P. M.'

CONVERSION.—People that change their religion from reading books of controversy, are not so much converted as outwitted.

[Communicated for the Mirror.]

AN ADDRESS,

Delivered at the Installation of the Officers of Montgomery Lodge, Medway, Mass. Dec. 29, A. D. 1830.

By JOHN G. METCALF,

Master of said Lodge.

[Continued.]

Charge 3d. 'Masonry practices gross fraud and extortion.'

To substantiate this charge, it is said, is a very easy thing, therefore, they who do not believe it, can prove it for themselves, if they do not see fit to be convinced without. Why deal so much in guess-work and generalities? Why not be a little more specific, and tell us how, and in what manner, Masonry practices this fraud and extortion? We say there is no such thing—that not one cent of Masonic funds was ever gained by fraud, or forced by extortion. To this charge we present an unqualified denial, and shall content ourselves for the present, with asking the author of it,* the simple question, how much the Institution of Masonry has ever extorted from him?

Charge 4th. 'Masonry is immoral.'

As proof of this charge, we are told that the author of it feels convinced that it is true, and therefore, no one must be allowed to disbelieve it. Here is a syllogism with a vengeance. Whatever I believe is true; I believe Masonry immoral, therefore it is true that it is immoral! But after repeating this idea in some half a dozen different shapes; with something of the supposed feeling of a man, who is afraid his own word will not be quite convincing enough, he refers 'unprejudiced minds,' to one Elder Bernard for confirmation. And who is this Elder Bernard? Why! he is one of the chiefest Apostles and transcendent Luminaries of Antimasonry. But notwithstanding all this, he stands before the public, by his own confession, as a wretch, who has blasphemed the living God! What credit should be attached to the veracity of such a man? Would you trust him with your purse? What guaranty can he give you, that he will not embezzle its contents? Is he to be trusted with your confidence? By his confession before hand, he tells you, he will publish it to the four winds of heaven. And yet the community are called upon to receive his sayings upon Masonry, as though he still held communion with Angels. They are called upon to believe his charges and denunciations, as earnestly, as though their temporal and eternal salvation depended upon the result. But is it not strange? passing strange? that such a man should be one of the acknowledged heads of a party, who arrogate to themselves all the moral worth of the country;—who, in the language of the self-righteous Pharisee, say to all those who will not descend with them into the polluted and polluting stream of antimasonry: 'Stand off: for I am holier than thou.' But as if this charge of immorality was not abusive enough, Masonry is said to lead to 'blank Atheism.' If this be true, by what metaphysical subtilty was it reserved to this age and generation, to discover it? But it is untrue, and he who made the charge knew it to be so, when the sentiment was written. He knew that no Atheist could be made a Mason. He knew that Masons, as well as the church over which he is still suffered to preside, are taught, that they must look for salvation in Heaven, through the merits of the Lord Jesus Christ. He knew that Masons are often reminded, that purity of heart and conduct, is essentially necessary for admission into the gates of the Celestial Paradise. He knew that Masonry teaches and often enforces the maxim upon its followers, that the name of God, is never to be mentioned, but with that reverential awe, which is due from a creature to his Creator. He knew that Masons are taught, never to engage in any important undertaking, without first invoking a blessing from Deity;—and yet, with the most unblushing impudence, he charges Masonry with being made up of Atheism. If this be true, how comes it, that we find Masons, who have joined themselves to the visible church of God, and who are often heard in the exercise of prayer

* Rev. Moses Thacher.

and adoration to that Being, whom, our accuser says, they believe, has no existence. How comes it, that Masons are found, who believe the Bible to be the word of God, and who, notwithstanding the contemptible system of antimasonic espionage, are found to be obedient to its precepts, and walk in its ordinances blameless ly

If Masonry is but a synonym for Atheism, how comes it, that Masons are found, whose lives and conversations show, that they are governed with a reference to the existence of a God, and in obedience to his commandments? But, thank God! this accusation is untrue. What a fearful responsibility must then rest upon those, who are continually endeavoring to instil the slanderous imputation into the minds of the community? They virtually say to the son, despise thy father for he is an Atheist:—to the father cast off thy son, for he believes there is no God.—To the widowed mother, who has taught her infant children to raise their little hands in prayer to the God, of the widow and fatherless, they say, widow, mourn not for him, who was the partner of thy joys, and the companion of thy sorrows;—he was a Freemason—he scoffed at the very existence of that Being, to whom thou prayest, and is now, without doubt, suffering the unutterable torments of the damned in hell! And can it be, that a being bearing the impress of Divinity, and made alive with his spirit, thus sits in judgment and deals out damnation to his brother men? For the credit of humanity, I wish it was not so. But, alas! the confession must be made, it is solemn reality. Not all the wealth of the Indies, ten thousand times ten thousand told, vile as I am, and so little deserving the manifold mercies I am continually receiving from the hand of our Father in Heaven, would tempt me thus to usurp and sport with the attributes of Jehovah.—I would not assume the responsibility of that man for all that earth can give, though all her powers and all her dominions should yield up, to the utmost farthing. What must be the reflections, if any he have, of such a man?—Perchance, in the silent watches of the night, the still, small voice may yet be heard. But how dreadful must be the intonations, of its awful interrogatories? Would it not require at his hands the peace he had destroyed?—The friendships he had broken? The angry dissensions he had sown? The church he had hindered in her journey Zion-ward? And the souls that had perished for lack of living waters, and of the bread of life? Its dreadful questioning would sound in his ears, like the long, loud death-wail of a drowning world.—It would ask him of his plighted faith, broken—of his solemn vows, unperformed—of his friends, betrayed—of their characters destroyed.—And, think you, could such questions be answered? On one day, they must all, all be answered:—and may Heaven, in its mercies, grant long time of preparation for the important event.

Charge 5th. 'Masonry subverts the administration of justice.'

How is this charge proved? Why by asserting for fact that which our accusers are bound, and which they are now called upon to prove: or suffer themselves to stand before the public as convicted calumniators. From what are called Masonic obligations, antimasonic inferences are drawn and delivered as though the public were bound to swallow the responses of the oracle, 'nolens volens.' Here again, the abduction of Morgan, 'like the creation of a hero in a play, or the introduction of a demigod in an epic, to work wonders and impossibilities,' is brought upon the stage, and offered for our acceptance as proof positive, to this weighty charge. Allowing that circumstance to be received, what does it prove? Why, the simple fact, that Masonry has received into her bosom, some men beside the author of this charge, which it would have been much more to her credit and honor, had she rejected. It is but repeating the old truism, that there are bad men in all societies. And with what earnestness and infatuation is this circumstance urged and insisted on? Ask an antimason what his proofs are and he tells you Masons carried off Morgan. Ask him whether his Masonic neighbor is a bad man? 'O! I don't know', he says, 'but the Masons carried off Morgan, and therefore I am bound to defame and

injure the whole brotherhood—our head men say, there is no other way to get along with the matter.' Admit for the sake of argument, that Morgan was taken and carried off, (abducted if you please) by Masons,—but that Masonry taught them it was right, and enforced it upon them as a duty, is untrue and libellous. Masonry can no more be said to inculcate such wickedness, than Religion, because some men, even with the robes of priesthood upon them, have been detected in the commission of crime.—And what kind of justice is that which makes no distinction between the guilty and the innocent? By this rule, there are men, who died in all the odour of sanctity, and whose praise was upon every tongue, that should now be dragged from the silence of the grave, and held up to one universal burst of execration. History has made us familiar with the unspeakable enormities that have been perpetrated in the name of the Christian Religion, yet we have faith; as well in its threatnings of wrath, as its promises of mercy. Crime, with the hands of sacrilege, hath opened the Volume of Inspiration, and pointed with her crimsoned finger to the text—and fanaticism hath said, 'here is my warrant:—yet we still take the Bible as the guide of our faith and the rule of our life. Reasoning from the perversion of an Institution, we should condemn every Society on earth; for what one does not receive into its communion some unworthy member? What society on earth, whose principles have not been perverted, by unworthy members, either into a cloak for hypocrisy or a warrant for crime?

Under this charge it is said that Lodges and Chapters in a neighboring state, have prostituted their funds to paralyze the efforts of civil power;—but where are the proofs of this? We are not told;—but the public are asked to believe it, upon the hypocritical cantings of an interested witness. Rest the proofs of it on other or better grounds, than did the Templar's Armory Story? The people will require more proof than that. But this is the way of antimasonry—it brings forward charges, and leaves the burden of proof on those who cannot believe them without.

[To be continued.]

MODERN PERSECUTION.

We will put down Masonry by the sword, if we cannot put it down without.—JACOB HALL.

NO. VI.

There never was a political party, in this or in any other country, which could claim over Antimasons the pre-eminence of infamy for the badness of its cause, the boldness of its intrigues, or the frequency of its falsehoods.—Men, who have been unwarily betrayed into a solitary instance of attendance on their meetings, have been deemed by them as the aiders and abettors of their detestable schemes; when, in truth, those very men had promptly and unequivocally disapproved their proceedings, either from inexperience, from want of principle, or from want of a legitimate object. This mode of enlarging, in the public view, the number of their adherents, or vaunting the respectability of names, has, in many instances, operated injuriously on the reputation of individuals. And these individuals have been obliged to suffer in silence under the imputation of being the adherents of a party to which they were really opposed, or have been compelled, by a public communication, to expose the perfidy of that party, and consequently drawn upon themselves its malignant ire and abuse. Few men are willing under such circumstances, to make a parade of their names before the public. They prefer suffering some imputation upon their discretion or their judgment, rather than expose their names to further remarks and sneers. The published list of the names of delegates to the Massachusetts Antimasonic State Convention, from the several counties, is the best illustration we have at hand. The most treacherous memory will recall some instances of gross impositions in that publication.—There have been honorable instances of disavowal; particularly in Worcester, Middlesex and Suffolk, which indicate most clearly the bold impositions of that dishonest party.

Another mode of perfidious management has been to impute to others false and unfounded opinions, and by artful

MECHANICS' JOURNAL.

[From the London Mechanics' Magazine.]

THOUGHTS ON THE FORMATION OF THE EARTH.

Sir,—I submit a few thoughts on the subject of geology, wishing you to publish them in your valuable Magazine, if you think them worthy of a place in it. As many writers have given their ideas on the subject, no doubt you will find many of mine are not new; yet I think, taking this essay as a whole, it will be found different from any account hitherto published on the subject.

I believe the generally received opinion is, that all things were created out of nothing, about six thousand years ago, and that in the space of six days: I think such an opinion not only opposed to reason, but also to sacred writ. If I understand the divine writer aright, he first tells us that in the beginning God created the heavens and the earth, and then he describes that chaotic mass of matter that existed at the time. Now, if that was created on the first day, when the Spirit of God moved on the face of the water, that seems to imply that it existed a long time in that state. If we allow that to have been created on the first day, we must allow that the heavens were also; and yet there is a distinct account of their creation afterwards. If the matter of our globe was in existence at the time creation is said to have commenced, we may conclude that the matter of the sun, moon and planets, was likewise in existence. Allowing that to have been the case, that would remove an apparent inconsistency in the Mosaic account; that is, our earth, which contains but about a fourteen hundred thousandth part of the matter in our solar system, should be five days in creating, and the sun, moon and stars, only one day. For when the sun received his luminous property, the moon and planets would appear to be brought into existence at the same time. By their receiving light from the sun, they would be visible to our earth, which before they could not be. Now, in respect to the six days in which the creation is said to have been carried on: when we find the interpretation put on a text contrary to reason and common sense, we conclude we have mistaken the meaning of the writer, and seek some other. When we look into the bowels of the earth, and examine the different strata of earth, the beds of sea shells, fossil-bones, vegetables, &c. we find phenomena that cannot be satisfactorily accounted for any other way than by allowing the earth to have existed more than six thousand years. Some pretend to account for the whole by the universal deluge: but even allowing the sea to contain such a quantity of shells at the time, they could not have been carried there by the waters, and deposited in beds horizontally in the manner they are found; some would have been vertical, and in all positions, with their edges rounded and broken by friction; any as there must have been some thousands of the human race destroyed at the time, would not some of their remains have been found at different depths, as well as those of other animals?

But to return to the Mosaic account; we find the sun was not created till the fourth day. Now, if the day mentioned there is to be understood as a natural day, how, or by which cause, was the natural day produced, or by what was the length of it measured before the sun was created? May we not as well suppose the length of it to have been ten thousand years as twenty-four hours? For with God a day is as a thousand years, and a thousand years as one day.

In respect to matter, I believe it to be co-existent with the Divine Being. I have two reasons for such an idea: the first is, that if all matter be created, there must have been a time when the work of creation commenced; and whether that be six thousand or six millions of years ago, there must have been myriads of ages before that time. And without likening the Divine being to one of ourselves, is it reasonable to suppose that so much power, wisdom, might, and intelligence, should have existed in a dormant state without having some work to carry on? My second reason is, when we view the starry heavens by the best telescopes, we have reason to believe they are infinite in extent, and if so, what is infinite in extent must have

been so in duration? I do not mean to say that the starry heavens have always existed as they are now, many changes may have taken place; some stars may have been destroyed, and new ones brought into existence. Probably the Mosaic creation extended to our solar system only; I believe that no part of space is a complete vacuum, but that the whole is filled with a thin elastic aerial fluid, and that comets are agents employed in the work of creation—that they range through the etherial regions in all directions, collecting particles from this aerial fluid, and depositing them in the sun, or any planet that needs a supply. Is it not probable that the forty days' rain at the deluge was supplied from a comet? When orbicular motion was first given to our earth, it might have been some meteor or small body of matter; and by continuing its revolution for myriads of ages, collecting from this aerial fluid, a confused mass of matter might be gathered, like that described by Moses at the creation. And allowing the same process in nature to have taken place, as takes place in our day, air would be converted into water, and a mixture of gases, &c. into solid matter. When in a fluid state it might not be a regular mixture; some parts might have a greater tendency to coagulate or become solid than others, and that would account for mountains and other irregularities. Probably animal creation was began about that time when the waters covered the earth; they might be habitable for shell-fish, polypi, &c. Then a new process in nature would begin—secondary formations would be produced: perhaps the first dry land that appeared might be the production of coralines. As larger portions of land became dry, it would produce vegetables, as moss, liverwort, &c. which by their destruction, would form a mould-pit to support others, even trees after a time; and as the earth becomes habitable for different animals, no doubt they would be created.

If we may take the order in which fossil remains of animals, are found, as described by Cuvier, and other writers, it would be, first, (next to the primitive formation) shell-fish, polypi, &c.; next, fishes, amphibious animals, reptiles, birds, and quadrupeds; and lastly, the earth being filled with animal and vegetable productions, it would be a fit habitation for man.

From phenomena we see in the earth, we have reason to believe that by the action of the sea, rivers, &c. sea and dry land have progressively changed places several times, and that which is now the continent has been the bottom of the sea different times. Such a creation would not only be progressive as to time, but also as to the perfection of animals—the most imperfect would be created first, and last of all man the prime and principal part.

Some may say why should creation have been progressive? Would it not have been as easy for that Being that created progressively, to have spoke the world into existence at once? Granted. But we see that would not be according to the laws of nature—all the works of God that we are acquainted with are progressive. If we saw a tree spring instantaneously out of the earth to its full size, we should call it a miracle; and to speak a world into existence, must be a greater miracle. But if we allow creation to have been carried on progressively (and that by a common process in nature), there is nothing more miraculous in it, than there is in the reproduction of animals or vegetables. One thing that I will advance by way of proof, is, that the same process of creation (as far as regards matter) is still going on; islands are forming in the sea by coraline substances, and soil is continually added to the earth by the destruction of animals and vegetables.—That vegetables receive the greatest part of their nutriment and substance from air and water, may be proved by different experiments. Take pots of mould, plant different vegetables in them, and let them remain through their whole process, and there will be found an increase of mould. It may be likewise seen by the decomposition of vegetables, that they take but very little from the earth; and as animals are supported by vegetables, they cannot take anything direct from the earth. If portions of the different strata of earth be submitted to chemical analysis, it will be found that they are chiefly composed of animal and vegetable productions. If our earth should be destroyed by fire, a certain degree of heat would convert the whole into a fluid; and a sufficient degree of heat continued, would dissipate the greatest part of it in fume or vapor. We should then have the earth converted into its original substance. As a proof that such a body of matter might be collected from a thin fluid, without its being much attenuated, let us suppose that all the solid matter in our solar system would form a globe of about nine hundred thousand miles in diameter; that reduced into cubic inches would produce about thirty-three places of figures (that is taking globes for cubes, which is near enough for our purpose) then allowing only a billion of miles for the diameter of space to our solar system, a billion involved to the third power would produce thirty-seven places of figures; so there would not be a thousandth part of a cubic inch of matter to a cubic mile of space.

I am, Sir, your obedient servant,

Woodbridge Road, Ipswich.

THOMAS DAVY.

additions and embellishments make them say what never was intended, and thus press into their service the weight of names which, in connexion with Antimasonry, stand in a relation as unnatural as truth with falsehood, or light with darkness. No better illustration of this imposition can be given, than the barefaced impudence with which hardened and hired libellers upon Masonry have attempted to pervert, for their purposes, the language of Washington: a man as much beyond mean disguises and doubtful meaning, as they are beyond the influence of the common decencies of life.

Another, and somewhat favorite and successful mode has been by flattering overtures to weak, vain or superannuated individuals, to engage them in a *Correspondence* on the principles and tendency of Masonry, and draw out a tissue of undigested thoughts and crude opinions, formed from the united materials of the poetry of youth and the dreams of age. Without particularizing a disappointed expectant in one State, a superannuated and feeble man in another, or a weak and vain man in a third, it is apparent that the characteristics of each case mark with prominence the features of all. *It is a compact of gross, indecent flattery, with the last stages of mental imbecility. A tribute of mean adulation, for the patronage of an official name.* The attempt has been successful. Sixpenny pamphlets have been graced, on their little pages, with titled names and conditions, so familiarized and identified with Antimasonry, that the reputation of those names and of that party will descend together to the grave of infamy.

These are some of the artful and shameless practices to which that party has resorted, to build up and sustain itself. Its origin, founded in low intrigue and falsehood; its objects to obtain temporary notoriety or influence or office; its end—*cheu! jam satis!*—its end, defeat and disgrace and infamy. The constant vexations and unhalloved persecution to which Masons have been subjected, merely because they are Masons, and from men too as far below them in moral and Christian virtues as in the decent manners that regulate the ordinary intercourse of men, might excite surprise, were it not generally understood that the elements of Antimasonry are fitted to operate precisely in the mode in which they have operated—and in no other. A generous and manly antagonist may command our respect, even in his attacks; but for that unprincipled fiction no other sentiments can be entertained than disgust and abhorrence.

VERITAS..

The 'Examiner,' an antimasonic paper printed in Pittsburgh has changed its name to that of the 'Times,' and a certain Doctor Rosebug has become a co-editor. In noticing this change, and speaking of the manner, matter and style of the paper, the editor of the 'Statesman' whose paragraphs are generally well written, says:

As to matter we have nothing to say—and never shall have to that part of it which is devoted to criticisms of Morgan's pamphlet and Giddin's Almanack. The manner is pretty good; and the style does credit to the mechanic who put it together. On the whole, in reference to the 'Times,' we would say (in the quaint language of the times) that the 'condition of the antimasonic press is improved!' The type is new, the paper is good; and our only regret is to see them worn and wasted in a cause which we neither oppose nor advocate;—a cause which is as heartless as it is hopeless, and as unprovoked and ungenerous as it is unprofitable—a cause which politically, we despise, and morally loathe and deprecate—whose object is revenge, not reformation; proscription, not persuasion—which gives us nothing but one eternal wrangle, without uttering one sentiment of reason—and which denounces and damns a whole community for the supposed offence of one individual! Such a cause, we trust in God we shall never espouse, and we pray Heaven that the people of this country may ever continue so enlightened that we shall not be subjected to the humility of even opposing it.

BOSTON MASONIC MIRROR.

—Bol.—Are we all met?

Tim.—Pat, pat, and here's a marvellous
Convenient place for our rehearsal!

On Wednesday last, this town was honored
with a Grand Antimasonic County Convention.

This Convention was called by a self-created
committee, who by dint of letters, handbills, and
runners, run down eleven delegates, and reported
that they had got upon the scent of the twelfth,
and had put two hounds and three men upon the
track. This last named delegate did not arrive,
but the antimasonic party of the County, being
fully represented without him, they concluded to
proceed to business.

This Convention was called for the purpose of
determining upon the expediency of establishing
an 'Antimasonic Republican' press in this place,
and consisted of the following members:

Tolland,	Dea. Elisha Stearns,
"	Joseph B. Pitkin,
"	Otis Dimmock,
"	Samuel Case.
Vernon,	Nath'l. O. Kellogg,
"	Ralph Talcott.
Willington,	Chester Carpenter,
"	Dea. Kingsbury,
"	Ariel Eldridge,
"	George Peck,
"	Marvin Peck.

Or in other words, consisting of SEVEN federal-
ists, dyed in the wool—THREE seceding democrats,
and ONE Deacon Stearns—total delegation ELEVEN,
(ahem!) Thus much for their republicanism;
now for their proceedings.—These eleven dele-
gates, formed themselves into a committee of the
whole upon the state of Tolland County, and
proceeded to the business before them. They re-
solved that the morality of the County would be
benefitted by the establishment of an antimasonic
newspaper at the seat of government, to be under
the editorial supervision of a seceding Mason, of
the same kidney with noble D. Strong, the *shirtless*
editor of the Hartford Intelligencer. Committees
were then appointed to scour the County, in quest
of subscribers—this committee to report upon
the state of the public mind in regard to anti-
masonry, at a meeting, to be holden some ten days
hence. The members of this Convention, as many
of them as could conveniently congregate upon
the public common, then refreshed their sympa-
thies, and having appointed a delegation to attend
a proposed convention to be held at Botany Bay
next summer, unanimously adjourned, until another
meeting of the choice spirits should be called,
by the self-created committee aforesaid.

We give the above proceedings as we received
them from 'our reporter.' If there be any 'error'
in the bill he alone is responsible for the fault.

If such a paper is to be established here, in the
name of Heaven, dont get a villanous seceding
Mason to edit it—if possible, get some decent
person to do the business; a man who professes
some respect for moral obligations—and not a felon,
who by his own confession, is entitled to a some-
what lengthy residence in Newgate. Keep your
Whittleseys and your Strongs nearer Wethersfield
—for it is rather a tedious ride from this to that
place, over a rough road, in spring weather.—
Words are not adequate to a description of the
odium which should attach itself to a seceding

Mason—a man, who breaks every sacred obliga-
tion, deserves not in any degree, the confidence
of the people—he has overleaped the last barrier
that separated him from infamy. To a reflecting
man, nothing can appear plainer, than the reasons
which lead to a renunciation of Masonry—it is to
take advantage of an excitement, which promises
notoriety. Ministers of the gospel, who for years
have been in full communion with Masonry, come
out, all at once, and declare that, for that length
of time, they have been constantly engaged in
practicing deceit and knavery. What a precious
confession!—but does it look reasonable? Would
a Washington, a Jefferson and a Clinton have
gone down to the grave with such sins upon their
heads? No! such things cannot be! it is un-
reasonable to suppose it! it is ridiculous to propo-
gate it!

As we have before stated, we are neither Ma-
sons nor Antimasons—and we know nothing of
Masonry but from the lives of its professors. If
the institution is destitute of virtue, it cannot sup-
port itself—if it is a public benefit, let it alone!—
There is no evidence against it, but that of per-
jured men—but there is abundance of evidence
in its favor, from its acts of public beneficence.

What is political antimasonry?—it is a *baseborn
speculation in perjury*!—entered into by men, who,
by their own confessions, set at nought all prom-
ises and all oaths—and consider them binding only
so long as their personal interests are enhanced by
their observance. Look at its supporters—its
ranks are conspicuous for hypocrites and knaves,
who seduce the unwary into the support of prin-
ciples, which their sober judgment would condemn
as heretical and visionary. Its object is to pro-
scribe and arrive from society, a host of its bright-
est ornaments—men whom we have always hono-
red as the oracles of the times!—and for what?—
because they refuse to break their oaths and so-
lemn obligations—to perjure themselves, and for-
feit all their claims to honor and honesty: and for
this they are to be persecuted, hunted down, and
deprived of the privileges of freemen—to be im-
molated upon the altar of personal ambition.—
Where did antimasonry originate? In Spain—the
hot-bed of despotism; under the *republican* Ferdin-
and!—and it is now in the hands of his apos-
tles. And is this spirit of the Spanish Inquisition
confined to Masonry or to politics? No! this pro-
scriptive policy is carried within the walls dedica-
ted to the service of the living God! The sacra-
ment has been denied to Masons! and that by the
pretended servants of God! O! shameless blas-
phemy!—and are the people prepared 'for this
march of malignity through our land—to see the
sacramental bread stained with the bloody fingers
that have just dropped the stiletto of moral murder!
to see the cup of heavenly consolation derive a
crimson hue from the hand that holds it!—If not,
let them beware of the smouldering hypocrite, who
is so full of fictitious charity, that the tears of the
crocodile trickle in his bosom, and wet the glitter-
ing dagger that lies secreted there!'

MASONIC ELECTIONS.

At the Annual communication of Washington
Royal Arch Chapter, in Salem on 27th. January
1831—the following officers were elected.

Thomas Cole, High P.; Joseph G. Sprague, K.;
Benj. Pierce, (Beverly) Scribe; Henry Whipple,
P. S.; Ben. F. Browne, Capt. of the Host; Sam-
uel B. Buttrick R. A. C.; Putnam J. Farnham,

M. 3d. V.; David Roberts, of Danvers,) M. 2d. V.;
John Baker, M. 1st. V.; Cornelius Baker, John
W. Pepper, Stewards; John Albee, Tyler.

List of Officers of Liberty Lodge, (in Beverly,) 1831.

R. W. Jesse Sheldon, Master; W. Benjamin
Pierce, S. W.; John Webb, T. W.; Abraham
Edwards, Treas.; Francis Lamson, jun. Sec'y.;
Samuel D. Turner, S. D.; Stephen Roundy, T. D.;
Stevens Baker, M.; Robinson C.; W. Thissell,
David Amable, Stewards; Benjamin S. Lunt,
Tyler.

Officers of Essex Lodge in Salem, installed at
their regular communication, on 4th Jan. 1831.

R. W. Caleb Foote, M.; W. Stephen Har-
den, S. W.; W. Albert G. Browne, T. W.;
Joseph Eveleth, Treas.; Maltheus A. Ward, S.;
Nathaniel Pitman, S. Deacon; Jewett Maxfield,
J. D.; Samuel B. Buttrick, M.; Cornelius Bak-
er, John W. Pepper, Stewards; John Albee,
Tyler.

At a Regular Convocation of Salem Council of
Royal, Select and Super Excellent Masters, Jan.
7th. 1831, the following Officers were elected and
installed.

Sir Henry Whipple, M.; Rev. Jesse Fillmore,
K.; Benjamin F. Browne, S. G. W.; Putnam J.
Farnham, M. of E.; Samuel B. Buttrick, Re-
corder; Samuel Dowst, M. of the G.; Jewett Max-
field, J. C. John Albee, O. C.

At the Annual Meeting of George Washington
Lodge, No. 24, Chelsea, Vt. the following officers
were chosen for the ensuing year.

Samuel Austin, Esq. M.; Joel Tinker, S. W.;
W. G. Page, J. W.; Ephraim Hatch, Treasurer;
Royal B. Waldo, Secy.; Daniel Wyman, S. D.;
John Merrill, J. D.; Chester Thomas, George D.
Stearns, Stewards; David Hatch, William Wilson,
Tyler.

GRAND LODGE OF ALABAMA.—During the late
convocation of the Grand Lodge of Alabama, the
following officers were elected for the year 1831.

M. W. Thomas B. Creagh Grand Master;
R. W. William J. Mason, Deputy Grand M.;
W. Rev. William Leigh, G. S. W.; W. P. T.
Harris, G. Jun. W.; Rev. Hugh M'Phail, G. C.;
W. James Penn, G. Treasurer; B. B. Fontaine,
G. Treasurer; J. H. Vincent, G. Secretary; John
Craig, G. S. Deacon; Doric S. Ball, G. Jun. D.;
A. C. Hornton, W. K. Baylor, G. Marshalls; J.
K. Pierce, C. S. Patterson, G. Stewards; Jacob
Wyzer, G. Tyler.

Officers of St. Mark's Lodge, Newburyport,
Mass.

John Brickett, Master; George Emery, S. W.;
Joseph Young, Jr. J. Warden; James Carey, T.;
Moses Lord, Secretary; Samuel Somerby, Jr. S.
Deacon; John Holland, Jr. Deacon; Stephen C.
Parsons S. Steward; Reuben Lane, J. Steward;
William Harvey, Marshall; Joseph Currier, T.

TRUE.

A few days since a farmer, on returning to his
home, found an Antimasonic Almanac lying on
his table, which his wife had just bought of a ped-
lar: 'I don't like this, (said he) for antimasonry
and antichrist are so much alike that they are
nearly the same thing.'

LITERARY.

LIVING WRITERS OF GREAT BRITAIN.

NO. VI.

As we proceed in discussing the merits of the living writers of Great Britain, we find the subject growing more interesting, but more difficult.—General information is certainly desirable to all classes of persons, but we think there are a few to whom these articles would be more acceptable if they entered into the particular beauties of the different writers, and contained dissertations upon the genius and spirit of their compositions. To such, the splendid though perhaps too gorgeous criticisms of Hazlitt furnish an example of what these ought to be. But the spirit of Hazlitt is not with his fellow men: it has joined

'The innumerable cavern that moves
To the pale realms of shade.'

And 'as to the mass of mankind who eat, drink and sleep; and perform their several tasks and do as they like without us, caring nothing for our scribbles,' we are revenged on them by caring as little about their opinions, as they do about ours. They are happy, and so let them remain—

—'Brothers to th' insensible rock,
And to the sluggish clod which the rude swain
Turns with his share and treads upon.'

Mr. Bird, whose name we now introduce to our readers, is a poet of considerable taste, and has been for a long time known to the public, through the recommendation of Dr. Drake, the elegant author of Shakspeare and his times, and Winter Nights. This commendation was called forth by Mr Bird's first poem, the Vale of Slaughter, published in 1819. To these have succeeded, Machin, or the discovery of Maderia, published 1821; Cosmo, a Tragedy, in 1822; Poetical Memoirs, and the Exile, all of which have had their second editions. Some critics think his style like Campbell's, others, like Goldsmith's. Some go so far as to say he is the only correct writer of the old English heroic verse, and all agree that he has taste, feeling, passion, harmonious diction and originality of thought. He has written some beautiful lines on Woman, which have been republished very extensively, but on which we cannot at this moment lay our hands. The following passages are selected from his other productions as specimens of his style.

'He caught the panting sufferer by the hand
And raised him gently from the sea beat sand;
Cold as the billows that he lately pressed;
Pale as the foam upon that billow's crest.'

'Her white arm fell
So cold upon his neck, that all aghast,
He marked the paleness on her features cast;
And o'er her splendid form in speechless woo
Bent like a cypress o'er a wreath of snow.'

Mr. Bird's recent works have not yet come within our observation, although we are informed that he has written some poems, referring to the local scenery of the beautiful coast of Suffolk.

Mr. Birbeck, a writer on Mechanics, is known to us by his treatises from time to time published in scientific magazines. Capt. Blaquiere is a writer of travels, and has given us an account of Greece. So many better works have however, appeared on this fruitful subject, that we shall not stop to inquire into the merits of the 'Narrative.'

W. T. Brande is a well known writer on Chemistry. The Journal of Science which he edits, and

the Manual of Chemistry which he has prepared, are familiar to our readers. His lecture delivered in the theatre of the Royal institution, 1816, on the subject of geology, are quite celebrated. He is a distinguished member of the royal societies of London and Edinburgh, and his peculiar opinions on chemical and geological subjects, though uninteresting to the general reader, have received the warm approbation of scientific men all over the world.—[Alb. Daily Advertiser.]

MISCELLANY.

REVERSE OF FORTUNE.—The son of Marmontel died, as it seems, at the hospital in this city last week. The *Courier des Etats Unis*, of Saturday morning thus notices this event:

When *Marmontel*, for thirty-five years the faithful friend of Voltaire, the favorite protegee of M. de Pompeur, the fortunate coadjutor of Gretry, was the object of attention to all the nobles of the court; when placed by his contemporaries in the first rank of literature, the author of the *Incas of Zemire and Azor*, and of the *Moral Tales*, was receiving rich presents from all the sovereigns of Europe, and saw his *Belisarius*, which the *Sorbonne* had condemned, printed by order of the empress queen Maria Theresa, and translated into Russian by the empress Catherine II, herself; he little thought that his son, the heir of a name so distinguished, would at some future day, go to die in a hospital a thousand leagues from his country. Although the literary reputation of the author of so many works which, in the middle of the 18th century, obtained such signal success, has lost something of its brilliancy, it is with a painful emotion, justified by the sad end of this unfortunate person, that we cast our eyes over some papers found in his small pocket book, and we recalled, in running over them, those striking verses of *Gilbert*, dying like him, in hopeless despair.

Au banquet de la vie, infortune convive,
J'apparus un jour, et je meurs;
Je meurs! et sur la tombe ou lentement j'arrive,
Nul ne viendra verser des pleurs.

Arrived about a month ago from Brazil, where, like so many others, he went to seek a fortune that so few find, the French benevolent society had provided for his immediate wants; and at his request, and with a view to the restoration of his health, impaired by privations and chagrin, had placed him comfortably in the New York hospital. He died three days ago, and his unpretending funeral was followed by several of his countrymen, who only knew him by name, and who were preparing means to send him back to France.

His certificate of baptism is in the name of *Louis Joseph Marmontel*, son of John Francis Marmontel, Historiographer of France, perpetual secretary of the French Academy,—born at Paris, 20th January, 1787. His godfather was the Duke of Orleans, his godmother the dutchess of Bourbon.

[N. Y. Amer.]

We insert the following law, believing that it will not be uninteresting to our readers:—

At a General Assembly begun at Newcastle, the Fourteenth Day of October, and continued by Adjournment, until the Twenty-seventh Day of November, in the Twelfth Year of the Reign of King William, and in the Year of our LORD 1700. On which day, the following Acts, were passed by William Penn, Esq. absolute Proprie-

tary and Governor in Chief of the Province of Pennsylvania, &c. That is to say.

CHAPTER I.

The Law concerning Liberty of Conscience.

Repealed by the Queen's order, in Council the 7th of February, 1705. But in the same year amended and reenacted in the words following, viz.

Almighty God being the only Lord of conscience, Author of all divine Knowledge, Faith and Worship, who can only enlighten the Minds, and convince the Understandings of people; in due Reverence to his Sovereignty over the Souls of Mankind, and the better to unite the Queen's Christian Subjects in Interest and Affection, *Be it enacted by John Evans, Esq.* by the Queen's Royal Approbation, Lieutenant Governor under William Penn, Esq. absolute Proprietary and Governor in Chief of the Province of Pennsylvania, and Counties annexed; by and with the Advice and Consent of the Freemen of the said Province, in General Assembly met, and by the Authority of the same, that no Person, now, or at any time hereafter, dwelling or residing within this Province who shall profess Faith in God the Father, and in Jesus Christ his only Son, and in the Holy Spirit, one God blessed for evermore, and shall acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration; and, when lawfully required, shall profess and declare, that they will live peaceably under the Civil Government, shall not in any case be molested or prejudiced, for his or her conscientious persuasions nor shall he or they be at any time compelled to frequent or maintain any religious worship, Place or Ministry whatsoever, contrary to his or her mind; but shall freely, and fully enjoy his or her Christian Liberty in all respects, without Molestation or Interruption.

MAXIMS, ETC. FROM SADI'S GULISTAN.

He who calls himself the servant of God, should obey no other master.

She who has lost her own reputation, what cares she for the character of another?

If the tree did not lose its leaves in winter, it would bear no blossoms in the spring, nor fruits in autumn.

Take care what you say before a wall, as you cannot tell who is behind it.

If the wicked were to go to heaven they would still be miserable.

If there was no wisdom in the world, no one would suspect himself of folly.

The poor man can't sleep for hunger, nor the rich man for eating.

Either speak like a man of sense, or be silent like a brute.

If every stone was a ruby, they would be of equal value.

The bee that cannot afford honey, ought not to sting.

ACTING.—The merits of an actor consists in two things; the slurring over the bad passages with a graceful negligence, and the giving full and complete effect to the good ones.

BEAVERS.—The Indians say the beavers were once gifted with speech, but the Great Spirit deprived them of it lest they should get the better of mankind.

TYRANTS.—The bodies of tyrants are generally embalmed in their own blood.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, FEBRUARY 12, 1831.

MOSES THACHER.

It will be recollected that in the Mirror of the 29th ult. we called the attention of the editor of the Providence Literary Subaltern to the following case, stated by Mr. Thacher in the Senate of this Commonwealth, on Wednesday, the 26th ult.: 'In Providence, R. I. a *Masonic* Deputy Sheriff was required to arrest two persons, *who were also Masons*, on a charge of store-breaking; and having done so, he put them in charge of *two other Masons*, who, of course, permitted them to escape;' and we requested that the editor would investigate the matter and make public the result; remarking that, if there could be found in Rhode Island, a *Masonic* Deputy Sheriff, who had been guilty of such an offence, he ought to be dragged from his concealment and stamped with ineffable infamy; but that, *if the charge were not true*, then the Honorable Senator should be *branded as a public, malicious slanderer*. In compliance with this request, Mr. Southworth, with a promptness that demands our thanks, has made the necessary investigation, and publishes in his paper of the 4th inst. the following as the result, under the head of

'INFAMOUS LIBEL.'

'In compliance with the wishes of the gentlemen of the Mirror, we have made an examination of the subject referred to, and we do not hesitate to say, *that the assertion of Mr. Moses Thacher, is foolishly and unqualifiedly false*.

'The only Deputy Sheriff, attached to the Masonic order, who has officiated in this county for the last twenty-five years, is COMER MASON, Esq. and it is some years since he filled the office. At the time of his service, he was not attached to the Masonic order; but, if he had been, the well-known purity of his principles, and the acknowledged fidelity with which he discharged the trusts confided to him, would abundantly repel the accusation which has been preferred by Moses Thacher against a Rhode Island Deputy Sheriff. Moses Thacher has not only asserted, that the public officers of Rhode Island, attached to the Masonic order, have been guilty of treason to their trusts, but he has publicly avowed that *murder* has been perpetrated in St. John's Lodge in this town. The tales of this man should be investigated; and further reluctance on the part of the Masonic society among us to do so, will not only have a tendency to *increase the impudence of their libellers*, but will prejudice many a man against the members of the Masonic order, and create distrust. *The Masons not only owe it to themselves, but to society at large—to the whole public, to commence a speedy investigation.*

We presume that further evidence will not be required to establish the falsity of the allegation in question; nor can we perceive how the *Honorable* gentleman is to escape the charge of being a *malicious slanderer*. The case was stated by Mr. Thacher on Wednesday; and on Thursday, in reply to the remark of Mr. Dearborn, that he believed the gentleman's opposition to the Masonic Institution was founded on mere hypothesis, Mr. Thacher declared that in his remarks, the day before, *he intended to confine himself to facts, well authenticated*; that his observations were *not hypothetical*, but *facts* that had been, and could be, testified to by thousands. Whatever weight of character the gentleman possessed, he pledged to the honorable Senate for the truth of his declarations; and, though the nature of this pledge may have been considered equivocal, and of doubtful value; yet *such as it was*, he voluntarily gave it. And, *is it not forfeited?* But we undertake to say that, this is not the only *hypothetical statement* the gentleman gave to the Senate, in the shape of *fact*. Further; it is not the only *equivocal fact* that fell from the Honorable gentleman's lips; which

er from ignorance, or a settled purpose to slander and traduce the Masonic Institution, and to calumniate its members, we are unable to say. But with a knowledge of the fact that, for a year or two past, he has studiously devoted himself to the investigation of the subject, we cannot very readily impute it to his ignorance.

From the tenor of the gentleman's language, all who heard him were given to understand that the circumstance referred to, was one that came within the scope of his own personal observation; within the purview of his own knowledge. He gave no authority for it; but unqualifiedly stated it as a fact, for which he alone was to be held responsible. This was the ground of his own choice; for it was not necessary that he should assume the responsibility of the base fabrication; unless he believed himself required, by some stipulated or implied obligation between himself and his antimasonic associates, to bear equally the odium which attaches to the party, when an exposition of the corrupt and dastardly measures, adopted to sustain its interests, takes place. If this be the case, he took but a very small proportion of the enormous load upon his own shoulders. He openly declared, in the Senate of this Commonwealth, in a tone of voice and firmness of sentent, which none but an honest man, reposing with confidence in his God, or the most depraved and iron hearted of the human species, whose secular existence hung upon the event, could assume; that which, under other circumstances, would consign another man to irretrievable disgrace and infamy. That a man of sane mind should rise in a deliberative assembly, composed of men of character, talents and virtue, and calmly and unmoved, there avow that he had knelt at the altar consecrated to virtue and religion, and, his hand supporting that Book which he professes to believe of divine origin, taken upon himself, in the presence of his God, whom he called to witness the purity and sincerity of his motives, a series of the most solemn obligations strictly to observe certain requirements; and that he had, designedly and deliberately, violated the obligations thus taken, and exulted in his treachery, supposes a degree of infatuation or moral torpidity, to our mind wholly inconceivable. In what light then shall we regard that man, who rises in such an assembly, and calmly reads the obligations he professes to have taken upon himself in this solemn manner, and boastingly avows that he has broken them? *Moses Thacher, a professed expositor of God's holy word; a minister of the Gospel of Christ, whose vocation it is to teach erring man the way to salvation, is chargeable with this!* Does Mr. Thacher believe that his *legislative cloak* is ample enough to screen him, not only from prosecution, but from the scorn and contempt of every honest man? The public must judge. An honest man desires no screen, and his cloak, before it was by him disgraced and defiled, would much better have become a better man.

We have said that Mr. Thacher is alone responsible for the fabrication, which forms the subject of this article. This we repeat; and it will avail nothing now to attempt to avoid this responsibility, by setting up the plea that he received his information from a source which he considered entitled to credit. After a proper examination, the charge is pronounced *'unqualifiedly false'*, and the honorable gentlemen alone must be looked to as its father, if not by consanguinity, at least by adoption. Had the gentleman been as wary in this, as he was in his *Blakely* story, he would have reserved an opening, through which he might, upon emergency, have made at least an *infamous* retreat; for even *Moses Thacher* should not be willing to assume the next ridiculous falsehood, he had the impudence to utter in the presence of the highest tribunal in the State.—He did not believe it himself: he declared he did not know that it was true; but *thought it quite in character with Masonic oaths!* And we thought at the time, that it would be *quite in character with Moses Thacher*, if he himself fabricated the story to strengthen his argument on the alleged tendency of those oaths. The gentleman stated some other cases of similar character; but was particularly cautious not to give to them a *'local hab-*

itation.' We think he must have been off his guard, when he located in Providence his Deputy Sheriff story.

From the preceding exposition, the gentlemen of the Senate will be enabled properly to estimate the character of the statements made to them by the Reverend 'gentleman from Norfolk,' and to attach to them the credit and importance they really merit. The gentleman's motive, in introducing the subject before that body, does not seem to us to be of the most honorable character. From his own declaration it appears that, his object was not so much to obtain a law prohibiting the administration of extrajudicial oaths, as to *force* the subject on the notice of the members of the Senate. In reply to Gen. Dearborn he remarked: 'Investigation is what we wish—for this object the subject was brought before this honorable board.' What kind of investigation is that, which consists in scandalizing and vilifying the Institution, and fomenting the most foul and indecent anathemas against its members? To show still further the infatuation of the man, we extract another sentence from his reply to Mr. Dearborn: 'Excitements are in their nature unpleasant; but they may produce important results; had there been no excitement our independence would not have been effected.' * * * * 'If civil war becomes necessary, let it come. I fear no civil war!' We know not that the gentleman would not prefer a *'civil war'*, if by such a horrible event he could obtain the object of his ambition. In a time of peace and quietness, he cannot expect long to enjoy the honors which circumstances, wholly fortuitous, have heaped upon him; much less can he hope for additional preferment. It may be proper, in order to a correct understanding of the gentleman's motives, to inquire if he believe that, because in a time of excitement, anarchy and *'civil war'*, the virtuous and the profligate, the honest and the dishonest, the patriot and the traitor, are upon a level, he stands a better chance with worthier men, in the division of civil and political honors? If this be his belief, then he spoke his sentiments truly when he declared that he *'feared no civil war.'* At all events, he can have nothing to lose by such an occurrence, and, consequently, nothing to fear. The ambitious and unprincipled political demagogue regards not the *means*, but the *end*. He acts upon the principle that the one justifies the other.

Though we were acquainted with the fact that, Mr. Thacher had intimated that a body of Masons in Providence had perpetrated a murder, we were not aware that the man had publicly avowed that it had been perpetrated by a particular Lodge. Put this being the fact, the members of that Lodge owe it to themselves, to their brethren, to the community and to their God, to investigate the charge. Let it be done. Give the Reverend gentleman an opportunity to prove his allegation; and if he fail, let him receive, from his fellow-citizens, the execrations and maledictions, which rightly attach to the profligate and abandoned slanderer.

[P] Since the above was in type, we have received the following. We offer it to the consideration of our readers and the members of the Honorable Senate, without comment.

New-Haven, Feb. 7, 1831.

Mr. C. W. MOORE:

'Dear Sir—Your letter of the 3d inst. came safely to hand, informing me that, in the Senate of your Commonwealth on Wednesday, Jan. 26, 1831, the subject of Extrajudicial Oaths being under consideration, the Hon. Moses Thacher, Senator from Norfolk, stated to that Honorable Board that, *he had authority for saying that JEREMY L. CROSS, Grand Lecturer of the General Grand Chapter of the U. S. A. authorizes the Oaths in Chapters so to be given that the initiated swear to conceal all crimes of a companion R. A. Mason, MURDER AND TREASON NOT EXCEPTED.* You wish to be informed whether there be any grounds for this declaration? Whether I have ever authorized any oath so to be given? or if I have ever so given one myself? and whether I was ever Grand Lecturer of the General Grand Chapter of the U. S. A.?

In answer to the above inquiries, I would state, that during the period that the late Gov. *De Witt Clinton* was the first officer of the General Grand Chapter, I was sanctioned by him and the other officers of that body, as a Lecturer, who was correct in my mode of work and lecturing as adopted by that body; and under that sanction I visited several States, instructing the Lodges and Chapters in the mode of work and lecturing. In regard to my giving any oath whatever, requiring the initiated to swear to conceal all crimes of a *Companion R. A. Mason*, MURDER and TREASON NOT EXCEPTED, or authorized others so to give it, IS WITHOUT THE LEAST FOUNDATION IN TRUTH. I never gave such an oath, nor have I ever authorized others so to give one; and further more, I have never given myself, nor authorized any person to give, any oath in Masonry, whereby the person so taking it is required to conceal any crime whatever, which may be committed by any Mason against the laws of God and his country; and so far from that being the case, EVERY MASON IS REQUIRED to keep and obey the MORAL LAWS OF GOD; 'to be a quiet and peaceable subject; true to his government, and just to his country. He is forbid to countenance disloyalty or rebellion, but is patiently to submit to the legal authority of the country, in which he lives.' I can assure you there is nothing in any oath or regulation in Masonry, from the first degree to the twelfth, as I understand them, or have taught or authorized others to teach them, contrary to the above requirements. I do not impeach the motives or integrity of the Hon. Senator, but I do assure you that his information is incorrect and without any shadow of truth for its support.

Should you deem this statement of any value, you are at liberty to make such use of it as will best subserve the cause of TRUTH.

Yours respectfully,

JEREMY L. CROSS.

THE ECLIPSE.—At 49 minutes, and 26 seconds, after 11 o'clock this morning, the great Solar Eclipse will begin to be visible in this city. The Sun when most obscured, (1 o'clock, 21 m. 11 s.) will have about the half of 11-2th visible on its northern side. The end will be at 2h. 46m. 58 1-2s. It will probably be the greatest eclipse that has been witnessed here since that of 1788, exceeding that of June 1806, when the darkness was such that fowls went to roost;—this will particularly be the case, if the weather should be cloudy. If the weather should be fair, it will probably be sufficiently dark, for near half an hour, to render the stars visible. Jupiter will be seen to the west of the sun and Venus a little to the east. The eclipse will be first seen at sunrise, in the Pacific Ocean, lat. 14d. 9m. N.; lon. 125d. 18m. W. from London—and will end at sunset, in the North Atlantic Ocean, lat. 49 deg. 16m. N.; lon. 36d. 22m. W.—a position near the Western Islands. The whole interval of time between the beginning at the first place and the end at the last is a little more than 5 hours.

At Nantucket, the eclipse will be annular,—the edge of the Sun will appear round the moon. It has been thought by persons not quite so conversant in astronomical matters as in the intricate science of eating and drinking, that the loss of heat on our globe, occasioned by a total eclipse of the Sun, at this season of the year, would produce an extremity of cold, entirely insupportable. For the consolation of such, we would assure them that the greatest depression of air ever known to be produced by any solar eclipse, did not exceed two degrees. So that they may this day view the Sun in his 'mourning robes,' without danger of freezing to death. A smoked glass will be found convenient for this purpose.

William L. Marcy has been elected U. S. Senator, by the legislature of the State of New York, in the place of the Hon. Mr. Sanford. The voices were, for Judge Marcy 86—for Mr. Works, an antimasonic and western luminary, 27.

GEOGRAPHY FOR CHILDREN.—We have been politely favored with a copy of 'A Geography for children; with eight copperplate Maps and thirty woodcuts, By Rev. J. L. BLAKE, A. M.' Mr. Blake has for some years been engaged in the instruction of youth, in the higher branches of English education; and has successfully improved the advantages thus afforded, in producing several works happily adapted to the capacities of children. In the compilation of the little work before us, we are persuaded, from a cursory examination of its pages, that he has been eminently successful. In his 'direction to teachers,' he remarks: Every thing like *baby-talk* has been carefully avoided, as being entirely unnecessary; and the place which that would have occupied has been filled with important matter. 'Small children, talk, and think, and understand like grown persons, if learned so to do; and, they as readily learn to do it, as to learn in any other way.'—Compilers of books for children have generally thought and acted differently. We, however, have no doubt of the correctness of the position assumed by Mr. Blake, and recommend it to the attention of authors who are engaged in like employment. The language of the Geography is well chosen. It is such as children can understand, without disgusting, by its inflation or feebleness, the more sensitive and refined ear of the tutor. The work is adapted to the use of schools and families; and in the latter will be found of more practical utility than any similar treatise with which we are acquainted. The introduction of concise historical lessons, while they tend to relieve the mind of the pupil, almost imperceptibly create a desire for greater acquisition in that important branch of education.

THEATRICAL MEMORANDA.

[Communicated for last week's Mirror, but necessarily deferred.]

MONDAY.—*Douglas and the Irish Tutor.* MASTER BURKE, who has been the principal theme of conversation for a long time past, made his first appearance before a Boston audience, this evening. In every place he has visited, the highest encomiums have been conferred upon him, by those who have had an opportunity of witnessing his most wonderful precocious talents. The play-going community of this city have anticipated much. And if we may judge from the enthusiastic approbation bestowed upon his performance this evening, he has more than met their expectations. His style of acting is easy and unaffected,—his diction correct, and his countenance peculiarly expressive, and pleasing. *Young Norval* is the best character he could possibly select in tragedy for effect. It was played throughout on this occasion, much better than we have ever before seen it.

Mrs. Stone did not do ample justice to *Lady Randolph*. Her shrieks were the most unnatural we ever heard.

Mr. Pearson should correct his bad pronunciation of some particular words. Charity and Amity are not pronounced, *Chari-t-e-e* *Ami-t-e-e*.

Between the play and farce Master Burke came forward and gave a specimen of his extraordinary Musical genius by leading the Orchestra in the Overture to *Guy Mannering*, which was loudly encored.

He gave us the real Irish brogue in *Terry O'Rourke*, and kept the audience in good humor for the remainder of the evening. We did not see the propriety of Mr. Smith's taking him up as he would the leg of a chicken in the midst of his combat with Dr. Flail.

TUESDAY.—Heir at Law and Whirligig Hall. Master Burke sustained the eccentric *Dr. Pangloss* in fine style. It was in truth quite a novelty to see him seated in an arm chair by the side of Mrs. Barnes. He was (figuratively,) lost, like

'An atom in immensity of space.'

Mr. St. misrepesented *Henry Moreland*.

WEDNESDAY.—*Merchant of Venice*, and *March of Intellect*. The *Merchant of Venice* was performed to as brilliant an audience this evening, as we have ever witnessed in this Theatre. Master Burke's points were numerous and well selected.

The *March of Intellect*, in which he sustains 7 charac-

ters, is a new farce written expressly for him, for the purpose of showing his great versatility of talent. The piece went off with unbounded approbation.

FRIDAY, Feb. 4th.—All those who went this evening expecting to see a complete burlesque upon the character of *Richard*, were most agreeably disappointed. Master Burke entered into the spirit of the piece, and did not lose sight of it in a single instance, and the 'work went bravely on.' The courting scene with *Lady Anne* was an excellent hit: and his combat with Richmond was very scientifically performed. Many of his points would have done credit to Booth. The assertion that he (Master Burke,) 'so young, yet so wise that he may truly be called a veteran actor,' was, on this occasion, fully verified. Mr. Scott acquitted himself well as *Buckingham*. If this gentleman will always speak his lines 'trippingly on the tongue,' it would be a great improvement to his acting.

The Providence Journal, in reference to the late discussion in the Senate of this State on extrajudicial oaths, remarks: 'The Rev. Moses Thatcher disgorged himself of his usual antimasonic speech. We say usual, because we believe it has been before delivered by him on public occasions. Judging from the sketch given in the Courier of the speech, we think it was the same delivered by that reverend gentleman, in this town, last March, and reported in the Daily Advertiser of the 30th of that month—probably the same he delivered at all his antimasonic lectures, and the one intended to be delivered when his ambition is gratified, and his vanity flattered, by a seat in the House of Representatives of the United States, should that event ever happen.' When that event does happen; we think the reverend gentleman can well afford to favor the world with an original document. He will have time enough to prepare it, though he does not begin for thirty years to come.

OBITUARY.

The funeral of Mr. JOHN NICHOLS, whose death was noticed in the Mirror of the 29 ult. was attended on Sunday afternoon, 30th at Newton, Lower Falls, by a large concourse of citizens. He was interred with Masonic honors, under the direction of the Boston Encampment of Knights Templars, of which he was a beloved and valuable member. The number of Masons present was about two hundred. The procession formed at the Masonic Hall and moved to the late residence of the deceased, where the corse was received and conveyed to the Episcopal Church: two Master Masons; two Royal Arch Masons and two Templars, with their appropriate regalia, officiating as Pall Bearers. At the church, the usual funeral ceremonies were performed; and an appropriate and affecting discourse was delivered by Rev. Mr. Baur. 'The circumstances attending the death of this gentleman were of the most melancholy and appalling nature. Cut off in a moment by the irresistible power and uncontrollable operation of a water-wheel in his own mill, in the full vigor of life and in the midst of his usefulness, he has left a bereaved widow and young family to mourn the awful event of a sudden and inscrutable Providence. It is but justice to the memory of the deceased to say, that in the various relations which he sustained in society, his probity, benevolence, and active usefulness, had procured him the confidence and esteem of a numerous circle of acquaintance, to whom his noble philanthropy, ardent sincerity, and generous disinterestedness, had endeared him by the strongest ties of friendship and affection. In him without exaggeration may it be said, the poor and he that had none to help him, found a friend and benefactor. As a devoted, affectionate husband, an anxious and faithful parent, the loss to his family is irreparable. Over the different societies of which he was a member, his untimely death has diffused a deep gloom, while it has filled the hearts of his relations and numerous friends with mourning and melancholy regret.'

THE WREATH.

THE NEEDLE.

BY S. WORDSWORTH.

The gay belles of fashion may boast of excelling
In waltz or cotillion—at whist or quadrille;
And seek admiration by vauntingly telling
Of drawing, and painting, and musical skill;
But give me the fair one in country or city,
Whose home and its duties are dear to her heart,
Who cheerfully warbles some rustical ditty,
While plying the needle with exquisite art.
The bright little needle—the swift flying needle,
The needle directed by beauty and art.

If love have a potent, a magical token,
A talisman ever resistless and true—
A charm that is never evaded or broken,
A witchery certain the heart to subdue—
'Tis this—and his armory never has furnished
So keen and unerring, or polished a dart;
Let beauty direct it, so pointed and burnished,
And oh! it is certain of touching the heart.

Be wise then, ye maidens, nor seek admiration
By dressing for conquest, and flirting with all;
You never, whate'er be your fortune or station,
Appear half so lovely at rout or at ball,
As gaily convened at a work-covered table,
Each cheerfully active and playing her part,
Beguiling the task with a song or a fable,
And plying the needle with exquisite art.

MISCELLANY.

INGRATITUDE.

Look round the habitable world, how few,
Know their own good, or knowing it pursue.

Dryden.

No depravity of the mind has been more frequently or justly censured than Ingratitude; it is impious in the highest degree. Not to return one good office for another is inhuman; but to return evil for good, is diabolical. Against ingratitude there is no law! 'Tis mentioned by all men with the utmost abhorrence, and is said to be worse than the sin of witchcraft. By the sin of witchcraft is meant, I suppose, applying to, or having the assistance of, infernal agents or dealing with the devil: and surely, the man who bears an ungrateful mind—who is unthankful for services done—who has no sense of kindnesses conferred—may not so properly be said to deal with infernal agents, as to be himself of the diabolical order. Ingratitude may be said to be either of a public or a private nature. Public ingratitude very rarely happens; never, indeed, except the services done have been craftily and grossly misrepresented to the people; but nothing is more common, nothing more complained of, than ingratitude of individuals towards one another. It is gratitude that links all ranks of mankind together—that unites the highest with the lowest, and produces general harmony—that prompts men to do each other good offices, and creates all the comforts and happiness to society—for there can be no person of a community so independent, or so free from and guarded against all wants and accidents, as not to stand in need of another's assistance. To be grateful is not only a duty but a pleasure. Does not the very earth instruct us in it? And may we not learn it from the brute creation? How does the thankful dog not only guard his master's life

and property, but skip and play and show a thousand little acts of gratitude to the hand that feeds him? And does not the ground, after being kindly watered, return its gratitude in fruits and flowers? and shall man, made of a superior mould, be the only blemish in it—the only monster of ingratitude?—shall he that boasts of reason and celestial affinity be less grateful than the ground we tread upon—be out done by a dog?

An ungrateful man is, without doubt, the rank-est weed in the commonwealth, for he will in every duty of life be deficient: he can neither make a good magistrate, master, father nor friend, for where no obligation can bind there can be no reliance—where there is no gratitude there can be no dependence. It is gratitude that comforts us in sickness, in age, in misery, in pains and in the worst of calamities! Take away this combination, and mankind is dissociated and falls to pieces.—If a man may judge of the conscience by the countenance, the ungrateful man is never without a canker at his heart.

Of all ingratitude, next to that against our heavenly father, is the heart-rending wounds which parents are too often the innocent cause of witnessing. Harken, says Solomon, unto thy father that begat thee, and despise not thy mother when she is old—and let such as neglect the practice of these and the like exhortations, dread the threatnings of the wise man, who also declares, that the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. We show love to our parents when we take such courses as will increase our mutual affection; and this love and affection will appear to be founded on the principles of common gratitude, because the parental love is hourly exerting itself in all the beneficial acts it can invent—supplies all the wants of helpless infancy—secures from all the hazards of heedless childhood and unthinking youth. Parents must be allowed to discern what is most proper for their children. Let, the, stubborn, headstrong children consider the ties they have to be obedient to their parents, and they will find both pleasure and security in doing so. Too often!—too often! does this evil arise from an intercourse with evil-disposed persons, who, anxious to raise themselves in the estimation of the young, at the risk of their ruin, artfully convey to, and impress on their inexperienced minds things that are base and erroneous.

Among the numerous vile characters with which the world abounds, where can we trace one of a more dangerous tendency, more despicable, or more pernicious to society, than one, who in scripture, is represented as a tattler and a busy body in other person's matters? How many a friendship has been broken!—the peace of many a family has been overthrown! and much bitter and lasting discord has been propagated through society. What ideas, then, can be sufficient, or expressions severe enough to characterise a being of this nefarious stamp! It is not in the power of imagination to paint, in its true colours, infamy like this! Religion—sublime name!

O blest Religion, heavenly fair!
Thy kind, thy healing power
Can sweeten pain, alleviate care,
And gild each gloomy hour.

When dismal thoughts and boding fears
My trembling heart invade,
And all the face of nature wears
An universal shade:

Thy sacred dictates can assuage
The tempest of my soul;
And every fear shall lose its rage
At thy divine control.

Then let my heart confess thy power
And find thy sweet relief,
To brighten every painful hour,
And soften every grief.

OBSERVATOR.

DAVID, KING OF ISRAEL.

David was the model of an Oriental Prince, handsome in his person, valiant, mild, just and generous, humble before his God, and zealous in his honour, a lover of music and poetry, himself a poet. Successful in war, he reduced beneath his sceptre all the countries from the borders of Egypt to the mountains from whence the Euphrates springs. The King of Tyre was his ally: he had ports on the Red Sea, and wealth and commerce flowed during his reign into Israel. He fortified and adorned Jerusalem, which he made the seat of government; glorious prospects of extended empire, and of the diffusion of the pure religion of Israel, and of happy time, floated before the mind of the Prophet King.

[Cabinet Cyclopaedia.]

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R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Market-street, (on the south side, near Washington-street)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

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LETTERS ADDRESSED TO THE REV. MOSES THACHER, together with the Result of an Ecclesiastical Council, convened at North Wrentham Dec. 14, 1830. By John Ferguson, Pastor of the Church in East Attleborough, Mass. Also a large assortment of Books, new and old on liberal terms. Personal attention given, and great pains taken to supply Libraries with books not easily procured. For Sale by R. P. & C. Williams, 18 & 20, Cornhill, Boston.

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BOSTON MASONIC MIRROR.

MOORE & SEVEY.

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

[Original.]

TO MOSES THACHER,

Member of the Senate of Massachusetts, Ex-Minister of 'the Church in the North Parish of Wrentham,' Present Minister of 'the Church in North Wrentham,' Member of the late 'Antimasonic State Convention of Massachusetts,' Member of the late 'National Antimasonic Convention,' Seceding Mason, Antimasonic Lecturer, and Editor of the Antimasonic 'Boston Telegraph.'

LETTER IV.

SIR:

In a former letter I stated that *Apostacy* 'was the first step you hazarded, in your struggle for political honors.' I was desirous to concede to you all the merit to which you had fairly entitled yourself; and as you had prefaced your act of humiliation with a degree of ostentatious parade that indicated the intensity of feeling with which you regarded the moment of your self degradation for pretended offences, I was inclined to commence an enumeration of your virtues by admitting your claim to all the honors of an *Apostate*. I then supposed *Apostacy* to be your first secular honor in the order of time. But for any injustice I may have done you, I am desirous to make *amende honorable*; and now most freely admit that *Apostacy* is not the first in your catalogue of antimasonic virtues. I find there is another *antimasonic virtue* that claims precedence. If you perceive nothing generous in this concession, still you must have some presentiment that I allude to your *preparatory measures* which led you onward and downward to that bold act of *renunciation*, which severed you forever from honorable reputation and your old friends; which sealed your new compact with disgrace and infamy and antimasonry. It will no longer cause surprise that you should have *escaped* out of your own town, county and state, and solicited to be made a Mason in another state. It will no longer cause remark that you should *flee* from the eyes of your parishioners, your friends and neighbors, and trust to eyes that would be less liable to detect *treachery*. The *demon* that urged you onward could not brace your resolution to the bold undertaking *at home*, but led you to commence your incantations *abroad*. Then bold, daring, presumptuous ambition became your *familiar*. Its false *'lights'* discovered to you the *uses of Freemasonry* in the advancement of your interest. It led you to the threshold of the Lodge, with the accents of sincerity on your tongue, but the elements of fraud and falsehood in your heart. It caused you to write, on the very portal of Masonry, an inscription which shall be as enduring as the name and fame of Moses Thacher: **PREMEDITATED MORAL PERJURY!!**

I reminded you, sir, in my last letter, of the unskilful manner in which you managed your *renunciation*, and I then produced your own published tracts to testify against you. As in that instance no aid was required from Masons

or Masonry to convict you of *duplicity*, so in this, no aid shall be asked from Masons or Masonry to portray another point in your antimasonic character.

At the time of the commencement of the antimasonic excitement in New-York, *you was not a Mason*. You was not only not a Mason, but you then was, and probably had been long before, an *antimason*. In proof of this I will select some very remarkable passages from Rev. Mr. Ferguson's 'Letters addressed to the Rev. Moses Thacher.' And I the more readily do this for several reasons. In the first place, Mr. Ferguson is not a friend to the Masonic Institution, and his testimony is therefore free from the imputation of any design to sustain or assist Masonry. In the second place, he had long been your friend, had conversed with you freely and repeatedly on the subject of Masonry and knew that you agreed with him on that subject. In the third place, he is a regular, settled clergyman, respected and esteemed wherever he is known, and therefore, the utmost confidence may be had in the truth and fairness of his declarations. In the first passage he sets forth your general, settled opinion.

'If I remember correctly, you and I were agreed on the subject of Masonry long before you were a Mason. I at least know that it was the subject of conversation between us, previous to that time. Indeed it was not then, by any means a new subject with us, or with the Association of which we then were, and now are, members. Our fathers in the ministry had long agitated the subject, before we came upon the stage. There were certain points, which respected Masonry, then settled in their minds; and those points were well known to you and me. And I always thought and believed, that they were *fully settled in your mind*.' p. 6.

He then enumerates 'certain points settled respecting Masonry,' referring to 'its obligations,' to its being 'a secret society,' and to its 'pretensions to religion.'

'I then thought, and I believed that you and that others thought with me, that such obligations were wrong in principle.' p. 6.

'The impression was strong upon my mind, and I thought it was upon yours, that all secret societies are in their very nature liable to perversion, and are therefore dangerous.' p. 7.

'I knew enough, I know that my fathers thought they knew enough, and I thought that you knew enough to make us all dread the pretensions of Freemasonry to religion.' p. 7.

The fact is therefore settled, that '*long before you were a Mason*' you had expressed your bad opinion of the Institution, that its 'obligations were wrong in principle' that for its secrecy it was 'dangerous,' and that you had cause to 'dread the pretensions of Freemasonry to religion.' It is remarkable, sir, that Mr. Ferguson has not only stated the fact that you agreed with him on the general principle of dislike to the Institution, but has enumerated 'certain points' in a manner that shows frequent and free interchange of opinion on these leading topics affecting the Institution. Not a casual conversation, but expressions of permanent, fixed opinions. Thus you stood at the commencement of the excitement; and you doubtless availed yourself of all the 'Lights' and all the 'Illustrations' at hand, to confirm 'certain points settled respecting Masonry.'

That your opinions of Freemasonry continued the same up to the very moment of your becoming a Mason is properly inferred from several circumstances. And first, from the fact that you never suggested any alteration of your opinion to your friend, Mr. Ferguson, who was in your confidence on these matters. Second: that it is not

known that you suggested any change of opinion to any other person. And third: you left your own town, the location of St. Alban's Lodge to which many of your parishioners belonged, and put yourself to the trouble and inconvenience to go to a distance to be made a Mason.—An inference, prejudicial to the respectability of St. Alban's Lodge, might have been inferred from this circumstance, had you not graciously admitted in the Preface to your Address before that Lodge, that, 'In the Lodge (St. Alban's) of which I have been a member for nearly two years, society cannot boast of more worthy, upright, and conscientious citizens, than *many who regularly attend its communications*.' The fact is therefore forced upon the mind that your hostility to Masonry continued up to the moment of your admission.

In your 'Address on Masonic Oaths and Penalties,' there is a remarkable passage that indicates the state of your mind when you was a 'candidate.' After having assumed that the candidate does not 'find an equivalent' you state:

'The conditions therefore on the part of the promisee (the Institution) are altogether false; and the candidate, of course, is justly released from his obligations.' p. 21.

Could you by any juggling on 'obligations' and 'equivalents' justify your treachery when you was a 'candidate,' then indeed you might screen yourself from the charge of *moral perjury*. How, sir, is it that your mind reverts with such earnestness to the moment when you was a 'candidate'? Does an accusing conscience raise up the harrowing vision? Convince yourself, if possible, that you was released from all 'obligation' while yet you was a 'candidate,' and the spectre may be appeased. But, sir, be assured that days and months, and years shall pass away, and still the terrors of a guilty conscience will pursue you, and will force upon your heart the recollections of the moment when you was a 'candidate.'

That transaction is so horrible, so revolting to the feelings of an honorable man, that no one can look upon you without feeling that there is a moral contagion about you that sinks you to the very lowest grade of infamy. Go now, sir, where you will. Talk of an 'honest man,' of 'moral purity,' and of 'conscience'; but make no more promises, enter into no new engagement, take upon yourself no new obligation, lest you should not 'find an equivalent,' but should find that 'the candidate, of course, is justly released from his obligation.'

I am, Sir, yours

FENELON.

The following card appeared in a New-Brunswick paper:—'We are authorised to state, that the name of James Parker was placed on the antimasonic ticket without his knowledge or consent. Mr. Parker, though not a Freemason, is not an antimason; and accords with the antimasonic party, *neither in their opposition to Masons, nor in their political objects*.—[Craftsman.]

Antimasons profess to war, not against *Masons*, but *Masonry*; yet they contend that no Mason should be allowed to act as jurymen or hold any office; thereby denying them the common privilege of American citizens.

Antimasons profess great regard for freedom of opinion and conduct, and yet they proscribe all who will not think and act as they do.

[Communicated for the Mirror.]

AN ADDRESS,

Delivered at the Installation of the Officers of Montgomery Lodge, Medway, Mass. Dec. 29, A. D. 1880.

By JOHN G. METCALF,

Master of said Lodge.

[Continued.]

Charge 6th.—*'Masonic Influence upon the Press.'*

This is a grievous complaint with the antimasons, and they deal out their denunciations in measure as they consider the subject important. With the utmost complacency they use these words, 'Masonic bribery had almost effectually poisoned all our streams of public information.' And if it had, pray tell us how much more light has been diffused from the Antimasonic Press? Pray tell us how much wiser the people are for the publication of such things as the Antimasonic Christian Herald or the Boston Free Press? How much of knowledge has been added to the wisdom of this age, by the arrant falsehoods and ribald pasquinades of the herd of antimasonic editors, from Solomon Southwick downwards? How many statues of brass shall be raised to the great antimasonic luminaries of the world, from Thurlow Weed down to the itinerant mountebank, Jacob Allen? When antimasonry dies will not wisdom die with it? Alas! what will become of us, when she shall have ceased from her labors of love, in enlightening this heathen world? Verily! shall we not all be dead men? But we are told that some antimasonic stars 'glitter on the mantle of night,' and so would a farthing candle—the darker the night the better. And but for these stars—what? why! our 'political horizon' would be as dark as Egypt. Political horizon! what does that mean? Antimasonry meddle with politics? no! it cannot be—here is some sad mistake, for have they not cried aloud, day and night, without ceasing, that their 'sacred cause,' had nothing to do with politics? Antimasonry too, 'sprung from the throne of God,' and we are pretty sure that politics had their origin at some distance from that place. No! it cannot be! this must have been some blunder of the devil, (printer's devil, we mean) for politics never entered the mind of an antimason! What! antimasonic newspapers illuminate the political horizon? How bright that horizon must be then! And if this illumination is to be continued, pray let us know, how long it will be, before the darkness will not only be visible, but tangible also?

But, to be serious, this charge of bribing the press, is a most atrocious calumny, not only upon the Masonic Fraternity, but upon the whole editorial corps of the country. With but one Masonic Press in New-England, the charge is brought forward that every newspaper was bribed into silence by Masonic influence. This charge is untrue and has no foundation in fact. They arrive at what they call the proof of it, by this rule; any paper, that refuses to admit into its columns the astonishing productions of every antimasonic wisecrack, who may make the demand, is put down, as under Masonic influence. If an editor does not promptly acknowledge that antimasonry has engrossed all the talents, all the wisdom and all the moral worth of the country, he is set down, in their black book, as having been bribed by Masonry. A most logical conclusion truly! that every man must be bribed, who does not think antimasonry the salt of the earth, and that they who stir up its mire and dirt, are the lineal descendants of the seven wise men of antiquity.

It is well, I think, that the author of this charge said nothing about lighting up the moral horizon:—and what could he? For what has antimasonry done in this respect? What of moral truth, have these self-created conservators of the public morals, elicited? What of moral light are we to expect or look for from such vehicles of truth and honesty, as have published the sayings of Edward Giddings for the truth; a man whose infamy and want of veracity, has long since, become the 'subject of judicial record'? How much of illumination could we hope for the moral horizon, from such newspapers, as have published Anderton's Murder Story; since it was proved to be a falsehood? If the antimasonic press is as free as its sup-

porters say it is, and if they have not too great a disrelish for the truth, will they be so good as to publish the Affidavits from Belfast, in Ireland, proving beyond a doubt, that Anderton's Affidavit is false and himself a perjured miscreant?

Charge 7th.—*'The artful and insidious measures with which Masons have been thrust into offices of power and trust.'*

We are charged with holding seven-eighths of the offices of the country. How do antimasons know this?—Perhaps the people would like to see some proof of the fact, before they believe it—at any rate it might be as well to have something ready in case proof should be called for. And allowing that Masons do hold the offices, what does it prove? Certainly, not much for antimasonic capability. If Masons are found in office, the antimasons must go to the people and ask them the reason of it—they put them there, and no doubt, have some good reason for it. But if we are no better off in New-England, than our brethren are in Pennsylvania, we do not hold one twentieth part of the offices in the gift of the people. What has become of the boasted promise of the antimasons of this state, to ascertain the number of offices held by Masons? On inquiry do they find that the facts in the case, do not exactly tally with their round assertions before hand?—We should like to hear the report of their committee on the subject.

But we are not only charged with holding all the offices worth having; we are also charged, with getting into them in some clandestine manner. How is this? getting into office clandestinely! What new definition of terms have they got hold of now? Will they be so good as to tell us how an open town meeting can be called a clandestine one?

It is charged also, that artful and insidious measures are resorted to by Masons, to place their friends in office.—To prove this, nothing is offered but the surmises and insinuations of the accuser. We say it is a foul slander and claim to be innocent until proved guilty. Let it be proved if it can be, that Masons ever made use of such means as were resorted to, to procure the election of Moses Thatcher to the Senate, and I shall be willing to plead guilty.—When Masons publish and circulate such papers as Anderton's Affidavit, to procure the election of their candidates, then we are willing to be branded in set terms by the whole antimasonic herd. It has been said, that only two or three days before the election of Thatcher, some hundred copies of Anderton's affidavits were distributed in one single town in the county of Norfolk, and that too, before it was published in Boston. If this is not using insidious and artful measures to control the freedom of elections, we humbly ask what is? This noted paper, that has since been proved a whole-cloth falsehood, and sworn to, by a wretch, who was intoxicated at the time it was taken down, was circulated far and wide, upon the eve of an election, after it was too late to be disproved or contradicted. And now the very party, whose kennel agents did this, come forward, and through the mouth of their servant, and a minister of the gospel too, tell the public that Masonry interferes with the purity and freedom of the elective franchise.

But this charge hypocritically concedes to Masons, that as men, they may enjoy their rights and prerogatives like other citizens—and goes on, and says the 'commonwealth is in danger,' unless Masons are thrust out of its government, and their places filled by their own honorable selves. But why do they not come out plainly and openly—and say to the people, give us the reins of your government, for there is none like us in the whole world, for holding them. This would have one recommendation—it would be plain and honest, and there could be no mistake as to the meaning of the words. And if they do not soon come out with the acknowledgment, it will come too late for their credit; as a few more National Conventions will open the eyes of those, who are still blinded and deluded by their chicanery and cunning. Look at the elements of the National Convention, lately defunct at Philadelphia. Was it not made up of broken down politicians and inflammatory de-

magogues? Men who 'cry aloud and spare not,' and who will continue to 'cry aloud and spare not,' until their mouthing patriotism becomes hopeless, or their disinterested benevolence is satiated with the fat salaries of office.

[To be concluded.]

MODERN PERSECUTION.

We will put down Masonry by the sword, if we cannot put it down without.—JACOB HALL.

NO VII.

The perseverance with which the enemies of Masonry have followed up their determination of final success if possible, is worthy of a better cause. With different means to accomplish a good purpose, and with a better object in view, the wretched confederation of antimasons could, with the same industry, have accomplished that which might have entitled them to the gratitude of the community.

But neither science nor morals could have availed themselves of the aid which Antimasons could command, if the measures they have pursued give any indication of their disposition to engage in a laudable enterprise, or their power of accomplishing such enterprise. Constant duplicity, gross prevarication and bold falsehood have been, almost exclusively, the only measures and the only changes adopted in the prosecution of their designs. The only changes have been from hidden misrepresentation to daring perjury—from bold crime to skulking meanness. When detected in one glaring misstatement or wilful fabrication, they have fled for refuge to some new disguise of the same family, and have endeavored to divert public attention from an old offence, by attracting it to another of a bolder cast. The various shapes they have assumed have required the eyes of an Argus to watch them, and the arms of a Briareus to hold them up to public gaze and public contempt.—This modern Proteus is no longer a mythological fiction. The fable has become history. Now it is a tiger or a lion. Anon it is a flame of fire, a whirlwind or a rushing stream. Its streams of offensive and disgusting impurities have already caused public loathing. Its destroying whirlwind has marked its desolating track, and all who have witnessed its fury shudder at its ruinous course. Its fires of persecution have been kindled with a persevering zeal in which bigotry and fanaticism, the ambition of youth and weakness of age, the disguises of hypocrisy and the boldness of crime, have united to offer up the whole Masonic Fraternity on the unholy altars of Political Antimasonry. But praised be Heaven, already the flames that arose so frightfully for others, have become consuming fires to their unnatural and unfeeling authors.

Without adverting to the shameful outrages on decency and truth, that have characterized the doings of that party in other sections of the country, mark the bold catalogue of detected falsehoods and misrepresentations that have had their birth from that prolific mother, the antimasonic faction of Boston. The birth of these hideous bantlings has been honored by the professional aid of skilful accouchers; and if the short lives of this hopeful progeny have disappointed the expectations of these children of many fathers, no blame can attach for want of faithful services on the part of the medical attendants.

The indignant recollections of every Mason will easily recall the events and circumstances which the creative measures of that faction have impressed on their memories. It was announced in a pioneer of that party, a wretched and corrupt vehicle of impudent falsehoods, that a strange, dark, mysterious event had taken place in one of the Boston Lodges; and the shameless suggestion was so framed, as to lead suspicion and credulity to infer that a detestable crime had been there committed. The name was cunningly altered, to avoid the danger of a prosecution. That infamous suggestion involved, or it might have involved, the reputation of some of the worthiest men among us. But the facts in that case did not rest wholly on Masonic authority. It so happened that a medical man, well known for his active measures in behalf of antimasonry, had such knowledge of the transac-

tion, that the Masonic Fraternity was rescued from any criminal imputation. He has honestly and generously answered to all interrogatories on the subject, that it was a very doubtful matter, and therefore no positive or sufficient proof of crime could be had. We regard the feelings of worthy members of a family, and the feelings of the members of a Lodge, otherwise we would hold up to public scorn as worthless a wretch as ever shielded himself under the garb of hypocrisy.

The case of Artemas Kennedy occurred under circumstances that gave strong hopes of stirring up a general and efficient excitement. The Investigating Committee, however, with all their anxiety and persevering effects, could not make the facts sufficiently strong to twist them into a rope for all the Masonic necks in the country.

But now comes the Belfast Tragedy: as well designed a piece of knavery and imposition as the antimasons of Boston could well have required. Its distance of time and location were well contrived to elude the searching eye of truth. But although justice may fail of its rights in bringing detestable perjury to answer at the bar of an offended country, still eternal infamy has marked with indelible characters the originators, the aiders and abettors of that nefarious transaction.

It is at length perceived, that fabrication, to pass undetected, must deal less in particulars; that by generalizing some mysterious transactions, the public might be grossly cheated and deceived, and the miscreants who framed the cheat and deception might escape detection and punishment. A plan is well devised. A new edition of infamous forgery appears in an adjoining county. But thanks to the principles of ever living and eternal truth, the A. B. C. of this new scene of corruption is detected, and exposed to an indignant public. The vile imposition of Anderton & Co. has at length found a full and ample counterpart, and will now extend a fraternal recognition to their worthy coadjutors, Phelps & Co. Noble firms these to conduct the antimasonic trade! But the imports from Ireland, and the exports to Essex, have proved for them bad speculations. That wretched libeller, whose hidden iniquities have so long escaped public detection, now stands in his own proper name and person as a monument to perpetuate the recollections of the base artifices and gross fabrications of the antimasonic faction of Boston.

Such have been the wicked and corrupt measures of antimasons here. But such has been their prompt and full exposure, that we may reasonably hope their future fabrications and misstatements, will gain but little credit; and that an intelligent community will place but little reliance on the representations of a party who stand publicly convicted of circulating repeated, made up falsehoods.

VERITAS.

MECHANICS' JOURNAL.

We have been obligingly furnished by the Rev. Mr. Smith, with the following extract of a letter from his brother, resident in London, dated Nov. 20th, 1830. As it relates to a subject which is becoming one of interest to our citizens, we have no doubt it will be perused with pleasure. One fact is worthy of note—the high demand in which Rail Road stock is held by capitalists in England. The same success we have no doubt will attend it here.

[Batavia Times.]

'I travelled on the new Iron Rail Road by Steam from Manchester to Liverpool and back. This is a most magnificent concern, and a splendid triumph of the arts. The distance as the Rail Road runs, is thirty one miles and nearly upon a level. It cost nine hundred thousand pounds sterling, and will require considerable additional expenditure to complete it for the transit of goods. At present passengers only are conveyed, the mail and small parcels.

'The road is double so that a line of carriages runs in opposite directions at the same time.

'Four passages each way are made daily, and the aver-

age number of passengers each trip is 120—equal to 7620 weekly. The time occupied in a passage is from one and a half to two hours including stoppages—twenty miles an hour is the maximum speed authorised by the Directors of the Company. But it has been run in fifty five minutes.

'Gentlemen on business leave Manchester at 7 o'clock, transact their business in Liverpool, and return to dinner. The car conveying the Steam Engine precedes the line of carriages. If you figure to yourself a wagon with two large and two small wheels, running stern first you have it. The boiler occupies the body of the wagon—two steam cylinders about twelve inches in diameter are placed each side of the back part of the wagon over the smaller wheels. The connecting piston rods lay hold of two axle-trees upon the large wheel in front, and then like a man sitting in the hinder part of the wagon, with each arm extended to the front wheels, turning them round with a crank attached to the spoke of the wheel propels the carriage. The wheel and axletree revolve together, and not the wheel upon the axletree as is usual with an ordinary carriage.

'The steam is used at the pressure of fifty pounds to an inch. The position of the Engineer is upon the back part of the wagon; the point where the fuel is applied. Coke only is used. I have endeavored to explain this moving power to you in a familiar way, presuming that you are not acquainted with the technicalities of mechanics. Behind the Engineer is a separate car conveying a large butt of water for the supply of the boiler. Then comes the teams or carriages for the accommodation of passengers. Figure to yourself a common coach which carries four passengers, two with their faces, and two with their backs to the horses and place three of these upon four wheels and you have a clear idea of the best, though some are constructed after a different model. The last in the team are open, and resemble a large and roomy wagon. These are for the accommodation of the humbler class of his Majesty's subjects, who cannot afford to pay seven shillings, but can afford to pay four. For you know in England we always keep up our consequence in every thing, by the most marked distinctions. It would be quite too republican to allow an Irish laborer to sit by the side of a gentleman. And such are the habits of Europe that he would feel himself out of place. So upon this point there is no feeling of disrespect.

'The average amount of passage money is 5s. 6d. each equal to ninety-six thousand pounds sterling, annually for passengers only. The shares are £. 100 each, are now worth £. 210. So much for the draw of steam navigation by land. I returned to Manchester by the way of Birmingham; and accidentally met the surveyor of the newly projected Iron Rail Way from Birmingham to London—distance 110 miles. He informed me that the subscription to the amount of three millions was filled in three weeks, and that the shares are at a premium of £. 10 each, £5 paid on subscription. I expect a floating Bridge will be constructed from Liverpool to New York, and then I shall come out in my steam carriage and spend Sunday with you, and return Monday morning to my business. The sensation as you whirl along in these steam carriages, is inexpressibly delightful. And the more rapid the motion, the more pleasing the effect. The novelty of the thing, the grandeur of the equipage, and the rapidity of the flight threw me into perfect ecstasy, and I had only to regret that my passage was so short.'

THE AIRGUN.

The most wonderful effect of condensed air is exhibited by the airgun. This instrument differs from a common gun, it having a receptacle for air, which may either be a hollow ball screwed to the lower end of the barrel at its under part, or a cavity in the breech. These chambers, when opened, communicate with the barrel, and when the condensed air is suffered to escape, it rushes into the barrel and drives out the ball with surprising velocity.

It is a curious fact, that, although the airpump is comparatively a modern invention, the airgun, so nearly allied to it in the construction of its valves, should have existed

long antecedent to it. For it is recorded that an airgun was made for Henry IV. by Martin of Lisieux, in Normandy in 1408; and another was preserved in the armory of Schmettau, bearing the date 1474. That in present use is, however, very different in effect from those originally made, which discharge but one bullet after a tedious process of condensation. While the present one may be made to discharge thirty or forty with effect, with the same charge of air.

The air chamber is charged by screwing it to the end of the condenser, and forcing it down suddenly upon the piston, which is securely held by the feet resting on its handle. The air resting on the piston, is thus forced into the chamber through the opening, which is covered by a valve opening inwards. At each depression of the chamber upon the piston, the air is driven upwards, whence it cannot return on account of the valve.

When sufficient air has been condensed, this chamber is to be removed and attached to this gun, which is then ready to receive the ball. This is placed in the mouth of the barrel, and is made to fit closely by first laying it on a small piece of linen, which, when forced down with the rod, perfectly fills the bore.

In discharging the gun, the force of the lock is directed by a small steel piston, moving through a collar, against the valve of the chamber. The air instantly escapes by its side, and rushing into the barrel, drives out the ball. It is necessary to observe, that the action of the lock being instantaneous, the power of the piston is lost after its projection, and it immediately recedes, while the elasticity of the air forces the valve to its place, thereby preventing the escape of more than was intended. The discharges may be continued until the resistance of the condensed air is reduced to its ordinary pressure.

There were two other applications of this principle, recently exhibited in this city, in the model of a cannon and in a common walking-cane, the workmanship of Mr. Adam Stewart, an accomplished mechanic. The improvements in his use of the principle, evince great skill and ingenuity of their projector.

The estimates of force possessed by the airgun, when fully charged, have been various. Even in its earliest days there existed wonderful stories of its power.

By many, the expansive force of the air in the chamber, has been compared with that of gunpowder. But the only opinions worthy of attention are those founded on experiment. The smallest result of the force of gunpowder that we have met with, is that given by Mr. Robbins. His calculation was, that the elastic force of the fluid produced by ignited gunpowder, it is a least one thousand times greater than the ordinary pressure of the air. And if we consider that pressure to be fifteen pounds to the square inch, we have a result of fifteen thousand pounds to every square inch of the surface which confines it.

The ordinary charges of airguns, has been equal to between forty and fifty atmospheres, or between six hundred and seven hundred and fifty pounds to the square inch. But in the instruments of Mr. Stewart, this pressure has been very much exceeded. And we believe he has produced greater condensation in the chamber than any who has preceded him.

The experiments of Bernoulli and Count Rumford, resulted in their belief that the force of ignited powder was at least ten thousand times greater than that of the ordinary pressure of the atmosphere.

According to the smallest calculation, we perceive before these forces can be equal, a pressure of at least fifteen thousand pounds to the square inch must be produced by compressed air.—[Scientific Tracts.]

If into the side of a reservoir of water, 30 feet below the surface, there be inserted a pipe, one inch diameter in the bore, at the point of insertion, but gradually become wider and wider as it proceeds; the axis of the pipe being perfectly horizontal throughout, it is required to be determined how much increase of diameter will be necessary for every English mile in length, so as at any distance, great or little, if the pipe be filled and shut up at the farther end, an orifice half an inch in diameter, made in the middle of the end, will always, at any distance from the reservoir, deliver precisely the same quantity of water as at any other distance.

BOSTON MASONIC MIRROR.

The article under this head, in our last, relative to an antimasonic Convention, should have been credited to the People's Advocate, published at Tolland, Con.

[ORIGINAL.]

MR. BURCHELL'S FIRST LETTER
TO MOSES THACHER.

Friend Moses,—I am an old fellow, having little else to do than to walk over my farm, tend my garden, and read the newspapers. When I was a boy, Moses, very little was expected from our common schools but reading, writing, and cyphering as far as the rule of three. Expect, therefore to meet with many grammatical blunders, for, though my old master used to give me some lessons and hear the recitations, yet, I could never analyse a sentence by parsing, and I very much doubt whether he could. But no matter for that, as a great many clever things may be said which do not very well accord with the rules of syntax.

I think you are a minister and it is common to add to the names of such the title of Rev.; but upon reflection I find that your principles are so purely republican, that all such titles, whether in a civil or ecclesiastical point of view, are offensive and ought to be done away with, so I have addressed you simply as Moses Thacher, just as I would any other man, and instead of sir, shall always say Moses.

Moses, I have lived many years, and have not been altogether an inattentive observer of the ways and manners of men, and I years ago came to the conclusion that they are most comical creatures to drive. The reason is very obvious. Mankind, in general, have reason, judgment, and common sense of which they are not a little vain, and the moment we begin to exercise a spirit of domination over these noble faculties, the man either turns upon us, or runs away. I have a pair of spectacles which suit my eyes to admiration, but they would not answer for every one, and all the opprobrious epithets, and all the whipping, will never make you see in my glasses. Something so with opinions—we can force them on no one and there is nothing of which mankind are so tenacious. There is, however, this difference, that in the one case, all means and measures are hopeless, in the other, much may be expected from mild entreaty and gentle persuasion. Supposing that a man believes that there is no harm in stealing; but, owing to some eccentricity of character, he is perfectly an honest man: would it be best to call him a thief and a robber in order to reclaim him? True, I would like to have a good belief as well as a good practice, but I would rather a man should believe ill and practice well, than to believe well and practice ill. Opinions are private property, and man has the same right to enjoy them that he has to enjoy his cows or his horses, so long as they do not influence him to evil actions.

What a pity it is, friend Moses, that the peace and harmony of society should be interrupted by disputes so frivolous, and grievances which have no real foundation. You doubtless remember the story of the camelion. Three men fell out about the color of this reptile, one affirmed that it was green, another blue, and the third black, and,

'So high at last the contest rose
From words they almost came to blows.'

There was a dreadful excitement, harsh names

were applied, and they were on the point of a battle. Now while they gained nothing by the quarrel, they lost much, for they were very miserable; were the means of distracting the neighborhood by their clamor, and it is probable that this little contest soured the best feelings of some for life. If the above story is an allegory or fiction, the moral is perfectly easy, and may be drawn from agricultural life. *Moral.* It is an excellent point of economy not to have the expences exceed the income.

When I was a boy, appalling stories about ghosts apparitions and witches were much more current than they are at present. In the vicinity in which I have always resided, there is a place on the old Post road, between Boston and Providence, known by the name of Shear's Nose, which used to be famous as the residence of witches and hobgoblins, and to confess the fact nature designed it not for the habitation of man. Two great hollows situated on each side of the road, exactly parallel, form an immense pair of eyes, and on abrupt rising in the road answers to one of our old-fashioned roman noses, making a portrait of no mean dimensions. Most of my neighbors said that strange things had happened there. Often and often did they hear screams and groans proceed from this consecrated spot, and sometimes they saw a figure hovering over this gigantic form, clad in what?—white to be sure. Always did my heart go pit-a-pat when I got into the centre of this great pine-wood; and once—oh! what a fright did I get. Tripping along as though glass was under my feet, I heard a shrilly scream!!! Advance or retreat was impossible, and I was rivetted to the place as by some strong supernatural spell.

The fact is, an owl had chosen to send forth her nocturnal screeches in this solitary wild of nature, and had it not been for a foolish excitement which then prevailed, I should have instantly recognised the inharmonious tone of this songstress, and passed intrepidly along. So soon, Moses, as the topic of general conversation took a different turn in the vicinity, this place was no longer pestered with supernatural appearances. And what good occurred? Why, I got a terrible fright, and those who were the most forward in spreading the excitement eventually got laughed at. *Moral.*—Those who expect to eternize their fame by fomenting excitements which are productive of more mischief than good to a community, build their hopes on a very sandy foundation.

If I am rightly informed, you are not old enough to remember the 'Shay's insurrection.' The grievances which some of the New-England States suffered on account of the tardiness of Congress in redeeming their bills, formed some excuse for a reasonable complaint; but the insurgents carried things too far, quite too far. Nature had bestowed upon Shays all those qualities which go to constitute a successful leader of a band of rebels, save one. He talked too much. He framed and circulated stories so monstrously absurd that his most influential supporters began to smell a rat, and to think that the little finger of Shays would eventually prove thicker than the loins of Congress. As sober reflection returned and the people saw the mad ambition of the man, it is needless to state he ran away with his boots in his hand.

I conclude the reason why excitements are so very short lived is, they are not grounded on sound common sense. I have seen the rays of many a morning sun shut out by a thick, humid, and unwholesome vapor, and there would seem, for a

time, a sharp conflict between the King of day and this pestilential death. But this gloom is always succeeded by a meridian ray, and then where are the agents of darkness? Scattered, and left to the mercy of the winds of heaven.

Ever thine,

MR. BURCHELL.

At the Annual Communication of Central Lodge No. 46, West Townshend, Vt. Dec. 28th, 1830. The following Members were Chosen and Installed as Officers for the year ensuing.

Hon. Ebenezer Huntington, Master; Lafayette Marsh, S. Warden; Doct. Moses Chamberlain, J. Warden; Ziba Chapin, Treasurer; John Fraenden, Secretary; Caleb How, S. Deacon; Jude Farr, J. D.; Abael Stodard, Cyrus Robbins, Stewards; Lyman Cobb, Tyler.

Officers of Bethesda Lodge, Brighton Massachusetts.

Ebenezer Fuller, Jr. Master; Wm. Fletcher, S. Warden; James Morse, J. Warden; Stephen Stone, Treasurer; Joseph Warren, Secretary; Thomas J. Leverett, S. Deacon; James Fullerton, J. Deacon; Rev. Daniel Austin, Chaplain; Thomas Park, Marshall; Thomas Smallwood, S. Steward; Charles Herd, J. Steward; Amos Wright, Tyler.

MASONIC.

The Anniversary of St. John, the Evangelist, was observed by the Masonic Fraternity in this place on Monday last. An Oration was delivered by Companion Rev. James W. Allen, which was marked with much good sense, and exhibited the author's intimate acquaintance with the history, and his attachment to the genuine principles of the Order:—and we take this occasion to express a hope that the admonitions given by the Rev. Companion, may have their desired influence on the minds and conduct of the Brethren. If the threshold of Masonry had been properly guarded—if it had never been crossed by unhallowed feet—if the land marks of the Order had always been kept in view—such a thing as antimasonry would never have been heard of. Violated, though, as the genius of Masonry has been, by the initiation into its mysteries of those who have 'no heart to feel for, and no hand to relieve sufferings of humanity,' who are destitute of moral principle, and with whom honor is a mere bubble, we confidently hope the dawn of a better day is at hand. The fire of Persecution will separate the Gold from the dross. Masons begin to see that they must be *Masons indeed*, or bid adieu to their ancient and honorable Order.—[Ala. Athenian.]

MASONIC NOTICE.

The members of *Morning Star Lodge No. 47*, Oxford, Ct. will celebrate the birth day of our illustrious Grand Master, Gen. George Washington, at Brother David Candee's, Feb. 22, A. L. 5931. The members of adjacent Lodges, are respectfully invited to attend. Also, to wear, their jewels and clothing.

P. S. The brethren are requested to assemble precisely at 11 o'clock, A. M. and as many as convenient, to bring partners, as a Ball will be attended in the evening.

By order of Henry C. Atwood, W. M.
JOHN SMITH, Secretary.

LITERARY.

LIVING WRITERS OF GREAT BRITAIN.

NO. VII.

The Rev. William Lisle Bowles is a man of great poetic talent. He was educated, says one account of him, at Christ's Hospital, but in a recent biography prefixed to his works, he is said to have received his early education elsewhere. He is the son of a clergyman, and was early intended for the church. At Trinity College, Oxford he distinguished himself by a prize poem in Latin, on the siege of Gibraltar. In 1792, Bowles graduated and took orders, receiving the cure of a parish in Wiltshire. After a most felicitous marriage with a daughter of the celebrated Dr. Wake, he was presented with a living in Dumbleton, Gloucestershire. In 1803 he became a Prebendary of Salisbury Cathedral, by which our readers will understand, an officiating priest with a salary derived from the revenues of the establishment. He is also Rector of Bremhill.

Bowles became principally known to the public by an edition of Pope, in which he made some remarks that amounted to a denial of Pope's poetic talent! The discussion seemed to wander to the consideration whether the bard of Tickenham should be judged by what Mr. Bowles styled the 'invariable principles of poetry?' Campbell began the attack, but soon became wearied of the trouble of a controversy where the parson was so full of pugnacity. Byron then took up the contest, and waged a hot war for his favorite. If our readers have had time to look into the second volume of Moore's Byron, they will find that this gifted poet considered Pope superior in all respects to any of the modern school of poetical writers.

Bowles maintained that natural sublimity and beauty are superior to those of art, and that the natural feelings of the heart are better sources of illustration of a high order of poetry than those resulting from incident and transiency. If he had stopped here, says his friends, his triumph would have been complete; but as it is usual with fierce debaters, he went too far and maintained that the talent of the poet was to be decided by the presence of the images themselves, rather than by the skill with which they were disposed. The result was a drawn battle. But the fame of the Rector of Bremhill was greatly increased by the resolution with which he maintained his opinions against a host of enemies. Among other incidents characteristic of Mr. Bowles, we may mention what is esteemed a wrong headed contest with Mr. Brougham, on the subject of the public schools of England, in which his attempt to sustain their obsolete and cumbrous instruction, was completely foiled by his powerful adversary.

As a magistrate of the county of Wilts, he on one occasion received the approbation of Lord Lansdown, when secretary of state for the home department, for his humane interference in behalf of an unfortunate female, when that interference drew on him the censure of his brother magistrates. He has also written warmly against sectarianism.

Bowles is no ordinary writer, yet cannot be placed in the first rank of literature. His virtuous principles, his pure taste, his easy style, all combine to make him delightful, but he has nothing of the impassioned eloquence or deep reflection, or glowing description of the Byron, the

Burns and the Coleridges of the day. Byron thought he was 'a good fellow for a parson,' but had an unlucky name, for no one could think of Bowles without foreseeing he must expect rubbers. Coleridge, however, thinks that his style is manly and yet tender, natural and real, dignified and harmonious. The Sorrows of Switzerland, the Spirit of Discovery, the Missionary, and Banwell Hill are his principal works.

From Banwell Hill we select at random the following lines:

Oh when I hear them sing of Jamie far away,
Of father and of mother, and Auld Robin Gray,
I listen till I think its Jeanie's self I hear,
And I look into thy face with a blessing and a tear.

I look in thy face for my heart is not cold,
Tho' winter's frost is stealing on, and I am growing old,
Those tones I shall remember as long as I live
And blessing and tear shall be the thanks I give.

The tear it is for summers that so blithsome have
been,
For the flowers that are all faded and the days that I
have seen,
The blessing, lassie, is for thee, whose song so sadly
sweet,
Recalls the music of Lang Syne to which my heart has
beat.

Of all his poems, however, perhaps the Missionary is the most elevated. It commences thus:

'Beneath the aërial cliffs and glittering snow,
The rush roof of an aged warrior rose
Chief of the mountain tribes; high overhead,
The Andes wild and desolate were spread,
Where cold Sierras shot their icy spires,
And Chillan trail'd its smoke and smouldering fires.'

But our limits compel us to stop. Our readers will find the poems of Bowles worthy their attention.—[Alb. Daily Advertiser.]

MISCELLANY.

SLEEP.

A question has been raised how much sleep is required, and how long it is necessary to be in bed for the purpose of rest and refreshment. Eight hours have been allotted to the labourer, and six to the scholar and gentleman. Very few gentlemen, however, are satisfied with this scale; and a capacity for sleeping makes the greater part of this class of the community inclined to double the period. The capacity for sleeping, like the capacity for eating and drinking, it is to be increased by indulgence. Much depends upon habit.—Some people can sleep when they will, and wake when they will; and are as much refreshed by a short nap as a long one. Seafaring people have this property from education. I have known persons who never indulged in a second sleep. One gentleman, who entertained a notion that a second nap was injurious invariably got up as soon as he awoke, no matter how early the hour—winter or summer. Others again will sleep for four and twenty hours. One gentleman in the Spectator, used to sleep by weight. 'I allow myself one night with another, a quarter of a pound of sleep, within a few grains more or less; and if upon rising, I find I have not consumed my whole quantity, I take out the rest in my chair.' A lazy old woman used to apologise for laying in bed by saying, that 'she lay in bed to contrive.' Strange

as this old woman's excuse was, it was an example followed by one of the most extraordinary geniuses in this country, viz. Brindley, of whom it is recorded, that when any great difficulty occurred in the execution of his works, having little or no assistance from books, or the labors of other men, his resources lay within himself. In order therefore to be quiet and uninterrupted, whilst he was in search of the necessary expedients, he generally retired to his bed: and he has been known to lie one, two, or three days, till he obtained the object in view. He would then get up and execute his design without any drawing or model.—There are different kind of sleepers, as different kind of sleep, some cannot sleep from home—others cannot sleep at home; some can sleep on a board, and snore on a carpet; while others tumble and toss on a soft bed, as if the down disconcerted them. Some again cannot sleep in a noise: others cannot sleep out of it. A miller awakens the moment the mill stops; a tradesman from Cheapside cannot sleep in the country, because it is so plaguey quiet. Somnambulists, or sleep walkers, usually sleep with their eyes open; but without vision. Shakspeare, who may be considered a very good medical authority, makes Lady Macbeth a somnambulist with her eyes open 'but their senses shut.' This is not always the case, however, and there is a singular exception, in the instance of Johannes Oporinnes, a printer, who being employed one night in correcting a copy of a Greek book, fell asleep as he read, and yet ceased not to read, till he had finished not less than a whole page, of which, when he awoke, he retained no recollection. There are many curious histories of sleeping on record. The Philosophical Transactions have several; in one a man slept from August till January. There is a case, read before the society of Physicians in 1756, of Elizabeth Orvin, who began her sleeping fit in 1738, by a four day's nap, and for ten years afterwards never slept less than seventeen hours out of the twenty four. Dr. Brady relates that some strange methods were resorted to, to rouse her—such as rubbing her back with honey, and in a hot day exposing her to a hive of bees, till her back was full of bumps—making a pincushion of her, and performing acupuncture, with pins and needles—flagellation, and other odd experiments, which the Doctor informs us he thinks better to pass over in silence, all of which might as well have been spared, for she was very sulky and good for nothing when awake. This sulkiness, however, should be noticed as being connected with the complaint. Previous to this somnolent disease, many of the persons have become uneasy, sullen, and surly.—In all, the mind has evidently been affected, and in some where there has been extreme abstinence, their waking hours have been characterised by decided mental aberration.

MUSIC.

The province of music is rather to express the passions and feelings of the human heart than the actions of men, or the operations of nature.—When employed in the former capacity, it becomes an eloquent language; when in the latter a mere mimic—an imitator a very miserable one—or rather a buffoon, caricaturing what it cannot imitate. The idea of the different stages of a battle, or the progress of a tempest being represented to the eye or the ear, or even the imagination, by the quavering of a fiddler's elbow, or the squeaking of catgut, is preposterous.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, FEBRUARY 19, 1831.

SECEDING MASONS.

'Of all base and complicated crimes,
That doth infect and stigmatize the times,
There's none that can with *perjury* compare.'

We have the most appalling idea of that man who would deliberately take and subscribe a false oath. No matter whether taken before one man or three; in a judicial court or a presbyterian assembly; no matter whether it be relative to things sacred or profane; no matter whether material or immaterial; whether tangible by common or statute laws, or by the laws of any other nation; it is still *false swearing*, basely false. It is a crime of the deepest dye; the most to be deprecated, and the most to be feared, of any in the whole calendar. The man who would advisedly and voluntarily call God to witness and to assist and prosper him, as he should speak the truth; and then basely and falsely speak what he knows to be false, or violate his engagements and vows when thus solemnly made; is, of all men, the most to be dreaded and avoided. He must be lost to all the attributes of virtue; an apostate from moral principles; a curse to society! a monster! and deserves not the name of man! Does then the hypocritical priest, who has immolated, upon the altar of his ambition, the principles of morality, violated the most solemn oaths and obligations, which he confesses himself to have voluntarily assumed; whose crocodile tears trickle down his vestments, and, in his bosom, meet: 'the glittering dagger that lies secreted there;' while his gory fingers, from which just 'dropped the stiletto of moral murder,' defile the sacramental elements of the supper of our Lord, stain and mingle the consecrated bread and wine with blood; deserve the name of man? or of *monster*?—Such impostors, breaking the bread of life at the table of the Lord, forcibly reminds us of Virgil's harpies, loathsome birds with virgin faces, pouncing upon, and defiling the rich banquets of the Trojans;

'Diripiuntque dapas, contactuque omnia fordant
Immundo; tum vox tetrum dira inter odorem.'

Men are allied by certain moral, civil and political ties; an honest and faithful observance of which seems to be necessary, in order to the peace, security and happiness of the community. They may be called the ligaments of society; the tendrils of the social compact; implanted in the breast of man, by the Almighty, for high and valuable purposes. Even the untaught savage, as he ranges uncontrolled through his uncultivated wilds, feels and acknowledges the binding force of these ties, or moral principles; nor does he ask for learned civilians to teach him their requirements. It is civilized and refined society that calls for a civil code to enforce the moral laws of God. The obligation to perform promises is deducible from the necessity of such conduct, to the well-being, or the existence, indeed, of human society. Hence the violation of an oath or obligation, is held to be a crime of the most atrocious character; and the violator is regarded as a wretch, too wicked and debased to mingle in the society of men. Indeed, it is contrary to the natural constitution of the human heart; to the principles implanted, by the Creator of all things, in the breast of man, that the traitor or the renegade should find favor, longer than interest demands, even with those at whose bidding, and on whose fair promises he has been induced to betray his country, party or friends; and for whose special profit he has, perhaps, bartered away his temporal and spiritual happiness!—Unfortunately for the honor of human nature, such degraded beings may be found among all nations, in all communities and all grades of society. But, fortunately for the cause of human nature, when they have answered the base purpose for which they seem to have been designed, if not by nature, by education and habits, they are universally execrated, abhorred, avoided. Mergous, an intelligent modern Greek, tells us the following short story, which

we quote as illustrative of this remark, and as embracing the whole and entire history of a *renegade*—or *oath-breaker*. 'In 1819,' says he, 'a young Greek, who had been for some time in the service of a Turk in Smyrna, was persuaded by him to *renounce* his religion. On signifying his assent, he received circumcision, and was seen a few days afterwards in a *handsome Turkish dress*, with pistols in his belt. This was to attract attention; but the poor fellow was, *as usual*, soon afterwards *deprived of his ornaments, became despised and cast off, as well by Mahomedans as by his countrymen*. Greeks always regard their friends who have become *RENEGADES, as dead!*' There are those among us to whom this short story teaches an important lesson. It contains *their present and future history*. It matters not whether the *renegade* appear in a '*handsome Turkish dress*,' or in the more gaudy robes of an *Honorable Senator*, his offence is of the same black, damning character—his *fate is fixed and certain*. We do not mean *physical* but *moral death*. Loss of character should be deemed worse than death. *Cain* was required to live that his punishment might be prolonged.

A *Seceding Mason* is a professed oath-breaker, and, as we shall attempt in few words to prove, as guilty of perjury, in the original sense of the term, as the veriest wretch, who may be now paying the penalty of his perfidy, in Charlestown Penitentiary. One *Seceder* has undertaken to show that oaths are not binding; or, in other words, that Masonic oaths are not binding, because the promiser does not receive an equivalent; or, in yet different language, because they are extra-judicial; that is, they are not administered by a Justice of the Peace and, therefore, the violation of them not punishable by law! Thus, setting aside all moral and religious ties, he regards oaths as binding, wholly on account of the legal penalty attached to them. By this method of reasoning, an oath taken and subscribed in the presence of God and on the Holy Evangelists, is of no more binding force, than a common promise, informally given! If we understand this, it is denying that the Almighty takes cognizance of such transactions; or, that he has not the power to punish for offences committed in his name; which, in effect, is denying the divinity of the Evangelists and the existence or omnipotence of a Supreme Being! To our mind, this conclusion is inevitable. And it was not until men, avowing such infidel and horrible principles, and evincing such total depravity of heart; men whom no moral ties or obligations could bind, were known to be prowling about and poisoning the streams of society, that legal penalties were attached to the violation of oaths. While good faith reigned upon the earth, a simple promise was sufficient to insure confidence. Oaths owe their origin to perfidy. Man was not required to call upon the God that heard him, to witness his veracity, till he deserved no longer to be believed. Nor were it necessary to affix civil penalties to the violation of his sacred promises, until he became so sinful and depraved, so lost to every virtuous sentiment, that he dared to confront his God with falsehood in his heart and perfidy on his lip.

We might here allude to the *Honorable Moses Thatcher*, who does not hold what he says as Masonic oaths, to be binding, because they are not administered by a legal agent; and he, therefore, though a *Seceding Mason*, and by his own declaration, a *violation of those oaths*, does not consider himself guilty of *perjury*! We contend that perjury, in the original and proper sense of the term, is as much committed, as though he had forsworn himself in a Court of Justice. Now, in order to settle this difference, it will be necessary that we previously ascertain the *nature and character* of an oath, as generally understood by learned and judicious men. An oath then, according to the most approved lexicographers, (and we have nothing to do with legal authorities in this case,) is a solemn affirmation or declaration, *made with an appeal to God for the truth of what is affirmed*. The appeal to God, in an oath, implies that the person imprecates his *vengeance and renounces his favour, if the declaration be false*, or, if the declaration be in form of a *promise, or vow, the person invokes the vengeance of God upon*

on himself should he fail to fulfil it. How tremendous is the invocation, and how important that 'thy vow be performed!' Again, *an oath is an affirmation, negation, or promise, corroborated by the attestation of the divine being*. 'God is my witness,' says St. Paul to the Romans, 'that without ceasing I make mention of you in my prayers.' And to the Corinthians, 'I call God for a record upon my soul, that, to spare you, I came not as yet to Corinth.' Here we have the nature of an oath, fully and clearly set forth: 'It is a solemn affirmation, made with an appeal to God for the truth of what is affirmed;—A promise: and 'the person invokes the vengeance of God, if he should fail to fulfil it.' Further than this, there is nothing penal about it. There is no legal penalty; no indication of corporal punishment attached to it, though it be violated. But there is a more awful and terrible threatening suspended over the head of the perjured. No less than the *vengeance of the Almighty God!* Let the deliberate oath-breaker tremble! He cannot escape the retributive justice of offended Heaven!

The learned Dr. Payley tells us that, oaths are nugatory, that is, carry with them no proper force or obligation, unless we believe that *God will punish false swearing*, with more severity than a simple lie, or breach of promise; for which belief he gives the following reasons:—1st. *Perjury is a sin of great deliberation*. The juror has the thoughts of God and of religion upon his mind at the time: at least there are very few who can shake them off entirely. He offends, therefore, if he do offend, with a high hand: in the face, that is, in defiance of the sanctions of religion. His offence implies a *DISBELIEF OR CONTEMPT OF GOD'S KNOWLEDGE, POWER AND JUSTICE*; which cannot be said of a lie, where there is nothing to carry the mind into any reflection upon the Deity, or the divine attributes at all. 2d. *Perjury violates a superior confidence*. Mankind must trust to one another; and they have nothing better to trust to than one another's oath. Hence legal adjudications, which govern and affect every right and interest on this side of the grave, of necessity proceed and depend upon oaths. Perjury, therefore, in its general consequence, strikes at the security of reputation and property, and even life itself. A lie cannot do the same mischief, because the same credit is not given to it. 3d. *God directed the Israelites to swear by his name*; and was pleased, in order to show the immutability of his own counsel, to confirm his covenant with that people, by an oath: neither of which it is probable he would have done, had he not intended to represent oaths as having some meaning and effect, beyond the obligations of a bare promise; which effect must be owing to the *severer punishment* with which *He will vindicate the authority of oaths*. Again, 'As I LIVE: saith the Lord, as ye have spoken in mine ear, so will I do to you!'

It will be observed that Dr. Paley pays no regard to the legal penalty, which has been attached to oaths by modern lawgivers. He views them in their primitive character, and considers the violation of them as implying a 'disbelief or contempt of God's knowledge, power and justice.' God is invoked to witness the administration of oaths, and so long as men believed in his 'power and justice,' that was sufficient to restrain them from the impious crime of perjury. Indeed, it seems almost too incredible to believe that, at this day, there are men, acquainted with the Bible, depraved enough to violate oaths themselves, and to justify such baseness in others, unless they be at heart confirmed Atheists. Yet the *Reverend Moses Thatcher* openly avows that he has pledged himself by a *solemn oath* to keep the secrets of Masonry; exults that he has broken that oath; and justifies the offence in others! He is conversant with the scriptures, and he cannot be ignorant of the fact that, God himself instituted *vows or oaths*, and declared them binding: 'And *Moses* spake unto the heads of the tribes concerning the children of Israel, saying, this is the thing which the Lord hath commanded. If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break

HIS WORD, he shall do according to all that proceedeth out of his mouth.' 'If a man deliver unto his neighbor an ass or an ox or a sheep, or any beast to keep, and it die, or be driven away, or hurt, no man seeing it, then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbor's goods, and the owner of it shall accept thereof, and he shall not make it good.' Is further evidence necessary that God did institute oaths and declare them binding? Would the Almighty have directed the children of Israel to settle their differences by an oath, if he did not intend it to be binding? The oath too was between themselves and their God. No magistrate was required to administer it. An oath between man and man did not then require the power of a magistrate to make it valid; nor can man make void what God has made binding. Did Abraham call upon a magistrate to swear his servants? or Israel, when he caused Joseph to swear not to bury him in Egypt? No! They knew that the oath was between them and their God; they knew that they had bound their souls, and if they violated their word, *that the curse of God was upon them; that they would be guilty of perjury. Has man the power to make void what God has made binding?* If he have not, then is not the violation of an oath, PERJURY; whether the oath be administered by a magistrate or by any other individual; or taken voluntarily by the juror himself, without the intervention of any one? In this way, and the reader will judge of its logical correctness, we prove that *seceders* from Masonry, if they have taken upon themselves the oaths they avow they have, (and it is not our business here to investigate that matter,) are as guilty of *perjury*, as the veriest wretch who is now paying the penalty of his perfidy, in the State's prison.—There are numerous other passages in the Scripture that might be adduced in evidence of the *legality* of what civilians term extra-judicial oaths. Esau swore to Jacob, and Joseph took an oath to the children of Israel. David swore to Bathsheba, and Daniel to the servant of an Amalekite. There is no evidence that a magistrate was required to administer any of these oaths. *The God of heaven made them binding: man cannot make them void.* Is the Lord's ear heavy, that he cannot hear? Is his arm shortened, that he cannot avenge himself on the proud violators of his Law? We are assured that he is the same yesterday, to-day, and forever, and changeth not. *Moses Thacher; think of these things!*—lest at the great day, when thou shalt be called upon to render an account of thy stewardship on earth, *the curse of an offended God be upon thee!* 'Vengeance is mine; I will repay sin to the Lord!'

One honorable seceder has attempted to justify the violation of what are termed Masonic oaths, on the ground that, the promiser does not receive an equivalent for the money he pays into the treasury of the Institution. But this argument is of no service to him: if it have any force, it is lost when applied to his case. Whatever honor or dishonor the gentleman may have received at the hands of Masonry; all was gratuitously and *charitably* bestowed. As a clergyman, he availed himself of a clergyman's privilege. Of his own free-will, he petitioned for the degrees of Masonry: they were freely given to him: he has *basely betrayed the confidence reposed in him.* If this argument prove anything, therefore, it proves that the gentleman has added to his other crimes, that of *base ingratitude.*

This gentleman has quoted Dr. Paley to prove that, 'promissory oaths are not binding, where the promise itself would not be so.' This is admitted; for, if the promise be unlawful, the promiser cannot perform it, because he is under a prior obligation to the contrary. And 'an obligation from which a man can discharge himself by his own act and deed, is no obligation at all.' But as we understood the gentleman's reading of an oath, which he said he had taken, we could discover nothing in it contrary to the laws of God or man. It is surely not unlawful to conceal that, the revelation of which can be productive of no good; and the concealment, of no harm. There are certain penalties attached to the oath read by the gentle-

man, before the Senate of this Commonwealth; but it did not appear that he had been sworn to suffer them himself, in case he should become recreant and turn traitor, or to carry them into execution, in regard to others. And if he had, it is evident, and admitted, that this part of his promise could not be considered binding, because it would be unlawful. But this remark applies to a single clause only. The gentleman declared that the obligation he read, contained *sixteen distinct oaths; fifteen of which contain nothing, (as we infer from his silence in relation to them,) unlawful or objectionable.* If, therefore, we allow the gentleman's argument its full force, he has no apology to offer for the violation of more than *one* of the *sixteen* oaths which he professes to have broken! And this *one* is declared unlawful and, therefore void, on the evidence of his own distempered imagination, and the ravings of designing political knaves, profligate priests and fanatical intolerants; and in contradistinction to the known views and opinions of many of the wisest, most learned and best men of many ages! *We hope the Reverend gentleman may be able to satisfy his God that he has acted honestly in this business.*

ANOTHER CONVENTION.—The Ohio Monitor contains the doings of the great 'Antimasonic State Convention' recently held at Columbus. It appears that *fourteen of the sixty-six* organized counties of the State, were represented. The number of delegates present, including every thing, from the Representatives, *who left their legislative seats to attend,* down to that strolling juggler, *Henry Dana Ward,* of New York, was *twenty-six!*—The Ashtabula Journal places the number at twelve or fifteen,—we take the antimasonic estimate; and the Convention appears ridiculous enough at that.

Death of Bolivar.—This distinguished patriot died at Santa Martha, on the 17th Dec. Gen. San Pedro thus announces this melancholy event:—'At half past one o'clock this morning, the most excellent senior Simon Bolivar, paid to nature the precious tribute of his important life, and Colombia has lost forever, her Liberator, her Father, her best and most illustrious Citizen.' Gen. San Martin, in an address to Colombians, declares, 'he died a victim to the ingratitude of his Country.' Unfortunately, there appears to be too much truth in this remark.

IMPORTANT TO STAGE OWNERS.—An interesting case was on Monday decided in the Supreme Court of this State, sitting in this City. It was a prosecution against the proprietors of the Boston and Providence Citizen's line. The plaintiff took passage in one of their coaches, and on Boston neck, was overturned, thrown under the carriage, had his leg severely fractured and was otherwise injured.—An action for damages resulted in a verdict for the plaintiff of *Fifteen Hundred dollars.*

SLAVES.—On the 13th Dec. in the House of Commons, a very important debate took place on a petition from the West India Planters, Merchants and others, praying the House not to destroy their property (in slaves) until the government had afforded them compensation. The Marquis of Chandos, who presented the petition, said that the West India proprietors had no chance of having their cause heard, so great was the clamor on the subject of Abolition throughout the country. It seemed to be conceded on all hands that gradual emancipation would be soon attempted. Sir George Murray, late head of the Colonial department, avowed that he never contemplated the possibility of stopping short of the total abolition of slavery in the West Indies. Mr. Macaulay declared he thought, in common with those who petitioned the House, that slavery ought to be extinguished: but he and they all contemplated, on its extinction, giving a reasonable compensation to the masters of slaves.

There are 14,000 more females than males in Massachusetts by the census! The softer sex make up in number what they want in might.

[Communicated for the Mirror.]

THEATRICAL.

The principal characters which Master Burke has sustained, since our last, are Richard, Dennis Brulgrudery, and Dr. Ollapod. His Richard on Monday evening, was, if possible, an improvement on its first representation.—The 'bustling scenes' were admirably carried through, with one exception, which was considerably marred on account of the stupidity of an underling. The following was made an excellent point—when he hears that Buckingham has landed:

Why, ah, this looks rebellion!—Ho!—my horse! By heaven, the news alarms my stirring soul; Come forth my honest sword, which here I vow, By my soul's hope, shall ne'er again be sheathed; Ne'er shall these watching eyes have needful rest Till death has closed 'em in a glorious grave, Or fortune give me measure of revenge.

His vindictive look on learning that Buckingham is taken, and his bitter sarcasm when he says—

'Off with his head—so much for Buckingham,'

was an other happy effort.

The part of the Duchess of York is by no means calculated for Mrs. Campbell:—her voice is too monotonous.—For example—she says—

'Art thou so hasty?—I have staid for thee— God knows—in torment and in ago-nee.'

Also—

'A grievous burden was thy birth to me Touchy and wayward was thy infan-ccc.'

We are sorry to see the aid of the prompter so often necessary to some of our favorite actors.

Thousands who have anxiously waited a long time to see Master Burke, and have only been prevented on account of the exorbitant price which tickets have been selling at—have availed themselves of the opportunity which his re-engagement has offered.

During Master Burke's engagement, he has played on successive nights,—and the average receipts have amounted to upwards of \$1000 each. The receipts on Monday evening last were \$1200. The premium given on half the boxes for choice, for the whole seven nights ending Thursday, has amounted to about \$1500. E.

FORT DELAWARE.—All the combustible of this Fort has recently been consumed by fire, said to have been caused by a stovepipe, passing through the roof of Lt. Tuttle's quarters. It is added that the quarters of the soldiers and officers, except those of the commander and the engineers, with much cloathing, provision, and furniture, have been destroyed; and that the work is now but the skeleton of a fortification. The public loss is estimated at one hundred and fifty thousand dollars. Some kegs of powder exploded, and the report was heard at Chester.

The Masonic Lodge at Wilmington has recently given 500 loaves of bread to the poor of that town.

The Banks of this city have determined to receive nine-penny pieces at 11 cents, and four pence half penny pieces at 5 cents.

J. B. Francis, Esq. and Willet Carpenter, Esq. nominated for Gov. and Lt. Gov.; and Joseph Smith, Jr. Peleg Wilbour Jr. and Gideon Spencer, nominated by the *antimasons* for Senators of Rhode Island, have declined standing as candidates.

To Correspondents.—We like the spirit of P. but do not think the publication of his remarks would aid at all in the accomplishment of the end proposed.

Q. raps us over the knuckles, to some purpose; and were his remarks more general, we would publish them. It was an almost unpardonable act of carelessness on our part, we admit; but receiving the article referred to in print, and trusting to the editor by whom it was originally published, in the hurry of other business, we put it into the hands of the compositor, without giving it a reading. It was truly a foolish and ridiculous thing.

THE WEATHER.

[From the New-York Amulet.]

THE VARIETIES OF OBEDIENCE,

OR

'You Must,' 'You May,' and 'You Must Not.'

'George, you must fly your kite to-day;
The wind is fair, the weather fine!
Your's Edward, if you please, you may,'
'And may not I,' said Charles, 'fly mine?'
'No, sir, your top there you have got,
So be contented, you must not.'

They were obedient, one and all,
George laid aside his bat and ball,
And fetch'd his kite; yet in his eye
A tear stood trembling and a sigh
Proclaim'd, that though obedient, still
He did it all against his will.
Not that the flying of a kite
Gave him an atom less delight
Than bat or ball; he felt alone,
The choice—the will—was not his own.
He could not feel it kind or just,
Those cruel iron words, 'you must.'

This was Obedience! Yes, indeed;
But say, from whence did it proceed?
It surely needs few words to prove,
It sprang from Duty, not from Love.
A needy soil, by warmth unblest,
Its products dwarfish at the best.

Far different Edward; left to choose,
His choice became his Master's views:
'Perhaps he wishes me to go
With him and George! Can I say No?
How sadly that were to repay
The kindness of his words, you may!' *This was Obedience*, Love its source,
Joy, fulness, pleasure, mark'd its course.

But, what of Charles? The boy has got
His top, and yet he spins it not!
In sullen silence fix'd he stands,
His top-string dangling in his hands?
The scowling brow, the peevish start,
Bespeak rebellion in his heart.
Rebellion! yes! for it is there,
And he would show it if he dare,
Pleased with his spinning top before,
It gratifies him now no more;
With eye in which the tear is seen,
He views the heavens, so bright, serene,
And as the gentle breeze blows by,
Thinks, 'Now, how well their kites must fly!' *And then he thinks upon his lot,*
His master, and his 'You must not.'
What feelings now predominate
Within his bosom? Fear and hate!
Yet, Charles was found obedient too;
Obedient, ay 'tis very true;
And still would be so, while pale Fear,
With awful whispers in his ear,
Could conquer Hatred, growing stronger
From its suppression,—but no longer

Trust to Obedience of this kind?
Walk on the ground that's undermin'd;
Aim well your foe, and bid him keep
Watch o'er your slumbers while you sleep.
Act thus!—nor think more danger near,
Than in Obedience born of Fear.

The lesson's drift, Sir, need I say,—
Give every preference to 'may'!

Perhaps you'll say, 'It is the plan
Which you unvaryingly pursue;
At least you do so when you can!' *If so, my friend, I mean not you;*
But I have seen Obedience driven

By feelings of Revenge begot,
And not a single reason given—
Obedience that from Duty springs
A poor and scanty offering brings,
Then prize above this, far above,
Obedience that proceeds from Love!

MASONIC REGISTER.

Full Moon, this Month, Saturday the 26 th.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday. Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March, June, and Sept. Encampment, 3d Wednesday.

Monday.—Waltham Monitor. Ashfield Morning. Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mt. Zion Chapter. Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Peters. Southwick Friendly Society. Nantucket Union. South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.—Greenwich, Village Encampment. Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesday.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Harmon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star. West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnatus. Springfield Hampden. Western Carmel. Taunton King David. Springfield Morning Star Chapt. Concord Chapter, Wednesday suc.

Thursday.—Marlboro' United Brethren. Cum. mington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian. Lowell Pentucket. Oxford Oxford.

Friday.—Hingham Old Colony. Northborough Fredonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge, Amicable 3d Mon. Brighton Bethesda 2d Tues. Medway Montgomery 1st Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. John's Thurs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester

Tyrian 1st Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony. Tues succeeding full moon.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, *Bibles and Prayer Books*, of various sizes, bindings, and prices. *Masonic Constitutions*. Watts, Methodist, and other *Psalms and Hymn Books* in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

Their present stock consists of many thousand volumes of Books, also, Maps, Prints, and a general assortment of Stationary articles, which they are constantly replenishing by publishing, purchasing, and importing. Orders supplied wholesale and retail, on the best terms.

AGENTS FOR THE MIRROR.

MASSACHUSETTS.—Ashby, A. T. Williard, Esq. Ashburnham, S. Woods, Esq.; Amesbury, Col. H. Morrill; Beverly, Francis Lamson; Concord, L. Shattuck, Esq.; Charlestown, Mr. Mitchell; Colrain, Isaac B. Barber, Esq.; Douglas, Post Master; East Sudbury, S. H. Mann, Esq.; Enfield, E. Jones, Esq.; Framingham, J. Gains; Haverhill, John Edwards; Lowell, Abner Ball; Methuen, Thomas J. Baxter; Monson, E. Norcross; Medfield, C. Onion, Esq.; Northborough, Benjamin Wilson; New Bedford, Oliver Swain; Northampton, C. C. C. Mower; Newburyport, I. Johnson; Oxford, E. F. Dixey; Reading, N. Parker; Stoughton, Nath. Blake; S. Mendon, Leonard Rice; Salem, S. B. Buttrick; Shrewsbury, Joel Nourse, Esq.; Southwick, J. Byington; Springfield, Henry Brewer; Uxbridge, Wm. C. Capron; Walpole, J. N. Bird; Ware, J. Bosworth; Westminster, Simeon Sanderson; Wilkersonville, Thomas Har- bar, Esq.

CONNECTICUT.—Andover, Leonard Hendee, Esq.; Bristol, C. Byington; Colchester, A. D. Scoville, Esq.; Canton, Dr. O. B. Freeman; Goshen, A. Chapin; Granby, Dr. J. F. Jewett; Hartford, Elisha Harrington; Harwinton, G. R. Sanford; Middletown, C. B. Darrow; New London, E. Way, Esq.; Norwich, S. Gallup; New Haven, Post Master; Windham, B. Curtis; Wallingford, James Carrington, Esq.; Wolcottville, S. Bradley, Esq.

VERMONT.—Burlington, N. B. Haswell, Esq.; Barnet, E. M. Davis, Esq.; Bennington, S. H. Blackman, Esq.; Hartland, C. A. Saxton; Waterford, E. C. Parks, Esq.; West Rutland, L. Thrall.

NEW HAMPSHIRE.—Charlestown, Fred. A. Sumner, Esq.; Dover, William Frye; Great Falls, A. S. Howard; Portsmouth, Robert Smith; Bedford, Thomas Rundlett.

RHODE ISLAND.—Pawtucket, George F. Jenks; Slaterville, Wm. Yearshaw.

MAINE.—Gardiner, J. B. Walton; Portland, J. H. Roch; Belfast, N. P. Hawes; Bangor, John Williams, Esq.; Ellsworth, J. A. Dean, Esq.

NORTH CAROLINA.—Scotland Neck, S. M. Nichols.

ALABAMA.—Washington, John A. Whetstone, NEW JERSEY.—Plainfield, J. Wilson.

BOSTON MASONIC MIRROR.

MOORE & SEVEY.

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

[Original.]

TO MOSES THACHER,

Member of the Senate of Massachusetts, Ex-Minister of 'the Church in the North Parish of Wrentham,' Present Minister of 'the Church in North Wrentham,' Member of the late 'Antimasonic State Convention of Massachusetts,' Member of the late 'National Antimasonic Convention,' Seceding Mason, Antimasonic Lecturer, and Editor of the Antimasonic 'Boston Telegraph.'

LETTER V.

SIR:

From the nature of your preliminary measures, the rapidity of your progress in partizan accomplishments, and the boldness which marked your advances to the goal of political honors, it might have been safely predicted that, even should temporary success attend you, you had not *moral power* to sustain yourself. Already the towering edifice of your clerical pride is shaken to its foundation.—Already the loud plaudits of antimasonry yield to the murmurs of popular indignation. The decree that went forth against the proud Babylonian is the immutable decree of Eternal Justice. The hand writing on the palace walls of Belshazzar is traced with the finger of unchanging truth on the proud walls of *dishonorable ambition*. *MENE TEKEL UPHARSIN*, is denounced on presumptuous pride, whether dressed in the magnificent robes of a Prince, or in the humble habiliments of a village minister.

It is always an unpleasant business to consider human nature in its frail and humbling forms; but to describe individual error and ruin, in that moral deterioration which is accomplished by false ambition, doubtful principles and unworthy practices, is a task never desirable: still it is sometimes a duty. There are men whose *moral cunning*, or, if you please, whose *immoral cunning*, is strangely connected with a perversion or obtuseness of intellect, that seems to exclude the ordinary comprehension of *the signs of the times*: men who on other occasions judge wisely and discreetly, but who appear to suffer under some mental delusion or infatuation, where purposes of ambition are to be accomplished. You have probably learned by experience that it is one of the most difficult things in life to measure one's own strength and capacity to the magnitude of a contemplated enterprize. Self love magnifies the capacity; and a sanguine temperament diminishes obstacles. But there is, sir, a *moral standard of weight and measure*, by which every wise observer of human society may, without violence to his modesty, learn the relative station that God and nature have assigned him.

You have already had some experience, by indications that even you cannot mistake, that your sanctity has not screened you wholly from suspicion, nor your cunning shielded you wholly from detection. You have had a difficult part to perform. You have conducted it bravely. But you have at length ventured altogether beyond your depth.

The conflicts of political parties awake the dormant fires of ambition. They elicit that consuming passion in every variety of form. The demonstration you have made, sir, since you launched your barque on the ocean of political ambition, shows you to be neither deficient in boldness of enterprize, nor sensible of danger. These are truly desirable qualities in partizan politics, but to insure success, they require a *previous training* altogether incompatible with your retired, obscure life. Your pulpit was yours exclusively. There no one contended with you; and you was the *great man* of your parochial circle. You then ventured on the projects of political antimasonry, and becoming conspicuous for your bitter maledictions, in your outpourings at various antimasonic caucusses, you became a *still greater man* among the ordinary men about you.—Even those whose base private characters were matter of notoriety, supposed some show of external decency to be necessary, and, in selecting certain individuals to mask their designs, designated you as notoriously fitted to that degree of eminence. Then literary honors awaited you in your various editorial labors to write up the cause of antimasonry; and if public literary honors were not decreed to you, fancy still presented a literary chaplet not unworthy *the increasing greatness* of him who had staked his piety, his learning, his time and his influence on the absorbing and engrossing work of antimasonry. Afterward came the last in your succession of honors: you was made a Senator. And then, sir, came to your bosom the consciousness that the circumscribed influence of a pulpit, the boisterous applause of a caucus, and the doubtful merit of a party writer, afforded no promise of the estimation in which you would be held in that *honorable station*. But even there you assumed the attitude of a partizan champion. You threw down the gauntlet of defiance. Your colleague accepted the challenge. And although he be not an *ancient Knight*, he showed you right good courtesy in the contest, and manfully made you 'bite the dust.'

The course you took, sir, a few days since on the question of 'the Georgia Indians' did not fail to excite some speculation on the *versatility of your genius*, to say nothing of your *principles*. It obtained for you some reputation for bold inconsistency, when you declaimed so loudly against 'the plighted faith of the government' and of 'the violation of plighted faith.' You, sir, was 'surprised' and 'astonished' at that 'violation,' who, but a few days before, in the same place, in the presence and hearing of the same persons, uttered your bold philippic against the Masonic Institution, and talked of 'the violation of plighted faith' with as much indifference, as if there was merit in the act. By what rule of morals do you now make that act justifiable, in the individual, which is so reprehensible in 'the government'? If you are 'surprised' and 'astonished' at 'the government,' cannot you imagine that others may be 'surprised and 'astonished' at Moses Thacher? Unless you have come to the conclusion that no one will be 'surprised' or 'astonished' at any course or at any change you may adopt, there is some arrogance in your confidence that, after having justified 'the violation of plighted faith' so boldly and so publicly, you should so soon stand up as a public accuser, and denounce 'the government' for 'a violation of plighted faith.' Which of the two positions do you mean to defend? Do you mean still to remain *defendant* to the accusation of Masons; or do you mean to stand as *accuser* of 'the government'?—It will not be convenient to stand in both relations; al-

though your hostility to the Masonic Institution, and your hostility to 'the government' may find an apology in the *same reasons*.

Sir, although the measure of your political ambition be not filled, remember that the days of your political distinction are numbered. You have reached the *ultima Thule* of your political honors. You may now gather your robes about you; but you cannot, like Cæsar, fall nobly. It is one of the consolations of an honorable man, that although he descends from a station of dignity, he does not fall into contempt. Still you may hide the tarnished *toga* of an ambitious Senator, under the *cosiac* of the ambitious Priest. For your political disgraces, you will receive but little sympathy. You may however, lay to your heart the unction of the remnant of *clerical worth* which rises from your ministerial relation to "the Church in North Wrentham."

Be advised, sir, in your next trial for secular distinction and worldly honors, not to attempt the guidance of the Chariot of the Sun; a fall from its elevated course may be too hazardous. Keep to the Chariot of Antimasonry; for there is less danger to you in assuming the *direction*: there is no danger of *honorable competition*.

In the Roman Senate no one went armed. It was not permitted to carry a hostile weapon there, *to overawe the Senate*. But you, sir, "in our own little Senate," talk of "civil war" as if you had girded on other weapons than "the sword of the spirit." You hold forth in a *topical* discourse somewhat novel, under Senatorial privilege. Do you mean to *overawe the Senate*? Or did you intend to *bully the Masonic Fraternity* from your privileged, protecting seat in the Senate? Sir, they have neither regard for your clerical pride, nor respect for you in your official place, when you reader yourself unworthy of the place. What, sir, in a "civil war," would your antimasonic hands first seize upon as an appropriate antimasonic weapon? The blazing brand of discord, to throw our population into worse confusion?

You introduce an inquiry into the Senate of Massachusetts on the subject of extra-judicial oaths, and then talk of 'civil war' with as much *nonchalance* as though your expectations reached forward to the event. And what station would you occupy in a "civil war"? Would you relinquish the humble teachings of *the Cross*, that proclaim 'on earth peace and good will towards man,' for the desolating progress of *the sword*, that pierces the hearts of kindred, friends and neighbors? Would you exchange the mild accents of christian charity for the startling note of the war-trumpet? Are you, sir, a servant and disciple of Christ, ready to assume the livery of murderous strife in the progress of "civil war"? Do you believe the free electors of Norfolk sent you to sound the tocsin of terror and alarm from your *honorable station* in the Capitol? If such are your feelings, you are yet to learn that the mild influences of the gospel do not so teach. If such are your contemplations, without shuddering at this desolating prospect, you have still to learn that your heart is as little influenced by kind affections, as your party is by honest intentions.

I am, Sir, yours

FENELON.

Antimasons talk of the wickedness of the Masonic Institution and profess to desire to reclaim those who belong to it by reason and argument only: yet they form a political party to punish those they cannot convince.

[Communicated for the Mirror.]

AN ADDRESS,

Delivered at the Installation of the Officers of Montgomery Lodge, Medway, Mass. Dec. 29, A. D. 1830.

By JOHN G. METCALF,

Master of said Lodge.

[Concluded.]

Charge 8th.—*'The Imprecations of Freemasonry.'*

The wickedness of these are established by a quotation from elder Bernard; upon which, by the gracious permission of our accuser, every citizen is granted the liberty of making his own comments. To this we say, amen, having no doubt but that the public will grant elder Bernard all the credit, to which his weight of testimony in the case, justly entitles him.

Charge 9th and last.—*'Masonry inculcates a malignant and persecuting spirit.'*

This charge, it is averred, is brought forward with 'great reluctance.' Great reluctance! what does this mean? Is there some misgivings of conscience, or is it sheer, hypocritical cant? What! after Masonry and Masons are denounced, the one as inculcating and the other as executing the most horrid precepts, need there be any great reluctance in calling them by any other name? What! does it stick in the throat, to say that Masons are persecutors, after (and without any reluctance too) they are denounced as Atheists? After the whole vocabulary of Billingsgate and blackguard, had been exhausted, we should think it would be altogether gratuitous and uncalled for, to express any sort of unwillingness to charge Masons with any other crime, either to suit the fancy—add another item to the sum of disapprobation, or eke out the slender pages of an Address. But, without being supposed to possess any very great degree of malignity, one might draw the inference, that this charge was introduced, for the purpose of exciting public sympathy in favor of its author; as it is said, 'by this we account for the scandal and reproach that has been heaped upon Seceding Masons.' Now, why was not short work made of this? Why was it not said plainly:—Masons persecute us, because they will not trust us with their confidence—because they will not acknowledge our claim upon their gratitude, for our labors of love, in denouncing them as heretics and traitors? We are persecuted! because some men esteem them little else than apocryphal, our long and unceasing protestations, that we are the salt of the earth, and that there is none good beside us. We are persecuted! because we cannot persuade people that we shall be heard for our much speaking, or esteemed for our long prayers. We are persecuted! because the charge is laid at our door, and we cannot remove it, that we do not care so much about the wickedness of Freemasonry, as we do about the salaries of office. We are persecuted! and let us once make the people believe it, and we shall soon get what we want,—the political control of the country.

But when did Masonry or Masons ever evince the persecuting spirit that has marked the ferocity of antimasonry? When did Masons ever make the attempt to drive antimasons from the jury-box or the communion-table? Have not antimasons done this? Has it not been proved true, time and again? It has, and it cannot be denied. The spirit of persecution is the same in all ages and upon all subjects. This spirit of persecution and intolerance, now exercised with such unrelenting severity, and urged with so much zeal, against the Institution of masonry, is the same spirit, that has filled the earth with lamentation and mourning, in every retrograde age and generation. It is the same spirit that cried out, in vengeance, against the Saviour of the world, 'crucify him, crucify him.' It is the same spirit that drove the primitive Christians to death in its most horrid forms.—The same spirit that has murdered her thousands, in the ungenial of the Inquisition, for doubting the omnipotence of the Pope. The same that brought about the unspeakable horrors of a Saint Bartholomew massacre. The same that kindled the fires of Smithfield, and hunted the Scotch Covenanters from the face of the earth, like the wild beasts of the forests. And I ask, in candor and sober earnestness,

where would be the security of liberty or life now, if this modern spirit had but the power of the ancient? Who would give us guaranty, had this spirit her band of Jewish Centurions, that we should not, in our day, hear the cry, 'crucify him, crucify him'? Who would assure us, had she her hosts of familiars, that we should not now hear of her 'auto de fe,' and behold her victims, led out, in savage triumph, to all the horrors of the stake? Had she the swords, of the bloody Charles the IXth who would dare to promise us immunity from their fury, when wielded by such merciless hands?

And what shall be our course, considering the present, novel situation in which we are placed? What shall be the course of our conduct, persecuted, as we are for opinion's sake, by a party, who acknowledge no moral restraint themselves, and make the demand that no one else shall? The answer is short. In the language of a man and a Mason too, against whom antimasonic persecution dare not lift her voice, I say, 'Live down the calumny and reproach that is heaped upon us.' Show to the world, by our lives and conversations, that the principles of Freemasonry are good. Let us live as becomes those, who are practical believers in the precepts and commands of the great Architect of the Universe, as made known to us, by the written revelations of his will. Let our whole lives be ordered with a reference to a day of resurrection, the final judgment and a punishment for crime in another world.—Let us so live, and we shall survive the day and generation of antimasonry. Live as Freemasonry teaches us, and our efforts will always be found on the side of virtue and religion. Walk in accordance with the precepts, we have so often heard inculcated, and we shall have nothing to fear. Although we are not operative Masons, as were our ancient brethren, let us never forget, that we should be practical, Freemasons. Let Masonic principles operate upon us, and we shall live in the constant practice of morality and virtue. In view of these considerations, I would recommend, a firm, temperate and constant support of our principles upon all proper occasions. That on all proper occasions, by word and deed, we should use our endeavours to disabuse the public ear, of the malicious falsehoods, that are so industriously circulated against us. I would recommend a punctual and frequent attendance upon our stated meetings; remembering however, the Masonic injunction, that they are not to be attended, to the neglect of our necessary and useful avocations. I would recommend that we should be watchful of our rights and immunities, as freemen, and resist, in all lawful ways, the least infringement of them. Finally, Brethren, living so far as we ought, with reference to this world, let us never forget, that we should also live, with reference to another. Let us so live, that it may be seen, we have it in remembrance, that time is rapidly passing away, and that we are as rapidly passing away with it,—that in a few days, we must bid farewell to earth and all its vanities, and enter upon the untried scenes of a life to come, where weal or woe will attach to us, as we have lived virtuous or vicious here.

[If in the preceding discourse, the author has exhibited an unusual degree of severity, an apology for so doing may readily be found in the fact, that it was delivered to the same Lodge, before which the Rev. Moses Thacher pronounced his *Masonic* address, rather more than a year ago; for which he received a vote of thanks! That portion, however, which appeared in the Mirror of the 12th, contained a sentence which was not spoken in the Lodge, and which, though appended to the manuscript, was not designed for publication. It is this: 'But notwithstanding all this, stands before the public, by his own confession, as a wretch, who has blasphemed the living God.' Now this is all true enough; yet, as it was not spoken with the other portions of the address, it ought not to have been so printed. Such a course would be too much after the antimasonic way of doing things.] Editor.

Not one in fifty of the the members of the republican party is a Mason; yet according to antimasonic *lingo*, the republican party is a *Masonic party*! [N. Y. paper.]

MODERN PERSECUTION.

We will put down Masonry by the sword, if we cannot put it down without.—JACOB HALL.

NO VIII.

The measures to which antimasons have resorted subject them rightfully not only to the imputation of criminal conduct, but fasten upon them a character for low, vulgar abuse, seldom equalled, but never surpassed. It has been a favorite measure with them, pursued with steady perseverance, to eject from their dens of filth and infamy, sheets of coarse and illiterate productions, which, although eminently fitted to excite the abhorrence of every decent man, have proved a vexation and annoyance to some of our most respectable and aged citizens. It would exceed the limits of credibility, were any one to detail the particulars of these insulting transactions. That they were intended as insults, is clearly indicated by the offensive quality of their matter, and the points of their distribution.

That cause must be in very bad hands, and in very bad condition, when brutality and vulgarity are made the efficient agents to accomplish its purposes. And that cause gives but a very bad indication of the character of its managers, when the observances of a gentleman are sunk in the indecencies of a clown.

The Antimasonic Suffolk Committee, in the management of their abuse and persecution, evince a degree of hardened depravity of unusual character, by countenancing such measures; measures to which no honest or decent man could be expected to consent. And if it was reserved to that committee to try the experiment of forcing a bad cause by dint of low ribaldry, they have not forfeited, in the trial, their claim to the most consummate impudence.

It is a singular fact, that one of these low, vulgar effusions, which had been scattered about the city with a profusion that attracted remark, found its way to the editorial chair of a respectable daily paper; and that one stanza, copied into that paper, should have excited some degree of feeling in a quarter altogether unexpected. That stanza we give from memory, but believe it to be correct:

'Now our Police is quite too weak,
With Otis at their head, Sir,
To still a secret, lawless mob,
As Sheriff Sumner said, Sir.'

Whatever Sheriff Sumner was pleased to say on his own account, he was unwilling to see his name celebrated in the 'doggerel rhymes' of antimasons. He had long before given publicity to his opinions in stately prose, and had obtained all the notoriety, in connexion with Antimasonry, that his ambition desired. So little pride had the Sheriff in the expression attributed to him by his antimasonic contemporary and fellow laborer, that he felt himself bound to disavow to the Mayor of the city, the injurious reflection attributed to him. We believe that even Sheriff Sumner himself could not so easily forfeit his claim to the manners of a gentleman, as to approve the getting up of illiterate 'doggerel stanzas,' intended to outrage the decencies of society, vilify the motives of worthy, upright citizens, and aid a little knot of unprincipled men in this mean and despicable mode of persecution. It was an instructive lesson to the Sheriff. He must have perceived that the Suffolk Committee are no literary epicures. That they are more fastidious of the *personal respectability* of those who contribute to their *antimasonic banquets*, than of those who are associated with them in their *very select coterie*.

VERITAS.

At a regular meeting of De Witt Clinton Encampment, No. 2, held at their Asylum in Portsmouth, N. H. A. D. Jun. 17, 1831, the following Officers were elected for the ensuing year:

Robert Smith, G. C.; J. Burley Hill, G.; John Davey, port, C. G.; Rev. Stephen Merrill, P.; John Bennett, S. W.; Thomas Clapham, J. W.; John Knowlton, T.; Elisha C. Crane, R.; John Locke, St. B.; Robert Neal, Sword B.; Nathaniel Rogers, W.; Henry S. Rand, 3 G.; John Christie, 2 G.; S. P. Palmer, 1 G.; John Somerby, S.

MECHANICS' JOURNAL.

THE BAROMETER

The first instrument that we shall describe illustrative of the pressure of the air, is the Barometer. This name is derived from the Greek, and signifies a measurer of weight. With this instrument, the famous experiment of Torricelli was made, which he communicated to his friend Viviani, who repeated it in 1643.

The barometer consists of a glass tube, about thirty-four inches long, sealed at one end, which, being filled with quicksilver, is inverted in a vessel or cup of the same material. The tube being now held perpendicularly, the fluid will subside from the top, and stand at that height by which it is balanced by a column of atmosphere extending from the surface of the earth to its utmost height. The average height of the quicksilver is about thirty inches at the level of the sea. It is maintained at a certain elevation by the pressure of the air of the surrounding fluid, while that portion over which the tube stands has been relieved from the weight. If water were substituted for quicksilver, it would be supported at the height of thirty-two feet, because the quicksilver is about fourteen times heavier.

The barometer is commonly used as a weather glass, and as such, it gives evidence of the changes that are about to take place. The plate connected with the upper part of the tube, is divided into inches and tenths. A moveable point, called a vernier, subdividing this division into tenths and hundredths, moves through the centre of this plate perpendicularly. By placing the vernier at the exact height of the quicksilver, we have the height in inches, tenths, and hundredths. The words marked on the plate are not so much to be regarded as the motion of the fluid; for a deviation from the highest point may be followed by rain, although the quicksilver may not have sunk below the point marked Fair; and the same may be noticed with regard to its rise.

By this instrument we detect an error very common among mankind, respecting the weight of the air. It is generally supposed that air is heaviest when the atmosphere is cloudy and filled with moisture, and that the languor we then experience is produced by the increased weight upon our bodies. But the reverse is the fact.—When the atmosphere is heavy, clouds do not linger near the earth, smoke rises almost perpendicularly, and we experience a peculiar elasticity and energy. When it is light, on the contrary, clouds come very near the earth, smoke falls immediately to the ground, and the animal system feels languid and oppressed. The barometer proves that the weight has been diminished; for the quicksilver, not being counterbalanced by so heavy a column of air, necessarily sinks. Therefore, we find that when the atmosphere is heaviest, our sensations are more agreeable, and when it is lightest, the internal pressure, not being fully resisted, produces the feelings of languor and oppression.

There are four forms of the barometer in use, each of which present certain advantages.

1st. The portable, or parlor barometer.

2d. The wheel barometer.

3d. The marine barometer.

4th. The mountain barometer.

All these are modifications of the same barometer. The first is the simplest, and was described in explaining the peculiarities of the instrument. It acquires the name of portable from the screw which is connected with the cup at the bottom, whereby the fluid can be pressed up the whole length of the tube, to prevent accidents in its transportation.

The second differs very much in appearance; the tube being concealed, and a face somewhat resembling that of a clock, exhibiting the changes by the motion of the hand.

The third differs from the first in having the bore of the tube of unequal diameters, to guard against the accidents by motion of the vessel.

The fourth is so accurately divided as to exhibit the minutest difference in elevation: and is used in measuring the heights of mountains.

Among these the marine barometer presents the most interesting beauties. Its use, however, is not so common as its merits deserve. To those who wander over trackless seas, and along unknown coasts, the ability to discover a threatened change would be invaluable.

Several romantic stories are connected with the history of this instrument; and all who have experienced its benefits, have some incident to relate illustrating its value.—Arnott states that he was one of a numerous crew, who probably owed their preservation to its almost miraculous warning. It was in a southern latitude. The sun had just set with placid appearance, closing a beautiful afternoon, and the usual mirth of the evening watch was proceeding, when the captain's order came to prepare in all haste for a storm. As yet, the oldest sailors had not perceived even a threatening in the sky, and were surprised at the extent and hurry of the preparations. But the required measures were not complete, when a more awful hurricane burst upon them than the most experienced had ever braved. Nothing could withstand it: the sails, already furlled, and closely bound to the yard, were riven away in tatters: even the bare yards and masts were in great parts disabled; and at one time the whole rigging had nearly fallen by the board. Such, for a few hours, was the mingled roar of the hurricane above, of the waves around, and of the incessant peals of thunder, that no human voice could be heard: and, amidst the general consternation, even the trumpet sounded in vain.

In that awful night, but for the little tube of mercury which had given the warning, by falling with rapidity, neither the strength of the noble ship, nor the skill and energies of the commander, could have saved one man to tell the tale.

The barometer is also used to determine the height of mountains. It was the experiment of Pascal with this instrument that satisfactorily proved the difference in the weight of the air at various heights, and which established its pressure.

If the atmosphere support a column of quicksilver at thirty inches at the level of the sea, we must infer that the height of the fluid will diminish as we ascend. We accordingly find, by a rough calculation, that an ascent of a thousand feet causes the quicksilver to sink one inch. On Mont Blanc it falls to about fifteen inches, showing an elevation of fifteen thousand feet. And in De Luc's famous balloon ascent, it sunk to 21 inches, proving an altitude of twenty one thousand feet, the greatest height to which man has ever risen.—[Scientific Tracts.]

FITCH AND FULTON.

I know John Fitch and Robert Fulton. The latter was about the year 1780 and for several years my schoolmate, in the town of L—r, Pennsylvania. We were then very small boys. His mother was a widow, and in straitened circumstances. I had a brother that was fond of painting. The war of the revolution, which prevailed at that period, made it difficult to obtain materials from abroad, and the arts were at a low ebb in the country.—My brother, consequently, prepared and mixt the colors for himself; and those he usually displayed on muske shells fell to my lot; some of which I occasionally carried in my pocket to school. Fulton saw and craved a part.—He pressed his suit with so much earnestness, that I could not refuse to divide my treasure with him; and in fact he soon, from this beginning, so shamed my performance, by the superiority of his own, that it ended in my voluntarily surrendering to him the entire heirship to all that came into my possession. Henceforth his book was neglected, and he was often severely chastised by the school-master, for his inattention and disobedience. His friends removed to Philadelphia, where he was apprenticed to a silversmith, but his mind was not in his trade. He found his way to London, and placed himself under the patronage of his celebrated countryman West.

While Robert Fulton was thus engaged in London,

John Fitch, clock-maker, was contriving schemes in Philadelphia for the propulsion of boats by steam. He conducted his mysterious operations at a projection on the shore of the Delaware, at Kensington; which among the wise and prudent of the neighborhood, the scorn of magicians and dark works, soon acquired the ominous and fearful title of Conjuror's Point. I often witnessed the performances of his boat in 1788, '89, and 90. It was propelled by paddles in the stern, and constantly getting out of order. I saw it when it was returning from a trip to Burlington; from whence it was said to have arrived in little more than two hours. When coming too, off Kensington, some part of the machinery broke, and I never saw it in motion afterwards. I believe it was the last effort. He had up to that period, been patronized by a few stout hearted individuals, who had subscribed a small capital, in shares of, I think, 6l. Pennsylvania currency, or \$16 each; but this last disaster so staggered their faith, and unstrung their nerves, that they never again had the hardihood to make other contributions. Indeed, they had already rendered themselves the subject of ridicule and derision, for their temerity and presumption, in giving countenance to this wild projector, and infatuated madman. The company, thereupon, gave up the ghost—the boat went to pieces—Fitch became bankrupt and broken hearted. Often have I seen him stalking about like a troubled spectre, with downcast eye, and lowering countenance; his coarse soiled linen peeping through the elbow of a tattered garment. During the days of his aspiring hopes, two mechanics were of sufficient daring to work for him. Aye, and they suffered in purse for their confidence and folly. These were Peter Brown, shipsmith, and John Wilson, boat builder, both of Kensington. They were worthy benevolent men, well known to the writer and much esteemed in the city. Towards Fitch, in particular, they ever extended the kindest sympathy. While he lived therefore, he was in the habit of calling almost daily at their workshops, to while away time; to talk over his misfortunes, and rail at the ingratitude and cold neglect of an unfeeling spiritless world. From Wilson I derived the following anecdote: Fitch called to see him as usual—Brown happened to be present. Fitch mounted his hobby, and became unusually eloquent in the praise of steam, and the benefits to which mankind were destined to derive from its use in propelling boats. They listened of course, without faith, but not without interest, to this animated appeal, but it failed to rouse them to give any future support to schemes, by which they had suffered. After indulging himself for some time, in this never failing topic of deep excitement, he concluded with these memorable words—'Well, gentlemen, although I shall not live to see the time, you will, when steam boats will be preferred to all other means of conveyance, and especially for passengers; and they will be particularly useful in the navigation of the river Mississippi.' He then retired; on which Brown turning to Wilson, exclaimed, in a tone of deep sympathy, 'Poor fellow! what a pity he is crazy.'

Fitch died in 1793. Brown and Wilson were more prosperous. They both lived to retire from business, in easy circumstances. The former, indeed became rich, and set up his carriage. He was too noble a spirit to indulge either in luxurious pride or ostentation. The coat of arms, on the pannels of his carriage doors, was of his own contriving, and consisted of a muscular hand, grasping a sledge hammer, suspended over an anvil. Motto—'By this I got you.'

LENGTHS OF NIGHTS IN VARIOUS PARTS.

The longest night at Cayenne and Pondicherry is 12 hours, at Hayti, 13; at Ispahan, 14; at Paris, Dijon and Carosonne, 15; at Arras and Dublin, 16; at Copenhagen and Rige, 17; at Stockholm, 18; at Dronthiem, in Norway, Archangel, &c. 20; at Ulon, Bothnia, 21; and at Tornes, 22. At Euouteke, the absence of the sun endures 45 days consecutively; at Wardans, 56; at Cape North, 74; and lastly, Melville Island is totally destitute of light for 102 days:

BOSTON MASONIC MIRROR.

[From the Plebeian, Kingston, N. Y.]

'We hope in Mr. Tappan's next paper, he will have the goodness to explain to us, in what way the Masons are persecuted by the refusal of the antimasons to bestow on them the suffrages, for which we shall consider ourselves under obligation to him.'—[Ulster Palladium of the 2d inst.]

The President of the United States recommends for appointment an individual well qualified for the station, as it regards integrity, ability and devotion to the public welfare—yet the Senate rejected him, and assigned no reason, except that the individual was a printer. *Is this not persecution?*

An industrious shoemaker (a Freemason) has, for twenty years, labored in that capacity for his neighbor, done his work well, is approved by him as a man of strict integrity, and, in the various relations of life, is considered by him as an estimable man: since the antimasonic excitement, he refuses to employ his neighbor, others in community, infected by his example, do the same; and an honest and industrious man has not the means of supporting his family. *Is this not persecution?*

A traveller, by the way side, finds a man perishing for want of food—he approaches him for the purpose of furnishing relief—discovers he is a Jew and turns away and leaves him to perish. *Is this not persecution?*

An antimason finds a Mason in the hands of determined assassins; he flies to rescue him, discovers he is a Mason, and leaves him to his fate. *Is this not persecution?*

Examples might be multiplied, to shew that persecution does not alone consist in acts of commission against the injured party; but in acts of omission, as when an individual of influence refuses to countenance and support an honest and industrious individual, because he happens to belong to a certain sect, or believe in a certain creed, and others, influenced by his example, also withhold from him the means of support—the miserable man, unable to furnish relief to his suffering family, in an agony of despair, commits suicide, and his wretched family find an asylum in a poor house! Yet the editor of the Palladium will gravely tell them, *'there is no persecution in all this!'*

The definition of the word *'persecute,'* according to Walker, is *'to pursue with malignity.'*—Now, we would ask, whether it be not persecution, when men combine together, and positively aver that they will support no man for any office who is a Mason, let him be ever so respectable, capable or upright? Is it not *malignant* to debar a great portion of our fellow citizens from the privilege of holding office, whose only crime consists in belonging to a society, of which they know no evil, and which they conscientiously joined and have continued in from the most pure motives?

If our definition of the term *'persecution'* be not correct, we will have to resort to other lexicographers than those whose works are extant. The moral views of the editor of the Palladium, however, may be more comprehensive than ours.

Minds accustomed to activity are more impatient under inertia than fatigue.

[From the Belchertown Sentinel.]
ANTIMASONIC FAIRNESS!!!

The Rev. and Hon. Mr. Thacher, editor of the Boston Telegraph, publishes in his paper, at full length, his own able speech, in the Senate of this Commonwealth, on extra-judicial oaths, and does not even inform his readers that Mr. Dearbon attempted a reply. Why is this? Does the Rev. Gentleman think his cause too weak to bear examination? Does he fear the effect of truth on his deluded followers? Is he ashamed to read in his paper, his own discomfiture and overthrow? Is he conscious that the argument and evidence is conclusively and palpably against him? Is he aware, that the presentment of the whole truth, and nothing but the truth, would instantly allay the raging fever of excitement, and the delirious phrenzy of proscription, and give him leave to retire to private life? Whether sinister motives may have induced this disingenuous conduct, is not for us to inquire. The fact in its naked deformity, is enough for us to know. The conclusive and ingenious arguments of Mr. Dearbon, and the unceremonious rejection of the Rev. Mr. Seceder's proposition by the Hon. Senate, are suppressed, and not given to the readers of this *professed* vehicle of truth. By what casuistry the Rev. Gentleman can satisfy his conscience for this deliberate suppression, and misrepresentation of facts, we know not, but apprehend that it must be by the aid of the same system of ethics by which he arrived at the conclusion, that *promises* contain no moral obligation, and that it is a man's *duty to lie*, if the Rev. Senator's views be right, and his arguments well founded, opposition to them would show more clearly the correctness of his opinions, and the soundness of his reasoning. We must conclude, therefore that he *felt* the weakness of his cause, and suppressed the able argument against him, because he foresaw that it would expose his weakness and defeat his objects. Let 'light' burst upon the vision of his benighted proselytes, and 'truth' irradiate their darkened understandings, and their voice would be as united in the rejection of all factious and proscriptive measures, as was the unprejudiced Senate.

We hoped better things of this paper, and that it would pursue a dignified and manly course of opposition. But we surrender our hopes, and despair of ever seeing an antipaper in love with truth. We should as soon think of drawing sweet waters from bitter fountains, or gathering figs from thistles. 'Ephraim is joined to his idols, let him alone.'

The Buffalo Journal, speaking of The Wither-ill affair, says—

This 'deed of sin' we believe now stands fully revealed, in all its enormity, and a more desperately depraved plot was never exposed to public gaze. In vain shall the leaders of antimasonry labor to prove that this foul scheme was not the act of the party. The proof is wholly irresistible. It is not the work of one or two misguided individuals, but a deliberate party scheme, to which many were privy. And for what? *To commit crime*, and by concealing the authors, cast suspicion upon the innocent, and thus subject them to disgrace, infamy and ruin! Nor did the evil stop here. When the indignant populace proceeded to investigate the foul deed, the aid of antimasonry was called in, to screen the guilty from discovery, and so powerfully did its principles coerce its

disciples, that even professors of religion were found actively obeying the call. The Elder's son was dispatched to Dr. Deacon Brayton's, to avoid being called as a witness in the case, and when he left here, 'he was told by Dr. Corbin, and Elder Colver at Kinsbury, of a certain house he could go to, and stay, for the purpose of keeping out of the way!'

THE BOQUET.

[For the Mirror.]

EXPERIENCE.

What is hope, Sire? A distant gleam
Quivering through the frantic dream,—
The straw that floats on time's fast stream—

What is love, Sire? A burning ache—
A spark of fire—a snowy flake—
A bubble jealousy will break.

What is joy, Sire? E'en scrow's spring—
The butterfly of gayest wing—
The wild rose with its latest sting.

What think you death? That frightful ghost—
That busy archer at his post—
Whose kinsmen are the human host.

Thus perilous, gray wisdom saith,
The hope and love, and joy, and death,
That end in sighs and gasps for breath.

FLOS.

MISCELLANY.

SPORTING WITH FEMALE AFFECTION.

Man cannot act a more perfidious part,
Than use his utmost effort to obtain
A confidence in order to deceive.

Honor and integrity ought to be the leading principles of every transaction in life. These are virtues highly requisite, notwithstanding they are too frequently disregarded. Whatever pursuits individuals are in quest of, sincerity in profession, steadfastness in pursuit, and punctuality in discharging engagements, are indispensably incumbent. A man of honest integrity, and uprightness in his dealings with his fellow-creatures, is sure to gain the confidence and applause of all good men; whilst he who acts from dishonest or designing principles, obtains deserved contempt. Dishonest proceedings in word or deed, are very offensive to, and unjustifiable in, the sight of God and man, even in trivial, but much more so in consequential, affairs. The most perfect uprightness is highly requisite between man and man, though it is too often disregarded, and is much more so between the sexes. Every profession of regard should be without dissembling, every promise preserved inviolate, and every engagement faithfully discharged. No one ought to have any pretensions to a lady before he is, in a great measure, certain her person, her temper, and qualifications, suit his circumstances, and agree perfectly with his own temper and way of thinking. For a similarity of mind and manners is very necessary to render the bonds of love permanent, and those of marriage happy.

'Marriage the happiest state of life would be,
If hands were only joined where hearts agree.'

The man of uprightness and integrity of heart, will not only observe the beauties of the mind, the

goodness of the heart, the dignity of sentiment and the delicacy of wit, but will strive to fix his affections on such permanent endowments, before he pledges his faith to any lady.

He looks upon marriage as a business of the greatest importance in life, and a change of condition that cannot be undertaken with too much reverence and deliberation. Therefore he will not undertake it at random, lest he should precipitately involve himself in the greatest difficulties. He wishes to act a conscientious part, and consequently cannot think (notwithstanding it is too much countenanced by custom) of sporting with the affections of the fair sex, nor even of paying his addresses to any one, till he is perfectly convinced his own are fixed on just principles.

All imaginable caution is certainly necessary beforehand; but after a man's professions of regard, and kind services and solicitations have made an impression on a female heart, it is no longer a matter of indifference whether he perseveres in, or breaks off his engagement. For he is then particularly dear to her, and reason, honor, justice all unite to oblige him to make good his engagement. When the matter is brought to such a crisis, there is no retreating, without manifestly disturbing her quiet and tranquility of mind; nor can anything but her loss of virtue justify his desertion. Whether marriage has been promised or not, it is of little signification. For if he has solicited and obtained her affections, on supposition that he intended to marry her, the contract is, in the sight of heaven, sufficiently binding. In short, the man who basely imposes upon the honest heart of an unsuspecting girl, and after winning her affections by the prevailing rhetoric of courtship, ungenerously leaves her to bitter sorrow and complaining, acts a very dishonorable part, and is more to be detested than a common robber. For private treachery is much more heinous than open force; and money must not be put in competition with happiness.

ANCIENT MAIDENS.

Mr. Hayley, in his Essay on old maids, gives the argument of one of the debaters upon the following question, 'Which is the more eligible for a wife, a widow or an old maid?' who had gallantly taken the side of her neglected sisterhood. The orator insisted that a man who married an old maid had a greater chance of being beloved by his wife than he who wedded a widow. The affection of the remarried widow maintained was a pocket telescope, which she directed towards her good man in the grave, and it enlarged to a marvellous degree all the mental and personal endowments of the dear departed. She then turned the inverted glass to its diminishing successor, and, whatever his proportion of excellence might be, the poor, luckless, living mortal soon dwindled in her sight to a comparative pigmy. But this was not the case with the old maid. No, her affection was a portable microscope, which magnified in a stupendous manner all the attractive merits of her spouse; he filled her mind, occupied her eye, engrossed her heart. The widow (the orator admitted) was generally preferred to the old maid, but the reason, he said, was, that the former was an experienced angler, who had acquired patience to wait for the favourable minute, and struck in the instant the fish had fairly risen to the hook; while the old maid was an angler whom fruitless expectations had rendered impatient—she was thrown into trepidation by the appearance of a nibble, and by making a too hasty movement she

afterwards rendered her bait an object of alarm. He compared a weeping widow to a moaning hyæna—that artful, destructive, and insatiable creature, which lured into its den by a treacherous cry of distress the unwary traveller whom it intended to devour. The haucer, he said, made his wife of Bath glory in having already buried four husbands, and express a perfect readiness whenever heaven might give her opportunity, to engage the sixth!—and Chaucer, he insisted, copied nature most faithfully. Now, the old maid, good soul! remembering how long she had waited for her first husband, instead of faithfully looking forward to a second, directed all her attention to cherish and preserve the dear creature whom she had at last acquired. He had no rival to fear either among the living or among the dead. It was of infinite importance he maintained, to matrimonial felicity, that the husband should receive into his arms a partner for life, whose dispositions and habits, instead of being fixed by a former lord, were to be moulded according to the will and abilities of her first and only director. In this point, the widow was a piece of warped wood, which the most skilful workman might find himself unable to shape as he wished—but the old maid was the pliant virgin wax, which follows with the most happy ductility every serious design, every ingenious devise, every sportive whim of the modeller. In conclusion, the speaker conjured every gentleman, who might happen to hesitate between a widow and an old maid, to remember that reason and experience, that equity and the general interests of mankind, all loudly pleaded for his preferring the latter. He entreats him to recollect, that the man who married a widow had great cause to apprehend unreasonable expectations, unpleasant comparisons and variable affection while he who married an old maid might with confidence prepare to meet unexacting tenderness increasing gratitude and perpetual endearments.

HARPOONING A WHALE.

Having approached as near as is consistent with safety, the harpooner darts his instrument into the back of the monster. This is a critical moment; for when this mighty animal feels himself struck, he often throws himself in violent convulsive movements vibrating in the air his tremendous tail, one dash of which is sufficient to dash a boat in pieces. More commonly, however, he plunges with rapid flight into the depths of the sea, or beneath the thickest fields and mountains of ice. While he is thus moving at the rate usually of eight or ten miles an hour, the utmost diligence must be used that the line to which the harpoon is attached may run off smoothly and readily along with him. Should it be entangled for a moment, the strength of the whale is such that he would draw the boat and crew after him under the waves. The first boat ought to be quickly followed up by a second, to supply more line when the first is run out, which often takes place in eight or ten minutes. When the crew of the boat see the line in danger of being all run off they hold up one, two, or three oars, to intimate their pressing need of supply. At the same time they turn the rope once or twice round a kind of post called the bollard, by which the motion of the line and the career of the animal are somewhat retarded. This, however, is a delicate operation, which brings the side of the boat down to the very edge of the water, and if the rope is drawn at all too tight, may sink it altogether. While the line is whirling round the

bollard, the friction is so violent, that the harpooner is enveloped in smoke, and water must be constantly poured on to prevent it from catching fire. When after all, no aid arrives, and the crew find that the line must be run out, they have only one recourse—they cut it, loosing thereby not only the whale, but the harpoon and all the rope of the boat. When the whale is first struck and plunges into the waves, the boat's crew elevate a flag as a signal to the watch, on deck, who gives the alarm to those asleep below, by stamping violently on deck, and crying aloud—"a fall! a fall!"—On this notice, they do not allow themselves time to dress, but rush out in their sleeping shirts or drawers into an atmosphere, the temperature of which is often below zero, carrying along with them their clothing in a bundle, and trusting to make their toilette in the interval of manning and pushing off the boats. Such is the tumult at this moment, that the young mariners have been known to raise cries of fear thinking that the ship was going down. The period during which a wounded whale remains under water is various, but it is averaged by Mr. Scoresby at about half an hour. Then pressed by the necessity of respiration, he appears above, often considerably distant from the spot where he was harpooned, and in a state of great exhaustion, which the same ingenious writer ascribes to the severe pressure which he has endured when placed beneath a column of water 700 or 800 fathoms deep. All the boats have, in the meantime, been spreading themselves in various directions, that one, at least may be within a start, as it is called, or about two hundred yards of the point of his rising, at which distance they can easily reach and pierce him with one or two more harpoons before he again descends, as he usually does for a few minutes. On his re-appearance, a general attack is made with lances, which are struck as deep as possible, to reach and penetrate the vital parts. Blood mixed with oil, streams copiously from his wounds and from the blow holes, dyeing the sea at a great distance, and sprinkling and sometimes drenching the boats and crews. The animal now becomes more and more exhausted; and at the approach of his dissolution, he also makes a convulsive energetic struggle, rearing his tail high in the air, and whirling it with a noise which is heard at a distance of several miles. At length quite overpowered and exhausted, he lays himself on his side or back and expires. The flag is then taken down and three loud huzzas raised from the surrounding boats.

DECEITFULNESS OF THE WORLD.

The following extract from the oration delivered by Mr. Berrin, Attorney General of the United States, before the Literary Society of Princeton College, furnishes appropriate reflections for the young generally.

'My young Brothers! The world on which you are entering in all the ardor of hope, in all the purity of uncorrupted feeling, is arrayed in charms which it borrowed from fancy, and which will vanish at our approach. The pleasures with which it lures the unwary are brief and evanescent as the breath of the morning. It floats gaily on the advancing tide, but vanisheth with the flood—and sadness mingles with its ebbing waters.

For life is but the flood-tide of the heart,
Content the emblem of its gentle flow;
It swells in bliss, and then its waters part,
To seek the ocean home—all else is woe.

You will be too surely called to exert the courage which can encounter danger and calmness, and the fortitude which endures and triumphs over calamity. But on this side of the grave, the beautiful vision which now dazzles your inexperienced eyes will forever elude your grasp. Human life is but a step in the series of human existence; a point at which man pauses to look around him before he launches on eternity's ocean? Would you enjoy happiness here? Seek it in the fulfilment of your various duties—in the cultivation of intellect—in cherishing the better affections.—Seek and find whatever of real happiness is allotted to us here below, in the consciousness of having endeavored to live as becomes an intelligent being destined to immortality.'

BOSTON MASONIC MIRROR.

SATURDAY MORNING, FEBRUARY 26, 1831.

GEN. DEARBORN.

The hirelings of antimasonry are emptying their vials of wrath on the head of this gentleman, for the honorable and dignified stand he recently took in the Senate of this Commonwealth, on the subject of antimasonic proscription. This was to have been expected: it was desirable, inasmuch as the calumny of the infamously notorious is more desirable than their commendation. If a man receive the praise of knaves, the chance is that men will mistrust him; but if knaves fasten upon him with their malignant fangs, denounce and threaten him with their vengeance, it is fair to presume—indeed, it is good evidence—that he is an honest man. So with Mr. Dearborn.—When the antimasonic faction gave him their support at the Senatorial election, those unacquainted with the gentleman's views on the subject, and with the disgraceful and dastardly measures resorted to by the debased managers of that faction, to give a degree of respectability to their cause, believed him to be of the same *genus*. It was thought that he had so far forgotten the respect due to himself, as to afford some degree of countenance to that combination of political corruption. But the fact was the reverse. He gave them no encouragement that he then was, or that he was disposed to become one of their party, and unite in the proscription of any class of the community. They supported him, because the election of Thacher depended on his success. Knowing that Thacher could not be elected, if the merits of the man and the strength of the party were alone trusted to, they juggled him into the company of Mr. Dearborn, and so united their interests, that the success of the latter secured that of the other. This was the extent of Mr. Dearborn's antimasonry!

Mr. Thacher, in reply to Mr. Dearborn, said he 'was disappointed to perceive that his colleague, from whom he had expected support, had come out against him;' but 'he would not impeach the gentleman's motives.' Now, in our view of the matter, the design of this *inuendo* was to leave the impression on the minds of the members of the Senate, that Mr. Dearborn had, on a prior occasion, declared himself to be an antimason; and that having gained the end he had in view, and finding the subject unpopular, he now deserted the cause. If the *Reverend* gentleman intended this, it was worthy of his known character for candor and fairness. But whatever his intentions may have been, it has had the effect to encourage the blood-hounds of antimasonry to set up their wild and incoherent yelpings, and to fasten on the character and motives of Mr. Dearborn, with a malignant desperation peculiar to their inhuman passions. Accordingly, we find it said of him, that he was elected 'from a full conviction of his being a determined antimason,' that he practised 'deception,' and thereby obtained many votes which otherwise he would not have received; that he 'has not been *only* considered' as an antimason, but *known* to be such; if any reliance can be placed on his words; that he was supported at the late election for member of Congress, *because they considered him an antimason*, &c. &c. We know not how deeply Mr. Thacher may be versed in the secret mysteries of antiism; but he must be more ignorant of the transactions of his brethren, than we are ready to admit. That he is, if at the time he expressed his surprise at the stand Mr. Dearborn assumed in the Senate, he was not aware of the existence of the Circular from which the following is extracted. It was circulated throughout the County of Norfolk a few days prior to the recent 'election for member of Congress.' We publish it to show what 'lying valets' these fellows are. Are they not a disgrace to human nature?

'TO THE ELECTORS OF NORFOLK.

ANTIMASONS!

You are called upon to exercise a high privilege and

perform a sacred duty, in choosing a public servant to represent your interests, defend your rights, and maintain your principles in the Councils of the nation.

The only question is, Will you confide this trust to the Hon. MOSES THACHER, or to the Hon. H. A. S. Dearborn?

They are both men of talents; both men of character; both citizens of your district; both Senators of the Senate; both elected by your suffrages.

Here the parallel ceases. These gentlemen are nominated by different Conventions; they will be supported by different parties, whose interests are distinct, and whose principles are adverse. Both of these gentlemen are too honorable to betray their trust; but they cannot both accept it. As a servant of your County, Gen. Dearborn has doubtless done his duty; let him continue to perform it. Will you commit to him the high trust of the *Antimasonic party* in the Councils of the nation? If he is an honorable man he cannot accept the trust. He is a *Solicitor General* of the Bunker Hill Monument, that disgrace to the nation, erected by MASONS for the benefit of MASONRY; whose patriotic 'Associations' have sent their mendicants throughout New-England to pick the pockets of women and children to enable them to build a Masonic Monument! Will not Gen. Dearborn therefore support *Masonic interests*? His friends are Masons; will he not support them? His associates, with few exceptions, (as is very generally understood and admitted) reside out of your district, and in the County of Suffolk! Will he neglect their interests? Will he not as an honorable man, support the interest of those who now rally round him as their champion? If he would not be true to them, how can you expect he would be true to you, when he cannot consistent with honor accept your trust? *A man is known by his associates.* General Dearborn's associates are our enemies, though they are all honorable men. They are Masons; and he is bound in honor to support them and not you.

* * * * *
'What are the Hon. MOSES THACHER'S claims for your support? He has accepted every trust you have confided to him, and fulfilled them. Gen. Dearborn has repeatedly *declined* your trusts, though he wanted your suffrages. Mr. Thacher is an associate of the yeomanry of your district—his friends are within it—his interests are within it; his supporters should be found there too. He belongs to no high sounding associations whose sneers would make him shrink from his duty, yet covet its honors. The choice is left to your judgment. Exercise it without fear or favor.

To your own selves be true;
And it will follow as the night the day,
You cannot then be false to any man.'

Here Mr. Dearborn is declared to be an enemy to antimasonry, and a friend to Masons; yet the Rev. Moses Thacher is disappointed that he should oppose him! He expected his support! There is not an honest man in the Commonwealth, after having examined the subject, that can believe the *Reverend* gentleman expected any such thing.

MOSES THACHER.

Personal abuse from this man, (if he merit a distinction so honorable,) can affect neither our interest nor our reputation for veracity. They are beyond the reach of his 'falsehood, calumny, and billingsgate.' Did he speak well of us, we might indeed feel that our character was in danger; we might tremble, lest some with whom we are unacquainted should infer, from his praise, that we had sunk to the same degraded level with himself; that we had become his fellow, and were engaged with him in carrying on the work of moral depravity. The greatest favor, therefore, that he can confer upon us, is to abuse us. So long as he continues to do this, we will not complain.

He accuses us of 'palpable misrepresentation,' in asserting that he stated as a fact, 'that a Masonic Deputy Sheriff, in the town of Providence, had, in conformity with

his Masonic Oath, suffered offenders to escape from his custody, on learning that they were Masons.' Our statement, or rather Mr. Thacher's *original* statement was that, in Providence, R.I. a Masonic Deputy Sheriff was required to arrest two persons for store breaking, and having arrested them, put them in charge of two other *Masons* who, of course, permitted them to escape. He now says, he has 'neither publicly or privately, located that transaction either in Providence, or in any other part of Rhode Island.' And in the very next sentence declares, 'it is true, that the offence committed, for which the villains were apprehended, was located in Providence, R. I.' Such gross inconsistencies indicate very clearly where the 'palpable misrepresentation' lies. Again, 'but I never stated that the Deputy Sheriff who apprehended the villains, belonged to the town of Providence.' But he did state that, 'In Providence R. I. a Masonic Deputy Sheriff was required,' &c. And we have no hesitation in saying that every man who heard him, understood him as intending to say, that, the Deputy *did* belong to Providence. We can bring abundance of evidence to this effect. He next remarks, 'But I have stated publicly, and I now state again, that the villains were pursued and apprehended, in the State of Massachusetts, and that the Deputy Sheriff, who apprehended and suffered them to escape from custody was understood to be a citizen of Massachusetts.' He made no such statement in the Senate; and if he means to say that he did, he has our denial in the strongest terms. He says, had not the statement been construed into an intention with him to criminate the citizens of Rhode Island, he should have passed it over in silence. And how, by his notice, is the matter mended? Why, by *criminating* the citizens of Massachusetts! So it appears that an act, the commission of which is dishonorable in Rhode Island, is not so in Massachusetts! But he has charged certain citizens of Rhode Island, with the commission of *murder*! This, we suppose, does not *criminate* them 'for negligence in the administration of justice!' But by whom has it been construed into an *intention* to criminate the citizens of Rhode Island? We construed it into an *intention* to slander and belie the Masonic Institution, and we are very much mistaken, if this were not the only *intention* there was about it. The rest is all fudge.

We reported the *misstyled honorable* gentleman correctly; and we published the allegation, if not verbatim, in substance as it fell from his mouth. We know not nor do we care what he intended to say. It is enough that we know what he did say. We have no doubt he was off his guard when he located the story in Providence. Had he not been, he would not have laid himself open to detection. We have very much more confidence in the accuracy of our minutes, than we have in the word of Moses Thacher. If the fellow had taken the trouble to inquire of the members of the Senate what he did say, (if indeed he have intercourse with any of the gentlemen of that honorable board, which, if report and appearances be true, is at least problematical,) we have no doubt that all who had not entirely forgotten that the subject had been before them, would have confirmed the correctness of our report. Had he said that in giving a location to the base falsehood, he was guilty of a *lapsus linguae*; that he did not intend to render himself liable to detection and exposure; he had come nearer the truth, and would probably have been believed. Men of his own principles, standing and character may now believe him; but it is arrogant presumption in him to expect that the intelligent and honorable portions of the community will attach credit to his own declarations, unsustained by more credible testimony. It would, therefore, be a work of supererogation in us to adduce evidence, before the correctness of our report is called in question, other than by those whose 'frequent falsehood, calumnies, and billingsgate, render' them 'too contemptible to deserve a name.'

If such an offence of a Deputy Sheriff, as *pretended* by Moses Thacher, was not committed in R. I.; we challenge him to state where it was committed, and we engage to follow him through his protean, shifting locations,

and to *prove*, so far as a *negative* can be proved, that the whole story is a fabrication of his own malicious brain.—Let him only *locate his falsehoods*, that we may track and pursue him in his shiftings and turnings; and if we do not "*scotch his recreant hide*," to his full satisfaction, he shall be at liberty to abuse us to his heart's content.—But when he once locates his *falsehood*, and is detected, he must not attempt to lie us out of it, by saying the offence took place somewhere else. He can no more make us believe that the *moon is made of green cheese*, than he can that he is an *honest man*; which, to say the least, would be a very difficult matter.

Moses!—go back to North Wrentham; ask forgiveness of the God whom you have offended; and of the little flock of Christians whom you have broken up and deserted. Throw off your Senatorial robes. You cannot wear them with benefit to the State, nor without discredit to yourself. You can not play the politician with any degree of success; and must, therefore, if the good people of Norfolk do not put their *veto* upon you, soon become a burden to the State—a leech on the public treasury. Take this advice, Moses, for it is given to thee in right good soberness, and may save thee from much trouble!

THE ECLIPSE.—The following extract of a letter from Robert Treat Paine, Esq. the author of the astronomical calculations in the American Almanac, 'describes the appearance of the eclipse at Monomoy Point, the southern extremity of the point of land which projects from the South eastern part of the County of Barnstable. This point of land has been within a few years past forcibly separated from the continent, by the formation of a navigable channel, and it is now an island. It was the nearest land in New England to the central track of the eclipse, except Nantucket, which island Mr. Paine was not able to reach, the passage having been obstructed by ice ever since the 15th of January.'

Sandwich, Feb. 15, 1831.

Being prevented by ice, from reaching Nantucket, I concluded to observe the Eclipse from the light house on Monomoy Point, and accordingly went there; the travelling was generally bad, but the passage from Chatham to the Point (11 miles) in an open boat, was far more inconvenient and disagreeable.

The sky was very clear from Friday evening until about two hours after the eclipse ended, and during the continuance of the eclipse not a cloud was visible. I had the good fortune to determine with great precision the time of the beginning and end of the eclipse, and of the formation and rupture of the ring; indeed I consider my observations on this eclipse the most satisfactory I have ever made.—The duration of the ring was 1m. 27sec.; the formation and rupture of it, presented a most splendid spectacle,—and it is impossible to conceive any thing more beautiful and sublime. The eclipse was also annular (but only for a few seconds) at Chatham, Harwich, Dennis, Yarmouth, and part of Barnstable. In this town the crescent extended about four fifths around the moon.

The obscuration was greater than I anticipated; in the eclipse of Sept. 1820, which was annular in Europe, it was generally observed that the darkness was much less than was expected, and that Venus (then farther from the sun than on Saturday) was the only visible planet; it was therefore stated in the American Almanac, 'that should the sky be clear, much diminution of the light was not to be expected, probably not sufficient to render the planet Venus visible, then about thirteen degrees east of the sun;' but Venus was visible for upwards of an hour, and Jupiter also, but for a less time; a person standing near, strenuously insisted that he could distinguish the twinkling of a star, but as he was unsuccessful in his attempts to point it out to me, it is not improbable he was mistaken. Fowls were observed returning to their roosts, and cattle to their stalls. The color of the sky became of an indigo blue, and some gentlemen in Chatham informed me they observed each other's countenances to appear of a sickly olive.

The thermometer on the N. W. side of the house (the wind was quite strong from W. N. W. during the whole of the eclipse) stood at the beginning at 27, and fell to 23 1-2 during the greatest obscuration, but the effect of the eclipse on a thermometer hanging in the sun on the S. E. side of the house was surprisingly great; at the beginning it stood at 71, and at 27 minutes after 1, (during the existence of the ring,) at only 29, being a difference of 42 degrees. For the space of twenty minutes, a burning glass, which at the beginning of the eclipse, seemed to burn black cloth almost instantaneously, failed to produce the least effect thereon.

In the prismatic spectrum, it was noticed that the space occupied by the red rays was much less, and that by the violet much greater than usual.

In this place, the thermometer in the shade descended more than at Monomoy Point, viz. from 32 to 26.

The lunar tables gave the place of the moon in this eclipse with a wonderful degree of precision.

During the remainder of the present century, the moon's shade will pass but three times over any part of the Atlantic States, viz. on Nov. 30th, 1834, which eclipse will be total in South Carolina and Georgia; and on the 7th. August, 1869, total in Virginia and North Carolina—and on 28th, May, 1900, total in Virginia. It is therefore evident that at no time within the next seventy years will the sun be as much obscured in any part of New England and of many of the middle states, as in Boston on Saturday last.

The occultation of Venus on the 13th, I was prevented from observing by clouds. I distinctly saw the planet on the meridian, at 1h. 7m. through my telescope, and had the sky been clear should certainly have seen the Immersion; but a few minutes before it took place, the sky became overcast, and continued so the remainder of the afternoon.

I have determined with precision the latitude and longitude of Monomoy Point Light and of Chatham Lights, (hitherto not ascertained with the accuracy to be desired) which will be communicated hereafter.

☞ The Albany Argus says the antimasonic meeting recently called in that city, was attended by *three persons only*! This being considered as rather a limited representation of public sentiment, an adjournment took place!—There has been a great falling off in the antimasonic party in that city, since the vote of thirteen or fourteen hundred given to Mr. Granger. The Argus says, at this time the antimasons could not probably muster *two hundred votes* in the city.

The Antimasonic Elucidator urges upon antimasons the support of Mr. Clay for President; and adds, 'the election of Mr. Clay will be a *glorious triumph for antimasons*!' The Ontario Phoenix, another antimasonic paper, instead of falling in with the views of the Elucidator, alleges that some of the abductors of Morgan are the most active in getting up the Clay meetings, and that nearly half of the convention of the 14th in Ontario, were Masons; and that 'the man in whose desperate interest they meet is a Mason.'

THE KING AND THE CRAFT.—His Majesty has signified in answer to an application for that purpose, from the Grand Lodge of England, that it is his pleasure to accept the situation of Patron of the fraternity of free and accepted Masons of the United Kingdom in place of his brother the late King. On the annual election of officers to the Grand Lodge of Scotland on the 30th ult. his Majesty was accordingly formally elected Patron for the year ensuing; and at the commencement of the Masonic year, with the English and Irish brethren on the 26th inst. a similar election will take place, when the toast of 'the King and the Craft' will be resumed.—[London paper.]

☞ J. B. Francis, Esq. and Willet Carpenter, Esq. nominated for Gov. and Lt. Gov.; and Joseph Smith, jr. Peleg Wilbour jr. and Gideon Spencer, nominated by the *antimasons* for Senators of Rhode Island, and have declined standing as candidates.

THEATRICAL.

[Communicated for the Mirror.]

The Burke excitement has been raging like a pestilence for three weeks past, and every day it grows more furious. Not a Ball, Route, or in fact any fashionable party whatever, can be got up without him. He must be the principal guest,—the very *spice* to give them all their flavor.—No conversation can now be modish without the introduction of Master Burke's name,—and all other topics are mere chaff. Stars *past* have been totally eclipsed by the resplendent rays of the present and all their good qualities have been obliterated from memory.

Many have been so struck with his style of acting, that they are even endeavoring to imitate—fancying no doubt they might some day sail in the same grand '*March of Intellect*.'

While accidentally passing through Fanueil Hall Market, we saw a crowd of people collected round a Butcher, who was flourishing his cleaver and giving specimens of Master Burke as Young Norval. The Drama which has for a long time laid dormant has taken a fresh start, and our Theatre has once more become a place of fashionable resort. Master Burke has performed *Romeo* two successive nights since our last, to delighted audiences. So true was the Mirror 'held up to nature,' and so intense was the interest carried with it, that the ladies could not refrain mingling their tears of sympathy with those of 'Poor Romeo.' Mrs. Barrett's *Juliet* cannot be too highly spoken of. Paris was poorly done by Mr. Still. This gentleman's buffoonery is indeed sickening. The only character we think he could play to advantage is *Fusos* in *Bombastes Furioso* where he can have the full liberty of his legs and arms.

In the comic line Master Burke has sustained the characters of Barney Brallaghan and Lingo. The former is a most admirable Burletta full of Irish wakes and Barney is the life of them all. Lingo was portrayed to the life—it never was placed in more able hands. Master Burke commenced his Theatrical career in this character at Dublin in 1824.

We were sorry Miss Eberle did not see the gross impropriety of the following line.

'Always makes me angry sometimes.' E.

Erratum.—In our last, 9th line from top, for Buckingham, read Richmond.

FOREIGN.—By the last arrival from Europe it appears that the *boundary question*, referred to the King of the Netherlands, is *settled*. We have no particulars. In England the agricultural districts are in the greatest state of alarm and disquietude. Some execution of rioters have taken place. The disturbed state of Ireland on the subject of the repeal of the Union, and the distress among the poor of that country, seem to engross a large share of public attention.

O'Connel is proceeding to the utmost extremities without overstepping the line of demarcation between law and rebellion. The Lord Lieutenant has issued proclamations, and O'Connel has done the like.

FORT DELAWARE.—All the combustible of this Fort has recently been consumed by fire, said to have been caused by a stovepipe, passing through the roof of Lt. Tuttle's quarters. It is added that the quarters of the soldiers and officers, except those of the commander and the engineers, with much cloathing, provision, and furniture, have been destroyed; and that the work is now but the skeleton of a fortification. The public loss is estimated at one hundred and fifty thousand dollars. Some kegs of powder exploded, and the report was heard at Chester.

GRAND LODGE OF MASSACHUSETTS.

NOTICE is hereby given that a Quarterly Communication of the Grand Lodge of Massachusetts will be held at the Masonic Hall, Boston, on WEDNESDAY the 9th, day of March, next, at 7 o'clock, P. M. for the transaction of such business as may regularly come before it.

The Officers and members of the Grand Lodge, Masters, Wardens and Proxies of Lodges, with all others concerned, will take due notice and govern themselves accordingly.

THOMAS POWER, G. Sec.

Boston, Feb. 22, 1831.

THE WREATH.

TO THE AMERICAN SNOW BIRD.

The snow bird of America is remarked among ornithologists for the obscurity which hangs round its history. On the first approach of winter, it suddenly makes its appearance at the farm houses apparently driven by the inclemency of the weather, to court the society of man. Whence it comes no one can tell, and whither it goes, (for its exit is as sudden as its entrance,) no one has yet been able to discover. It is supposed by some, to be, in reality, another bird, only that its plumage, by some mysterious and irresistible power had been suddenly and entirely changed. It delights to hover near hay ricks, feeding on the wheat which they contain; while, in very bleak weather, when the ground is clad in universal snow, and the air is piercing cold, it may be easily attracted to the parlour window, by throwing forth a few crumbs—the desolation of its lot causing it to forget its natural fear of man. There is a feeling of melancholy passes across the mind, when the bleak and dreary landscape, deserted by all other tenants of the air, is only enlivened by the presence of the mournful Snow-Bird. Yet even in the bitterest weather, he is always gay and lively and the desolation of the scenery around him has no saddening effect upon his cheerful heart.

From distant climes which none can tell,
In dress of bright and changeful hue,
I greet the bird below'd so well,
When childhood's hours around me flew.

Sure though the northern storms may spend
Their fury over field and tree,
Their blasts are welcome, if they send
So gay a visitant as thee.

I care not that the laughing spring
Its blue bird messenger may own,
If winter be but sure to bring
The Snow Bird I have always known.

How oft, in childhood's rainbow hours,
I've watch'd thee at the parlour pane,
Hiding thee from the ruthless showers,
Till vernal airs shall breathe again!

Oh! how my youthful eyes would strain:
Pursuing in thy wayward track!
How oft I've spread the attractive grain,
To bring thy wandering pinions back!

Yes, gentle bird! I mind the time
Thou'st sported round my window seat,
(Thoughtless of evil, as of crime,)
Pleased, it would seem, my face to greet.

And feeding with confiding stay,
On the crumbs I threw to thee;—
'Twas base, 'twere cruel, to betray
A bird that ne'er had injured me.

There breathes an everlasting Power,
Unknown, but felt—unseen but heard,
He clothes each tree, he tints each flower;
His arm protects my darling bird.

Let winter come with stormy voice;
Let snow wreaths crown the highest hill;
He bids thee in the storm rejoice,
He sees, protects, and feeds thee still.

MISCELLANEOUS.

[From the New Haven Herald.]

Time hath, my lord, a wallet at his back,
Wherein he puts alms for oblivion. *Shak.*

The other day, I was sitting all alone in my chamber,—no matter where,—gazing with a most meaning intensity upon my brisk, blazing fire, and occasionally replenishing it with a hickory stick, whenever the chills of old Zero began to remind me how respectable a portion of space was occupied by the entity of my ears;—the snow was beating furiously upon my windows, and the winds were moaning so piteously, that, had they been anything else but winds, I verily believe I should in mercy have bid them come in;—when suddenly the idea popped into my head, that it was folly to live in a snow storm, when I might just as well be living over the halcyon days of boyhood: so, catching old time by the forelock, I forthwith commenced ruminating over the contents of his wallet: and what do you think I found?

The old rascal had recorded upon his minutes the history of my whole life! Not a single event had escaped his notice; and as I took up the separate files, which contained the incidents of each year, I found them severally numbered, sealed and labelled '*For Oblivion.*' Good! thought I, as I run over the naughty shines and tricks I had played off in my early days. 'Not quite so good, sir,' said time—'eternity keeps another record.'—Aha! well, says I, then we will just renew one of these events, at least, to a temporary restoration; and you must beg alms somewhere else for your old friend oblivion.

It appears from Time's musty record, that I was ten years ago standing tip toe in a country school house, with both thumbs tied to a nail as high as I could reach, and atoning as fast as possible for the crime of having been an accessory in the act of inserting pins into the master's chair bottom, by way of quickening his understanding. We had a *Colleger* for a master that winter, whom I have learnt to call *pedagogue*, since I have been to college myself. We used to think him a prodigy. How his thundering dictionary words made us stare! One would have thought us young statues whenever he deigned to address us.

There was a tall, brawny fellow at the same school, whom we called 'Tommy.' He was not lacking in common sense, by any means, but was, without exception, the dullest scholar and greenest fellow I ever saw.

The severest efforts of all his masters had not been able to push him through his A. B. C. Our pedagogue had commenced the Herculean task fully confident of success. He had coaxed, and flattered, and fretted, and scolded to no purpose, till the morning on which I was found *pulling hemp, standing tip-toe*; and on which the following dialogue took place, which I give verbatim et literatim.

Ped. Come here Tommy. Have you learnt your letters yet?

Tom. I guess I have, you.

Ped. Let's see—what's that?

Tom. Well, I don't know.

Ped. A.

Tom. A

Ped. Do you know the next?

Tom. Well, I guess I do.

Ped. Well, what is it?

Tom. Less me think.

Ped. B.

Tom. By gorry—that B?

Ped. The next?

Tom. Gosh, gum—is that next?

Ped. C.

Tom. I want to know, tho'—that an't C?

Ped. Get under the table, you idle dog, I'll learn you to be impudent.

Here Tommy running under the table, plants himself in the attitude of a dog, and looking about very complacently upon the school, waiting for further orders. The next class is ordered down upon the floor to spell. While they are coming down, a stranger raps at the door; whereupon Tommy, running out on all fours to the door, lets fly, like a good fellow, '*bow, wow, wow, bow, wow!*'—very much to the annoyance of the pedagogue.

Tommy, seeing him in pursuit of him, with his ruler in his hand, skulks about so successfully among the scholars,—who were convulsed with laughter, and very ready to shield him in his *bow, wow-ing*,—that it was some time before he could catch him. However, he caught him at last, and began to ply his rule to Tommy's judgment seat so smartly, that he forthwith changed his tune to '*Cui-i, chi-i, ki-i, ki-i,*' to the increased sport of the school and still greater indignation of the master.

If the hemp cord about my thumbs had been tied about my neck, and I had been standing upon a gibbet, I verily believe I should not have laughed less. Suffice it to say, the stranger was at last let in, and I cut down from my punishment. But poor Tommy, after school, paid dear for his wag-gery. That Tommy is now a thriving farmer;—that pedagogue, a dissipated lawyer; and I am your humble servant. 'By gorry,' and who are you? V.

REMOVAL.

R. P. & C. WILLIAMS, inform their friends and customers that they have removed to 18 and 20, Cornhill, late Market-street, (on the south side, near Washington-street.)

They take this occasion to thank all those who have favored them with their custom, and ask for a continuance of their patronage.

They have constantly for sale, *Bibles and Prayer Books*, of various sizes, bindings, and prices. *MASONIC CONSTITUTIONS*. Watts, Methodist, and other *Psalm and Hymn Books* in general use. A good assortment of books on Theology, Law, Medicine, &c. Agriculture, Mechanics, and the various branches of Science, Literature, and the Arts; and the various new publications of the day.

Their present stock consists of many thousand volumes of Books, also, Maps, Prints, and a general assortment of Stationary articles, which they are constantly replenishing by publishing, purchasing, and importing. Orders supplied wholesale and retail, on the best terms.

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MOORE & SEVEY.

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

[Original.]

TO MOSES THACHER,

Member of the Senate of Massachusetts, Ex-Minister of the Church in the North Parish of Wrentham, Present Minister of the Church in North Wrentham, Member of the late Antimasonic State Convention of Massachusetts, Member of the late National Antimasonic Convention, Seceding Mission, Antimasonic Lecturer, and Editor of the Antimasonic Boston Telegraph.

LETTER VI.

SIR:

Whether it betrays want of taste or want of judgment, to have addressed you somewhat elaborately, I pretend not to determine; but I confess that I have some misgivings, lest I expend myself on an object too worthless for grave rebuke, especially as others of better taste and more mature judgment might entertain a doubt on this subject. Understand me, sir; the doubt is whether the subject be not unworthy of such particular notice, and not as to the manner in which it should be noticed.—There is little credit gained in attacking a degraded, falling man: there is no merit in using harsh, vituperative language while making the attack. I will now, sir, disclose to you *one secret*, without exacting any promise or engagement from you; a secret which, while it explains my motives, is a full justification of the course I have taken. I have a strong inclination, a particular fondness, to adduce from your own lips and writings the authorities by which I justify myself. If there is any supposed severity or rudeness in my manner or phraseology, I would name, for my justification, your 'Address on Masonic oaths and penalties,' without giving, as a reference, M. THACHER *opera ecclesiastica, politica et literata, omnia*. I have, sir, I admit, some reluctance to acknowledge that you have ever given any example that I might be disposed to follow. But if it be ever proper to 'suit the action to the word,' or language to the man, some degree of latitude may be admissible, in the use of harsh phraseology, to foil an assailant with his own weapons. And, now, sir, you have my secret, why I have approximated to the level of your own rude, vituperative language. In order to show that you have used rude, vituperative language, sufficient for my justification, I will here select two sentences from that 'Address on Masonic oaths and penalties.'

'Let a gang of freebooters be disposed to combine for the purpose of *rapine, forgery, arson*, or any other purpose, which comes within the jurisdiction of knaves and rogues; and what can be better fitted for the constitution of their club, than the oath of the Masters, or Royal Arch degree?' p. 27

'Common sense must teach, that *honest men* have no need of such obligations, but that they are exactly fitted for a covert of *rogues and villains*.' Ib.

Here, sir, is your own language. And if any language can justify the use of a severe, unvarnished, undisguised

return, I consider the author of such bitter, wholesale abuse justly entitled to all the return that truth and honest indignation can award him. 'Freebooter,' 'rapine,' 'forgery,' 'arson,' 'knaves,' 'rogues,' 'villains'!!! Are these, sir, your chosen figures of speech? Did your morbid imagination present to you this array of foul and unnatural offences? Did your gentlemanly predilections lead to this enumeration of abusive, ignominious epithets? Or were they the poetic embellishments of your 'Address' to stir up the excited passions of your audience? You, sir, a minister of the Prince of Peace? You a follower of the Savior, who declared 'Blessed are the peace-makers: for they shall be called the children of God'? Whatever severity of language has been used toward you, even I have not called you *freebooter, knave, rogue or villain*.—That severity which consists in rudeness, and in abusive epithets, is suited neither to my taste nor my inclination; and for whatever of that character you may discover in my letters, it is a departure from my private wishes, in order to accommodate my language to your apprehension and choice.

First of all, I am desirous of satisfying my own sense of propriety; next I would satisfy the requirements of a moral and intelligent community; and, keeping within these bounds, I would measure out to you *full and ample justice*. Although disposed to deal in laconic and significant language, I will call you neither *freebooter, knave, rogue nor villain*; but I will give such characteristic 'illustrations' of distinguishing qualities, and point out such characteristic 'lights,' and such shadows too, as may be at my poor command, to aid the spectators of the antimasonic drama to appreciate your versatility in the disguises and changes of your antimasonic characters. Keep in mind, sir, the recollection that you are the assailing party. You waged the war; you gave the battle; and if the contest is carried into your own territories, remember that self-defence sometimes requires that an enemy be crippled within his own borders. After stating these preliminaries, and making these explanations, I trust that even you will not accuse me of taking unwarrantable liberties with your *very public name*.

And now, sir, I imagine that enough has been stated to remove any doubt as to the fitness of addressing you; and of performing the duty in language of plain and unadorned simplicity. I mean not only that simplicity of diction unaided by polished periods or academic graces; but that simplicity which a plain man uses when he would reprove a practiced offender against the most valuable duties of social life. Besides, there is a peculiar fitness in addressing you without much circumlocution, from the consideration that you owe to antimasonry a triple relation, excelling all others in the boldness of your schemes, the magnitude of your services, and the extent of your success.—There is no other man living who boasts the preeminence of antimasonic Senator, antimasonic editor, and antimasonic minister. Either relation might satisfy the ambition of an ordinary man; and either relation, from the devotedness you have evinced to meet the high expectations of the masters of your political destiny, has been sustained to the full requirements of your political employers.

I have little to say to you, as an antimasonic Senator, having in all proper humility, paid my passing tribute of respect to your official honors. But in rendering you all possible justice, by enumerating your causes for self-congratulation, I would gather up each circumstantial and particular reason you have to connect the past and the

present: the recollections of what you *might have been*, and what you *now are*. Your own consciousness presents these recollections; but you should know that others *fully understand* what you so keenly feel. That the unqualified and unbounded praises of your antimasonic followers and satellites should prove too much for your unpractised hopes and humble expectations, that they should intoxicate your vanity and lead your delighted fancy to revel in dreams of political honors, is no matter of surprise. You was a man; and the frailties of man beset you. You was a vain man; and your weakness was flattered by the temptation. Put the rude voices that saluted your ears, in the assemblies of your antimasonic partisans, no longer reach you in your elevated station. What grateful substitute now comes soothingly upon your senses?—Does popular gratitude repay your services? Do the approving countenances of the *Patres Conscripti* redeem you from the withering consciousness of contempt? Sir, no one would envy you your honors, if he were compelled to take with them your conscience. Your elevation cannot be to you a very *honorable* distinction, when you are compelled to feel that it is but a mark for 'scorn to point his slow unmoving finger at.' Your reflections cannot, in public nor in private, be exceedingly flattering, when you experience so sensibly, in your own person, that 'the post of honor is a private station.'

Of your qualities as an antimasonic editor I confess myself less qualified to speak. The circle of your operations falls not within the circumference of my movements. There is as wide a difference between the road you tread and the path I would travel, as between that 'broad way that leadeth to destruction,' and the 'narrow way which leadeth unto life.' The demonstration you make of your desire to mingle political antimasonry and religious controversy, and to draw from the bitterness and intolerance of both, a system of persecution against all who entertain an honest difference of opinion, gives you a claim to an illiberal and malignant temper quite as uncommon as your official distinction. And yet, I have not learned that the National or State councils have been greatly aided by your political disquisitions, that morals have received much accession from your profound speculations, or that letters have become indebted to you for your literary researches. Sir, the waters of the purest stream may be discolored and defiled by the veriest dabbler, who, with his utmost efforts never could analyze its clear and limpid properties.—It is one thing to produce effect; it is quite another thing to do good. It is easy to gain the approbation of heated partisans; but it is not so easy to satisfy the demands of an honest conscience, to commend one's self to the gratitude of men and the blessing of God.

With pain and reluctance I speak of you as an *Antimasonic minister*. No man, sir, can contemplate the objects and duties of the Christian ministry, without feeling how pure should be the life, how disinterestedly kind the affection, how humble the hopes, and how gentle the manners of him who assumes to be 'the messenger of God!'

'I venerate the man whose heart is warm,
Whose hands are pure, whose doctrines and whose life,
Coincident, exhibit lucid proof
That he is *honest in the sacred cause*.'

The fiery zeal you have evinced, to carry the spirit of unhallowed persecution into 'the Church in the North Parish of Wrentham,' the unbending obstinacy you have discovered, in refusing to submit to the advice of your 'Brethren in the ministry,' and your unusual assumption,

in forming 'the Church in North Wrentham'—are sufficient evidences to prove how little you are fitted, in spirit and disposition, to fulfil the duties of a Christian minister. That your inclinations lead you to employments of a less humble and less obscure life, is made palpable by the boldness with which you engage in your political and editorial labors. Either surrender your pretensions to Pastoral avocations, and then surrender yourself to political ambition, or resign the direction of party operations for the work of the ministry. This you may well do for the same reason you give in your 'Preface,' where you say:

'I must believe, that the interests of religion, which are paramount to all other, and the work of the ministry, a work more than sufficient to employ all the time, and all the talents, and all the labor, of men vastly more able than myself, furnish me with a sufficient excuse for considering myself no longer a member of the Masonic Institution.'

Sir, a very slight modification of language may convince you, that the very same reasons will furnish you with 'a sufficient excuse' for withdrawing from the service of antimasonry. But however great might have been your devotion to 'the work of the ministry' formerly, your opinions or your interests must have undergone no inconsiderable change. You now appear to be devoted, with quite as much zeal, to another 'work,' of a character so different, that it is not easy to reconcile the equal claims of the ministry and of antimasonry 'to employ all the time, and all the talents, and all the labor' of one who knows so well how to make 'a sufficient excuse' for withdrawing from either, and who feels so little compunction at his rapid changes. Even the novelty of Senatorial honors no longer charm you from Editorial engagements; nor do the severe duties of Editorial labors prevent their becoming subsidiary to Editorial purposes. But there is novelty to the eye of a spectator, when he perceives that the grave deliberations of the Senate of Massachusetts do not interrupt the glowing contemplations of antimasonry. There is novelty to the observer, who sees the Senate Chamber transformed into an Editorial garret; who witnesses the public benefit of Editorial lucubrations inspired under the patronage of the public purse. How vastly 'paramount to all others' must be that antimasonic 'work' which is 'sufficient to employ all the time, and all the talents, and all the labor' of a Christian minister!

I have touched lightly on your variety of public services; but I call you no opprobrious names. I have awarded to you the merit of following up, with all suitable zeal, the requirements of your several honorable offices, as antimasonic Senator, antimasonic Editor, and antimasonic Minister. But I now claim in return some merit of forbearance, inasmuch as I have called you neither freebooter, knave, rogue nor villain.

I am, Sir, yours

FENELON.

MODERN PERSECUTION.

We will put down Masonry by the sword, if we cannot put it down without.—JACOB HALL.

NO. IX.

CONCLUSION.

It is said, and we probably ought to concede, that the prudence and moderation of Masons have elicited the commendation of intelligent and liberal men who are not Masons. But it has also caused weak and ignorant antimasons, who are governed by passions and sudden impulses, to suppose that Masons have no defence. And it has also caused unprincipled disorganizers, the leaders of the faction, to take encouragement in prosecuting the measures of antimasons, and in persecuting Masons. It is capable of proof that worthy and respectable members of the Masonic Institution, gray headed men too, have had their feelings grossly outraged, and their rights invaded, by scandalous and taunting reproaches in streets and highways merely because they were Masons.

There is one individual, particularly, whose bold insolence, in this respect, has led to the supposition that he is

the hired blusterer of the party. His time, it would seem, has been almost exclusively devoted to the low, unmannerly and indecent business of insulting those he supposed to be Masons. His description—but I forbear to describe the creature. This man and two others, one the gentlemen who figured so prominently in the infamous 'A. B. C.' affair, and the other the gentleman who figured so prominently in the infamous 'Anderton' affair, are the same who were sometime since observed to be lurking about the Masonic Hall, in the Old State House, at a late hour, three successive nights. The first of these three appointed pimps stationed himself in the entry, thrusting his cadaverous face under the hats of those that passed. The two assistants were at hand to render medical aid. These wise evesdroppers never could tell how the Freemasons left the Hall; whether walking or flying. They were compelled to inquire of the watchmen, whether the Masons had 'broke up'!

It is believed that there is no association of men, except antimasons, who would resort to such low, ungentlemanly acts. But impudence and evesdropping are very little matters in their catalogue of indecencies. It is only the Freemasons! Nothing more! It is settled that they are not entitled to the immunities and privileges of other men. No, no. Grant that, and antimasons would be obliged to conduct as gentlemen. They would be obliged to regard truth and decency. When the Ethiopian changes his skin and the Leopard his spots, then, and not till then, will they be able to assume the qualities of gentlemen.

It was sometime a mystery why a little knot of obscure and unprincipled men should follow up their base persecution with such pertinacity. But the secret was fully developed at Faneuil Hall on the 26th May, 1830, when that little faction had the impudence to invite a public discussion of the question: 'Can any man under the influence of Masonic oaths, discharge with fidelity the duties of any important office in the gift of the people, according to the true nature of our Free Institutions?' In other words, the people were gravely called upon in Faneuil Hall to determine that every Mason ought to be turned out of office, and that the patriotic antimasons ought to supply their places. This bold attempt to disfranchise a portion of the community was not altogether agreeable to the inhabitants of Boston; and the question was settled to the very great dissatisfaction of the plotters and contrivers of the plan.—From what has been done, no one should be surprised at any impudent, disgraceful measures which those gentry should put in operation. When they shall perpetrate a decent and manly act, the novelty of the thing may then afford a sufficient reason for surprise. VERITAS.

ANTIMASONRY, AND ITS PRESS.

Mr. Southwick, in the National Observer, thus exposes the conduct of the leading antimasons in this state, and the means resorted to for the establishment of their organ in this city:—[Albany Argus.]

'Towards the close of the year, the cloven foot of intrigue and corruption began to show itself, on the part of some of the leaders of the party, and the banner of private, secret and malignant hostility, towards us was unfurled. The canting cry of carping hypocrites, was raised, and individuals, who are as destitute of private worth, private honesty and political independence, patriotism and sincerity, as they are of moral and intellectual qualifications, meanly spread in secret, their dastardly and cowardly insinuations. Chancy Webster, and Benjamin F. Hoffman, kind, charitable, and religious souls, became the saviours of antimasonry. 'Another paper must be established at the seat of government. Mr. Southwick was too independent for an editor. Mr. S. has influence.' 'Somebody else must be obtained' who would serve their turn, and conform in all respects to their dictation. But how was Mr. Southwick to be got rid of? Where and on what conditions, was he to be disposed of. Why, Somebody is written to in the western part of the state, by Mr. Chauncey Webster, honest charitable

creature, and the answer comes back, that if Mr. Southwick will remove from the shade of the tree of honesty, and independence, to make room for the rank foul and profligate Weed of intrigue and corruption to be planted in its kindred soil of Clay, he should receive for his base, and unmanly desertion, the enormous sum of fifteen hundred dollars!!

'In the annals of political profligacy, intrigue and machination, was there ever so base and foul a piece of bare faced impudence and outrageous villany as this? Here singly and alone, we had planted our standard and raised the war cry of opposition, against an institution, preserved by blood and perjury. Here, where for more than thirty years we had fought the battles of Democracy and Republicanism, (those much abused and insulted names,) was an offer made to bribe us to leave the place, where we have grown up, and which is hallowed to us by the tenderest and dearest feelings and emotions. We were to turn our backs upon the friends of our youth, upon the companions of our age, upon the grave of our relatives—and forsaking every tie that binds man to the earth and to society, pocket our Fifteen Hundred Dollars and decamp to some obscure village in Pennsylvania, there we suppose to lead a recreant life, and to leave a degraded name behind us. And this too, at the beck of Mr. Chauncey Webster and other individuals, who would pervert the pure and holy flame of genuine antimasonry from its pristine purposes, and convert it into a light, black and smoky as that of the infernal regions.

'It is needless to say, that this heartless, heedless, callous, offer and darkly, desperate, designing and intriguing men, was indignantly and contemptuously refused.

'The National Observer came from the hands of B. D. Packard, & Co. without a stain upon its name; and we are determined to continue our course, guided alone by a firm and sincere attachment to the principles of pure antimasonry, uninfluenced either directly or indirectly by National Republicanism, Clayism or any other of the numerous name under which Masonry might seek, (for it is capable of anything.)

'Owing to the assistance of two friends, whose names are as bright, in the annals of republicanism, purity and honesty, as they are distinguished for inflexibility of purpose, for an ardent and disinterested attachment to antimasonry, and to whom the cause owes everything, but have received nothing, save proscription, persecution and abuse, we are unable to start this establishment under its present proprietor.

'In the mean time, Weed had made a journey to Washington, and returned, as we suppose, as the accredited and authorized agents of National Republicans, and the Alb. Evening Journal was started with a capital of \$4000 or 5000, by the same who so generously offered 1500 to sacrifice ourselves and antimasonry, and to retire to Pennsylvania, or to go into some country village in this state; where we should be prevented from watching with an eagle eye, the intrigues that were to be carried on in the Capital of the state.

'The moment that paper started, its proprietors spared neither means nor efforts to stop the circulation of this paper, to destroy what little influence it might possess, and to blast the prospects of its editor, by making every exertion in their power. Agents were sent out to procure subscription for the Evening Journal, charged with instructions to spare no pains to inflict injury and outrage where kindness and friendship ought to have been shown! the editor of this paper was represented by those agents, or by one of them, as a 'crazy fanatic,' 'as a man so taken up with religion, that he was rendered incompetent to act as editor of a newspaper.' 'That his paper had stopped, and if it had not, it would stop shortly.' 'And that people who had paid their money for it in advance would lose it.'

'Against these private and flagitious injuries, this rascally base and infamous conduct, which no being laying the smallest claim to the name of a man, or pretending to be even the shadow of a gentleman, or a man of honor, we have borne up and struggled, and so far we believe done our duty to antimasonry faithfully, and manfully.

MECHANICS' JOURNAL.

THE PHILOSOPHY OF SIGHT.

Cheselden, the celebrated surgeon and oculist, gives some very curious particulars respecting a boy, who was couched by him in his thirteenth year, his narrative is the more interesting, as it seems to determine the question so long and so hotly contested by philosophers, whether a person blind from his birth, upon being made to see, could, *by sight alone*, distinguish a cube from a globe? Most persons would probably, answer in the affirmative, notwithstanding the many theoretical arguments which might be brought against it; at least until they have such facts as the operation of couching discloses, which are of too stubborn a nature to be easily evaded.

It is previously remarked by *Cheselden*, that though we speak of persons afflicted with cataracts, as blind, yet they are never so blind from that cause, but they can distinguish day from night; and for the most part, in a strong light, distinguish black, white, scarlet and other glaring colours; but they cannot distinguish the shape of any thing. And he gives the following reason for his remarks. The light being let in through the matter of cataract, which disposes and refracts the rays; these do not, as they ought, converge to a focus on the retina or black part of the eye, so as to form a picture of the objects there; the person affected is, consequently, in the same state as a man of sound sight looking through a thin jelly. Hence, the shape of an object cannot at all be discerned, though the color may. And this was the case with the boy couched by the operator. Before couching, he could distinguish colors in a strong light, but afterwards, the faint ideas he had previously acquired of them, were not sufficient for him to recollect them by, and he did not know them to be the same that he had seen dimly, when he was enabled to see them perfectly. *Scarlet*, he now thought to be the most beautiful, and of others, the gayest were the most pleasing. *Black*, the first time he saw it, perfectly, gave him great uneasiness, but after a little time, he became more reconciled to it; he, however, always associated some unpleasant idea with it, being struck with great horror at the sight of a negro woman, whom he met some months afterwards.

When he first saw, he was so far from making any right judgment about distance, that all thought all objects whatever touched his eyes, (so he expressed it) as what he felt did his skin. He thought no objects so agreeable as those which were smooth and regular, though he could form no judgment of their shape, nor guess what it was in any object that pleased him. He did not know any one thing from another, however different in shape or size; but on being told what things those where whose form he knew before from feeling, he would carefully observe, that he might know them again. Having often forgot which was the cat and which was the dog, he was ashamed to ask, but catching the cat, (which he knew by feeling) he looked at her steadfastly, and then putting her down, 'So pass,' said he, 'I shall know you another time.' He was very much surprised that those things that he had liked best when blind, did not appear most agreeable to his eyes, expecting those persons whom he loved most would appear most beautiful, and such things most agreeable to sight, were so to his taste. His friends at first thought he even knew what pictures represented, but found afterwards they were mistaken; for about two months after he was couched, he discovered that they represented solid bodies, at first taking them for party-coloured planes or surfaces diversified with a variety of paint; but even then, he was surprised that the pictures did not feel like the things they represented, and was amazed when he found that those parts of pictures which, by their light and shade appeared prominent, and uneven to his sight, felt equally flat with the rest. On this latter occasion he pertinently inquired, which was the lying sense, feeling or seeing.

Being shown his father's picture in a locket at his moth-

er's watch, he acknowledged the likeness, but was very much astonished; asked how it could be that a large face could be compressed in so little room, and saying it should have seemed as impossible to him as to put a bushel of any thing into a pint.

At first he could bear but very little light, and the things he saw he thought extremely large: but upon seeing things larger, those first seen he conceived to be less than they had appeared before, never being able to imagine any figures or lines beyond the bounds he saw; the room he was in he said he knew to be part of the house, yet he could not conceive that the whole house could look bigger. Before he was couched he expected but little advantage from seeing worth undergoing an operation for, except reading and writing; for he said he thought that he could have no more pleasure in walking abroad than he had in the garden at present, which he could do safely and readily. And even blindness, he said, had this advantage, that he could go any where in the dark much better than those who could see. After he was enabled to see he did not lose this faculty, nor desire a light to go about the house in darkness. He said that every new thing was a new delight, and the pleasure was so great, that he wanted words to express it; but his gratitude to the operator was extreme, never seeing him for some time without shedding tears; and if he did not happen to come at the time he was expected, the boy would not forbear crying at his disappointment. A year after his first seeing, being carried to Epsom Downs, he was exceedingly delighted with the largeness of the prospect, and called it a new kind of seeing. He was afterwards couched of the other eye, and found that the objects appeared large to this eye, but not so large as they did at first to the other, looking upon the same object with both eyes, he thought it appeared about twice as large as to the first couched eye only; but it did not appear double.

Mr. *Cheselden* performed the operation of couching on several persons, who gave nearly the same account of their learning to see as the preceding. They all had this curious defect after couching, in common, that never having had occasion to move their eyes, they knew not how to do it, and at first could not direct themselves to any particular object but had to move the whole head, till by slow degrees they acquired the faculty of shifting the eyeballs in their sockets.

Several philosophical inferences may be deduced from the above cited experiment. First it is evident that the eye is not a judge of *direct*, though it may be of transverse distance, i. e. that it cannot estimate the distance of two trees, for example, nearly in a line with itself, though it may, if they are at equal length from it, but not in the same line with it. Hence, when we look at a chair standing against the wall of our chamber, we really do not see that the fore legs stand out upon the carpet; we see both them and all parts of the chair painted as it were, (projected is the philosophical word,) on the wall. It is only by having felt that they do stand out from the wall, that we judge them so to do, when we merely see them exhibiting the same appearances that they had when we felt them before.

Secondly, as it appears that the boy could not tell a cat from a dog until he had felt them, it is plain that neither could he tell a cube from a globe. It is to be observed, however, that although at first, all distinctions of shape were unperceived, yet experience would shortly have taught him to distinguish by sight alone a cat from a dog, a cube from a globe.

Thirdly, the above mentioned experiment appears to suggest a doubt of the truth of that philosophical distinction which has usually been put between reason and instinct. If it is by an exertion of judgment, that a man coming into a room where there is a real chair, and one ill painted on the wall, sit down, will upon the former and neglect the latter, it is certainly by an exertion of a similar faculty, that a cat coming into a room where there is a real mouse and an ill painted one, will spring upon the former and neglect the latter. And from the same princi-

ple it is, that the man will attempt sitting down upon a well painted chair, and a cat will attempt catching a well painted mouse; neither discovering their error till they see the defects of the painting, or feel the delusive objects, and thus correcting the mistake of their judgment acting upon the information of sight alone. For it is to be remembered that, in this case, it is not their sight that deceives them, but their judgment; sight informs them that certain colors, lights, and shades appear before them, and its information is truth—whilst judgment tells them that these colors, lights and shades indicate a massy substance, (viz. a chair or mouse) which is false. From this it would appear, that instinct has no more to do with a cat mouse-catching, than with a man hare-hunting; and similar considerations may perhaps teach us, that brute animals approach much nearer to us in faculties, than philosophers are willing to allow.

Lastly it may be inferred, that the staring and vacant expressions of the countenance which is to be seen in children and idiots, proceeds rather from an inability to move their own eyes, than from a want of thought at the time. For the motion of his eyes is consequent upon an act of his will so to move them, and he can have no will to move them from the object at which he first looks, because he knows as yet of no other object existing, and could therefore have no motive to excite his will to action.

There are many other inferences which might be drawn from this curious experiment, but I will leave them to the reader's own sagacity and fancy.

[London Magazine.]

MECHANICAL POWER OF COALS.

It is well known to modern engineers, that there is virtue in a bushel of coals, properly consumed, to raise seventy millions of pound weights a foot high. This is actually the average effect of an engine at this moment working in Cornwall. The ascent of Mount Blanc from the valley of Chamouni is considered, and with justice, as the most toilsome feat that a strong man can execute in two days.—The combustion of two pounds of coal would place him on the summit. Merai Bridge, one of the most stupendous works of art that has been raised by a man in modern ages, consists in a mass of iron, not less than four millions of pounds in weight, suspended from a medium height of about 120 feet above the sea. The consumption of seven bushels of coal would suffice to raise it to the place where it hangs. The great pyramid of Egypt is composed of granite. It is 700 feet in the side of its base, and 500 in perpendicular height, and stands on eleven acres of ground. Its weight is, therefore, 12,760 millions of pounds, at the medium height of 125 feet, consequently it would be raised by the effort of about 630 chaldrons of coal, a quantity consumed in some of the foundries in a week. The annual consumption of coal in London is estimated 1,500,000 chaldrons. The effort of this quantity would suffice to raise a cubical block of Marble, 2200 feet in the side, through a space equal to its own height, or to pile one such mountain upon another. The Monte Nuovo, near Pozzuoli, (which was erupted in a single night by a volcanic fire, might have been raised by such an effort from a depth of 40,000 feet, or about eight miles.

[Herschel.]

It has been proposed by a French author, Mr. *Violet*, to increase the durability of roof-slates, by baking them in a kiln until they acquire a pale red colour. He affirms, that by this means they acquire such strength as to last twice the time that they otherwise would, while the expense is so trifling as not to be worthy consideration.

They do not become by this baking so brittle as to be any more liable to break than before; but their hardness is increased; and as they can no longer be cut, or have holes made in them by the point of the hammer, it is necessary that they should be properly sized and pierced before they are subjected to the kiln.

[London Mechanics' Journal.]

BOSTON MASONIC MIRROR.

[From the Tolland Advocate.]

ANTIMASONIC CONSISTENCY!

The Antimasonic Convention which met at Hartford on the 15th of December last, passed a resolution to the following effect—

Resolved, That we will support no man for office who is a Mason or friendly to Masonry!

The above resolution breathes a spirit which cannot find its equal in the annals of any political assembly that ever congregated in the U. S. If it is not the very proscription against which that party pretends to war, we are not capable of understanding the language of our country.

They complain of Masonry, because, as they say, Masons are bound by their oaths, to support each other for public office, in preference to those who are not members of the fraternity. Admitting this to be true (of which we have no proof worthy of credit) this antimasonic convention openly declared their adherence to the very principles which they so earnestly condemn in their opponents. This is upon a par with their consistency in other matters—for their is not a single point for which they condemn Masonry of which they are not themselves guilty in a superlative degree. They profess that they are opposed to secret societies—and yet their meetings are often appointed and held with the utmost secrecy—the cabalistic congregations of humiliated demagogues. They prefer against the institution the most groundless charges, which are not supported by a particle of evidence which would be received in the most partial court of justice in our country.

The origin of antimasonry is sufficient to condemn it in the unprejudiced mind of every republican. The haughty Ferdinand of Spain, the greatest despot of the age, has the credit of first raising this unholy and wicked excitement. He proscribed and disfranchised Masons—confiscated their property, and forced many of them to fly to this country, so renowned for freedom, for that liberty of conscience which was denied them under the despotic government of their native land.

It cannot but be known that the pretended abduction and murder of William Morgan first started the contention which now agitates this country. It is not our purpose to discuss the truth or falsity of the statement. Admit that Morgan was murdered—and that by Masons—because a few were guilty of sacrificing him for supposed crime, it argues not that the whole fraternity should suffer for their guilt. The supposition that it was by the order or at the instigation of the society of Masons, is as false as the Koran and as improbable as the grossest fiction of the times. Are the members of a church severally responsible for each others conduct? Calvin murdered Servetus—must the whole sect of Calvinists answer for the crime? Dr. Dodd was convicted of perjury—was his fault justly chargeable upon the whole body of the English clergy? Arnold was a traitor to the cause of his country—was Washington a party to the measure, and a participator in his guilt? The two Grays were hung for murder—they were antimasons—but who ever thought of charging the whole antimasonic party with their guilt? Away with such doctrine! The mind of man must be depraved indeed, if such principles are to be fostered, and such tenets supported. What society is there

upon earth, into which some insidious villain has not crept, who uses the uprightness of his associates, as a garb to cover his own deformity? We need not go far for such instances, for every day's observation demonstrates the truth of the statement.

The time has been when moral and literary institutions were themes of praise—when integrity, virtue and the love of truth, were passports to public favor; but if we live up to the doctrines of antimasonry, this period has passed away—and the perjured recreant and arch apostate, are to be regarded as the true servants of God.

To prove that the testimony of a seceding Mason, is but evidence against himself, it is only necessary to view him in his true light. Does the excommunicated reviler of religion, and the foul-mouthed slanderer of the holy church he has denounced, receive the confidence of Community. Is he entitled to credit? Would an impartial man be willing to judge his former associates by such testimony? No! The slanderer but hates the excellence he cannot equal! Thus it is with seceding Masons—they entered the lodges at their own request—they pledged themselves to preserve its secrets, inviolable—they saw nothing to condemn in the forms or principles of the institution—they sought advancement into its mysteries, and obtained promotion, with increased obligations—no duty was imposed, which was contrary to the laws of God or man—they frequented the lodge, communed with its members, and many of them were the objects of its benevolence. Without any change in the principles of the institution, they now declare themselves the 'perjured violators of their most solemn vows,' and furnish to the world the damning evidence of their own infamy. If corruption was visible in the proceedings of the Lodge, why did not the pure spirits abandon it at once, and not go on step by step, in the broad road to destruction.

If Masonry was the corrupt institution they represent it to be, how could these patriotic souls, just and holy as they claim themselves to be, continue, month after month, and year after year, worshippers at its shrine, and participators in its guilt.

Is it not a disgraceful, ay, a humiliating fact, that, in this very state, famed for its piety, the base doctrines of apostacy and perjury are weekly disseminated, under the guidance of an apostate priest—who tells the world that an oath is not to be regarded, nor a promise kept, any longer than suits the convenience of the maker.

No matter how vile a man is—if 'murder be in his right hand, and the blood of female innocence in his left,' still he is welcome to fight under the blank flag of antiism—the disappointed office-seeker—the fanatic—the bigot—the hypocrite—the infidel and the political priest, alike congregate around it, and unite their destinies in one common effort to introduce anarchy and rebellion in the place of public peace and tranquility. The man who can destroy the fellowship of a church—array brother against brother, and engender revenge, malice and slander, is, according to their doctrines, the benefactor of mankind; and the crime of perjury which, among the more moral part of the community, would subject a man to banishment from society, is a cardinal virtue and constitutes a high claim to the honors of antimasonry.

No matter how exemplary may have been a man's life—if he has been ever so charitable—ev-

er so zealous in the support of moral and religious principles—ever so meek, or ever so forgiving, according to the doctrines of antiism, he merits the execrations of his fellow citizens, if he refuses to commit perjury, and brand his character with infamy. The people of this community are too enlightened, and too generous to sanction such usurpation—their liberty and political institutions cost too much blood and treasure, to be thus relinquished to the first grasp of a vindictive foe. The leaders of that party will soon find themselves buried in infamy, and their misguided followers will discover, that they have lent their aid, not to promote the cause of justice, but to advance the interests of designing and dishonest men, whose only object has been power, and whose only principle, dishonesty.

Officers of Franklin Chapter No. 4, Norwich, Ct. 1831.

Alpheus Kingsley, M. E. H. P.; Asa Roath, M. E. K.; Ira Prentice, E. S.; Wm. P. Eaton, C. H.; Geo. W. Giddings, P. S.; Shubael Gallup, R. A. C.; John Dunham, T.; Ths. Robinson, S.; John Nichols, C. Sv.; Wm Barker, C. 2v.; J. H. Green, C. 1v.; Nath. Champlin Tyler.

Officers of Somerset Lodge, No. 34, Norwich, Ct. 1831.

Wm. P. Eaton, W. M.; Alpheus Kingsley, S. W.; Asa Roath, J. W.; Elisha H. Mansfield, Treas.; W. L. Williams, Sec.; Shubael Gallup, S. D.; W. Prentice, J. D.; Z. D. Butts, Tyler; Joseph Newmark, S. S.; H. Payne, J. S.

CHURCH AND STATE.

The leaders of the antimasonic party, to justify themselves in the proscriptive measures which they adopt, say, that those who are Masons, now monopolize all the important offices in the State. Let us see how the fact is. The most important offices in the State are, Governor, Lt. Governor, Treasurer, Secretary, the two Senators, and the six Representatives in Congress. Among these twelve there are only two who are Masons! and ten of them belong to one denomination of Christians, to wit, the CONGREGATIONAL!!

The antimasonic Convention in this State, held at Hartford, in December last, which was got up by the Rev. N. D. Strong, of the Congregational order, made a nomination of Governor, Lt. Governor, Secretary, Treasurer, and six members of Congress, every one of whom belong to the same denomination of Christians, to wit, the Congregational. Among the *Anti* candidates for these *important offices*, there is not one Episcopalian! not one Baptist!! not one Methodist!!! They are all monopolized by one sect. This looks like an attempt at least to establish a *STANDING ORDER*; and as Patrick Henry used to say, has an *'arcful equating*, towards a matrimonial union of CHURCH AND STATE.'—[New-Haven Register.]

'Wasp's Letter to a certain Anti-Doctor,' has been received and is under consideration. An interview with the author would be agreeable; it might determine us instantly to publish it; but perhaps, after all, it had better be omitted. The Doctor is too small a pattern, in every sense of the word, to be noticed in this paper—such notice would make him of some consequence. He had therefore better be left undisturbed.

'To wield the pestle, or pound the mortar,
But hunt for fame in another quarter.'

And besides, if left to himself, even in the pursuit of his follies, and in the practice of his vices, he may possibly do him some good in some way or other—

'For nought so vile that on the earth doth live,
But to the earth some special good doth give.'

THE ECQUET.

THE FADED ONE.

Gone to the slumber which may know no waking,
Till the loud requiem of the world shall swell:
Gone! where no sound thy still repose is breaking,
In a lone mansion, through long years to dwell!
Where the sweet gales, that herald bud and blossom
Pour not their music or their fragrant breath,
A seal is set upon thy mouldering bosom—
A bond of loneliness—a spell of death!

Yet, 'twas but yesterday, that all before thee
Shone in the freshness of life's morning hours;
Joy's radiant smile was playing briefly o'er thee,
And thy light feet impressed'd but vernal flowers;
The restless spirit charmed thy sweet existence,
Making all beauteous youth's pleasant maze:
While gladsome hope illum'd the onward distance,
And lit with sunbeams thy expected day.

How have the garlands of thy childhood withered,
And hope's false anthem died upon the air,
Death's cloudy tempests o'er thy way have gather'd,
And his stern bolts have burst in fury there!
On thy pale forehead sleep the shades of even:
Youth's braided wreath lies sprinkled in the dust,
Yet looking upwards in her grief to heaven,
Love should not mourn thee, save in hope and trust

LITERARY.

LIVING WRITERS OF GREAT BRITAIN.

NO. VIII.

James Boaden, Esq. is a modern Boswell, a man who writes admirable reminiscences of his departed lions. Although he has connected himself rather closely with the stage and devoted his time to dramatic literature, he first made his pen subservient to his support in the counting room of a London Banker. He is a native of Whitehaven and came up to town to seek his fortune. In the solitary gloom of the office of Prescott, Grotte & Prescott, he devised other schemes than those of pounds, shillings and pence, and as fortune favored his wishes, he 'sailed as valiantly before the wind,' as his exemplar, Dick the apothecary.—He also contributed to the newspapers, and for a while was a student of the Inner Temple. This habit of writing for the newspapers is a very different thing in England from what we are accustomed to suppose. There, a writer is well paid for his productions, if his circumstances require it, while the greatest and best men of the age, knowing the mighty power of the press, have sought to control its effects within the bounds of virtuous decorum, or sound principle. It would be easy to name a host of British worthies who have been closely connected with the press, and in our own country we are not unacquainted with names equally brilliant, distinguished by some laudable zeal. From the press, Mr. Boaden turned almost exclusively to dramatic composition. In 1792, he wrote a musical piece called the Prisoner, and since that time he has published seven or eight others. All have succeeded in the representation, but not a single one is rated as a stock piece. He took some part in the famous controversy as to the forgery of the Shakspeare MSS. His reputation as a biographer has surpassed that which he gained as a play-writer.

His memoirs of John Kenble and of Mrs. Siddons, are admired works. He has in the press a life of Mrs. Jordan. How popular such a work will prove when the royal lover of that beautiful but unfortunate woman is now a King, and when the numerous offspring of that connection are already allied to the most noble families in England, we cannot say. But we are much mistaken in Mr. Boaden's character, if his work does not teem with complacency, and if his conclusions are not as courtly and as considerate as the most apologetical of his majesty's friends could wish.

John Bowring, the translator of Russian poetry, is next on our list. He is a well educated merchant, and was, for a long time, engaged in business with his father, a woollen manufacturer. In one of his journeys to France, he had the misfortune to be arrested by the French government and thrown into prison on suspicion of being engaged in transactions hostile to the government, but he was released after having behaved with becoming spirit.

He afterwards published a commentary on Jeremy Bentham, and in 1821 his translation from the Russian poets, with the title of 'The Russian Anthology.' He has been made an L. L. D. for his literary merit, an honor which is not conferred in England upon every quack in literature, and is too common in this country of D.D.'s and of L. L. D's. His last effort has been to translate the poetry of the Magyars, which translation appeared after some delay during the last year. He is also a frequent contributor to that admirable periodical, the London Monthly Magazine.

[Albany Daily Advertiser]

MISCELLANY.

MOTHER OF GENERAL GREENE.

Among the many ladies who distinguished themselves for their patriotism, charity, and other good qualities, in our Revolution, there is one whose name ought not to be forgotten, and who in my opinion, is equal in merit to any that flourished in our country, and they were many at that time. About the commencement of our Revolution, and as soon as it was ascertained that Nathaniel Greene, afterwards Genl. Greene, intended to join our army, in defence of his country, a deputation of Friends, (commonly called Quakers, and to whose society he belonged,) by order of their Meeting, waited on him to endeavor to dissuade him from it, and after listening to all their arguments on the subject, he informed them that he felt an irresistible propensity, not to be got over, for joining his brethren in arms. He thanked them for the interest they had taken in his welfare; but he could not comply with their request. When the deputation took an affectionate leave, and left him, his mother, who had been listening, with all the anxiety of a fond parent, used her best endeavors to prevail on him to stay at home, 'when he told her it was impossible. After a pause, she burst into tears, with this remarkable observation—'Well, Nathaniel, if thee must go, it is possible that I may hear of thy death: and if it is God's will that it shall so happen, I hope I shall not have the mortification to hear of thee being wounded in the back.' Comment is needless—a Spartan mother could not have said more: but Mrs. Greene stands preeminently superior to the mothers of antiquity, as her education was so different—*she was bred a Christian.*

PRACTICAL MEN. The most important improvements in the arts and sciences have been made, not by the 'regularly educated practical men,' but by persons trained up to other pursuits. The greatest improvements in agriculture have been made by persons bred up in cities. The best laws are made by persons who are not practical lawyers. The same causes will, perhaps, account for the circumstance so frequently observed, that whenever a man of superior mind arises, the last thing benefitted by the exercise of his powers of invention will be the pursuit to which he was 'regularly educated.' Ramage, the optician, who has rendered so important a service to science by the improvement of reflecting telescopes, in which he has obtained equal power in half the size used by Herchell, made no improvements in tanning leather his original occupation. It may be laid down as a general rule, that unless the mind of a practical man has been trained to habits of generalizing beyond the details of his profession, his conclusion as to the effects of any change in his practice is less to be relied upon than that of another man of equal general intelligence, to whose mind the same facts are presented, and who gives them an equal degree of consideration.

Somewho never read the Fathers, are frightened at their very names. How dull, how rough, how insipid, how pedantic do they fancy 'em in their discourses, in their expressions and arguments!—But how would these men wonder at the strangeness of such a notion, if they perused their writings, and found in them a more exact eloquence, a smoother style, a more ingenious, more expressive, and more convincing way of arguing, adorned with greater vigor of expression, and more natural graces, than most of those modern books which are read with applause, and give the greatest reputation to their authors! With what satisfaction, if they had any love for religion, would they see it explained, and its truth believed and asserted, by men who were masters of so much wit and judgment? Especially since any one who will but observe the vastness of their knowledge, the depth of their penetration, the solid principles of their philosophy, their unwearied diligence, their capacity in unfolding holy mysteries, the reasonableness of their inferences, the nobleness of their expressions, the beauty of their sentiments and morals, cannot compare, for example, any author to St. Austin, but Plato or Cicero.

NEWSPAPERS.

There is no book or print so cheap as a newspaper—none so interesting, because it consists of a variety, measured out in suitable proportions, as to time and quantity. Being new every week, or day, it invites to a habit of reading, and affords an easy and agreeable mode of acquiring knowledge so essential to the welfare of the individual, and the community. It causes many an hour to pass away pleasantly and profitably, which would otherwise have been spent in idleness or mischief.—Every public house, especially, should be furnished with a number of these little social friends, which, beside making the house perceptible pleasant, save the cook from being teased with impatient and petulant remarks, and many times cause the traveller to dine or tarry over night, to the profit and pleasure of himself and landlord, when they would otherwise have parted with no very friendly feelings.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, MARCH 5, 1831.

MOSES THACHER.

In the recent exhibition of his antimasonic powers, in the Senate of this State, the honorable gentleman, whose name stands at the head of this paragraph, made, in addition to those we have already noticed, several allegations, general in their character, and false in point of fact. But as they are of themselves of minor consideration, and do not derive any degree of extraneous importance from the character and influence of their author, we shall pass them over with a few cursory and general remarks.

1st. Not one half per cent. of the income of the Masonic Institution, is expended by way of Charity.

There is not a word of truth in this declaration. We have before shown its entire falsity; and do not now consider it of sufficient importance to warrant a recapitulation of the evidence. It is enough for the present purpose to state briefly that, the *Masonic Board of Relief* in this city, alone, distributed in charity, from the year 1819 to the year 1829, the sum of *six thousand, five hundred and sixty dollars*. This sum was distributed mostly among *widows and orphans*, and is exclusive of the charities bestowed by the different Masonic bodies in this city when in session. This board meets every Monday for the purpose of receiving applications, and relieving the distresses of all who may need its assistance. The amount annually distributed by the different Masonic bodies in the city, amount to about *fifteen hundred dollars*. This statement is susceptible of proof. Those who feel an interest in the subject, are referred to the first volume of this paper, (new series,) page 126.

2d. The institution is sanctioned only by two of the European nations.

Masonic Lodges exist in every nation in Europe: in England, Ireland, Scotland, Russia, Germany, Holland, France, Portugal, Spain, Italy, Africa, India;—in fine, in every part of the civilized world. The tyrannical and jealous Autocrat of Russia, the petticoat bigot of Spain, and the profligate usurper of Portugal, are legitimate antimasons. They persecute Masons on the ground of their republicanism! Moses Thacher and his associates persecute them, because they are dangerous to a republican government! We pity the weakness of Ferdinand, while we condemn the wickedness of his counsellors. We hold in utter contempt the principles of Moses Thacher, while we scorn and laugh at the imbecility of his followers.

3d. The origin of the Institution cannot be traced farther back than the 24th June, 1717.

This allegation proves one of two things, viz. either that Moses Thacher is unpardonably ignorant in matters of general history, at all events in Masonic history—or, that he is guilty of wilful and malicious misrepresentation.—We give preference to the latter. It is a subject on which antimasons themselves are not agreed. Some are willing to accede to it an antiquity of five hundred years; some three hundred, and some less. But it matters not whether the Institution be three hundred or three thousand years old. It has existed long enough to test its principles, and to prove that they are consonant with the laws of God and man. We will mention only one fact here, that being sufficient to establish the fallacy of Mr. Thacher's position; and that is all we have a desire to do, at present. Elias Ashmole, a celebrated English philosopher and antiquarian, and founder of the Ashmolean museum at Oxford, (of whom Mr. Thacher may have heard,) has preserved in his collection of *antiquities*, a Masonic record, written in the time of Edward IV. This record commences:—'that though the *ancient records* of the brotherhood in England, were many of them destroyed or lost in the wars of the *Saxons and Danes*,' &c.

4th. The order of Knights Templars originated at Lyons, in France, in an Illuminated Lodge of Masons, about 60 years ago.

In making this allegation, the gentleman further remarked that, there were Knights Templars prior to this period; but that they had no more to do with Masonry than America has with Great Britain! Barruel, a learned and zealous French *antimason*, has entered into an elaborate argument to prove that the order of Knights Templars was a branch of Freemasonry! We leave the reader to determine which is most likely to be correct, the Abbey Barruel, one of the most learned and eloquent writers of his time, or the *Honorable* Moses Thacher, Senator from Norfolk. As the subject, however, may not be without interest to many of our readers, we will pursue it a little further. The order of Knights Templars was instituted during the Crusades, in the year 1118, by Hugo de Paganis and Geoffrey of St. Omers. It received this appellation, because its members originally resided near the church in Jerusalem, which was dedicated to our Saviour. Though the professed object of this order was to protect those Christian Pilgrims, whose mistaken piety had led them to the Holy City; yet, says an eminent Scottish historian, it is beyond a doubt that, connected with this, was the *intention to practice and preserve the rites and ceremonies of Masonry*. We know, at least, that the Knights Templars not only *possessed the mysteries, but performed the ceremonies and inculcated the duties of Freemasonry*. Their origin has also been attributed to Pope Quellas, and to Baldwin II. Hume says, the order of the Knights Templars arose during the first fervor of the Crusades, and uniting the two qualities, the most popular in that age, devotion and valor, and exercising both in the most popular of all enterprises, the defence of the Holy Land, they made rapid advancement in credit and authority, and acquired from the piety of the faithful, ample possessions in every country in Europe, especially in France. Masheim asserts that the Crusades gave rise to the three orders of Knights Templars, Knights of Malta, and the Teutonic Order, or Knights of St. Mary of Jerusalem.

5th. The gentleman is acquainted with many good men, who are unfortunate enough to be members of the Masonic Institution; men, to whom on almost every other subject, he would look for advice and counsel. He did not denounce the members, but the Institution!

This is a most ridiculous argument. The members are good enough; but the Institution is horrible! What constitutes the Institution? Its members; and if they be 'good,' that must be good also. They are inseparable.—No man can serve two masters. Not even Moses Thacher, with the great versatility of talent that he possesses, can serve the 'Father of Lies' and the 'God of Truth' at one and the same time. He is acquainted with Masons of whom he would take counsel on all subjects but that of Masonry! Are there not Masons who are as well acquainted with that subject as Moses Thacher, who says he was never in a Chapter but once? And cannot they, if they be good men, speak the truth on that subject, as well as on any other?

6th. The gentleman thought the subject (Masonic) had been bandied about in the public papers enough; and his reason for introducing it before that grave and deliberative assembly, was that it might be investigated and permitted to subside.

We have no faith in the sincerity of this declaration.—The gentleman's political existence rests on the continuance of the excitement. He is indebted to that alone for his political honors; for the designation of an 'honorable gentleman.' If he were sincere, why has he not permitted the subject to subside? He has had the investigation he asked for; he and his associates have been heard, and ought to be satisfied. Why has he, by means of *Vermont funds*, established a paper in this city, for the express purpose of bandying the subject about, and continuing the excitement? There was no sincerity in the man's professions, nor truth in his allegations.

At a regular communication of St. John's Lodge, No. 31, holden at Springfield, Vt. on Tuesday, 22d ult. Horatio G. Hawkins, and Samuel W. Porter, were expelled for unmasonic conduct.

PETITION OF THE GRAND LODGE.

On Wednesday week, Mr. Russell, of Boston, presented the petition of the Grand Lodge of Massachusetts, praying for an alteration of their act of incorporation, (which now empowers them to hold \$60,000 in personal and \$20,000 in real estate,) to enable them to hold \$40,000 in real and \$40,000 in personal estate. *Not asking* for power to hold an *additional* amount of property, but merely for a new apportionment, so that they might, as a corporate body, be enabled to hold their new Masonic Hall, without being subjected to any unnecessary inconvenience. The subject was assigned to the judiciary Committee, who reported that the 'petitioners have leave to bring in a bill.' In the afternoon of Saturday, Mr. John D. Williams of Boston, a very learned and eloquent antimasonic counsellor, presented a remonstrance, purporting to be signed by George Odiome, and 174 others, against the petition, which was also committed to the committee on the judiciary. This remonstrance we have no doubt, contains names surreptitiously obtained, or it contains the names of the sons and, perhaps, wives of antimasons; for we are convinced that there are not 174 antimasons in the city of Boston, capable of writing their own names. We shall endeavor to see it,—it must be quite a curiosity, having many striking marks and characters about it;—such a one as would probably be acceptable to Mr. Greenwood of the Museum, as a 'great natural curiosity,' or amphibious monster!

A Mr. French then moved that the report and remonstrance should be printed. He said the country would be heard from in a few days on the subject.

Mr. Newton of Worcester, Mr. Jarvis of Woburn, Mr. Sibley of Sutton, Mr. Sullivan of Boston, and Mr. Shaw of Lanesboro, opposed the motion to print the Remonstrance. It was urged by them generally that the question was whether a corporation, which had power to hold 80,000 dollars in personal and real estate, shall hold 40,000 or 60,000 dollars in personal and the remainder in real estate; that the speculative questions concerning Masonry, of which they knew nothing, had no connexion with that question, and that the Legislature should take warning by a neighboring state, and not rake open the cankers of discord which it was hoped had been covered forever.

It was said that the question involved a principle of importance, and a comparison was drawn between this case and that of a religious society, which might petition for leave to employ funds in one way or another, which it had been empowered to hold. And the question was put, whether it would be the duty of the legislature to print all Essays, in the shape of Remonstrances, which opposing individuals of other sects might choose to send to the House, and whether it would be proper for a Legislative assembly to enter into a discussion of their peculiar tenets upon such an application. The subject of Masonry was said to be purely speculative, and though antimasons and Masons might both be conscientious, it was said to be highly improper to introduce their disputes into the Halls of Legislation. It was hoped that if the contention must be continued it would prevail somewhere else, and that the House would raise their hands at once and forever against any attempt to make it a subject of legislation. The petitioners, it was said, had been found worthy, on a former occasion, to be incorporated with the power to hold a certain amount of funds, and the question was a simple one, whether they should hold them in one form or another.

Mr. French said the subject was important, and he should be prepared at a proper time to present his views.—So that we may soon expect a new edition of Mr. Thacher's philippic.

On motion of Mr. Shaw the question was divided. The report was ordered to be printed, *but not the remonstrance*; FIVE persons only voting in favor of printing the remonstrance! The legislature however granted the remonstrants leave to *print it themselves*, if they saw fit, which they will probably do.

MONDAY.

On Monday, a man by the name of French, an obscure individual, whom nobody knows, but who is said by some of the papers to come from Berkshire, and by others from Berkley, presented the following foolishly scandalous, and ridiculously insulting rigmarole, in the shape of an order:

'Ordered, that—be a committee, who are not Freemasons, to examine the proceedings of the Grand Lodge of Massachusetts, to ascertain its members—the number of Lodges—the number of persons in those Lodges over whom it claims jurisdiction—the amount of its funds and how collected—the yearly expenses of the Institution, and what sums have been yearly paid for the purposes of charity and benevolence—to examine its by-laws—the nature of obligations, oaths, and penalties, whether the same accord with the constitution and laws of the land—with power to send for persons and papers, examine witnesses, and report thereon!!!—We defy the whole Antimasonic Suffolk Committee, and they are extremely ingenious in such matters, to produce a greater piece of folly than the above; or to furnish anything better calculated to bring their party into contempt with sensible men, or to render them more completely the butt of ridicule with the rabble. Were we an antimason we would have the blockhead who wrote it, placed in a strait-jacket, lest in his folly he might do the party greater harm.

After a few words of discussion, Mr. Rantoul of Beverly, moved the indefinite postponement of the consideration of the order, which motion was sustained, TWO persons, only, voting in the negative! Remonstrances were presented this day, against the petition, by Wm. B. Breed of Lynn, French, of nobody knows where, Rugles of Milton, and Francis Brinley, Esq. of Roxbury; and were laid on the table.

TUESDAY.

Several remonstrances were presented this day, which were ordered to lie on the table. One of them was headed by the notorious Jonathan Buffum of Lynn; the man who figured so conspicuously, with Doctor Abner Phelps of this city, in the A. B. C. plot! than which a more disgraceful or infamous transaction has never occurred in this Commonwealth.

WEDNESDAY.

Several remonstrances were presented this day. The one from Weston we had an opportunity to examine, and found that it contained *seventeen names* which are also borne on the remonstrance from East Sudbury. It contains likewise, the names of persons who, we are told, are *town paupers*, and others who are *under guardianship*! It also bears the name of John B. Dudley—a man who has been in our State Prison for committing forgery! Had we opportunity to examine the remonstrances from other towns, and the means of ascertaining the characters of the remonstrants, we doubt not that they would exhibit equal weight of *moral worth*. Such are the men who are brought forward by renegade christians and bankrupt politicians, to oppose, by the weight of their moral character and influence, the petition of the Grand Lodge of Massachusetts! These are the men who tell us that Masons are too depraved and dishonest to be permitted to enjoy, equally with themselves, the rights and privileges of freemen! *Proh superi! quantum mortalia pectora cæca noctis habent!* It would not be to us a matter of much astonishment, were a remonstrance presented to-morrow from the convicts in Charlestown Penitentiary: a majority of them are undoubtedly antimasons, i. e. opposed to *secret societies*; and none will question that they are quite as respectable men as many whose names have already been presented to the legislature.

We are credibly informed that the representation made by persons employed in the business of procuring subscribers to the *printed remonstrances* of the 'Suffolk Committee,' (for it is a business belonging exclusively to them) is that, the Grand Lodge have petitioned the Legislature for a donation to enable them to complete their new Hall! This infamous and foolish story has been currently

circulated by the hiring panders of unprincipled political jugglers of this city, among persons ignorant of the true state of the case. We mention it that the members of the legislature may perceive the dishonorable and vile measures that are resorted to by the enemies of Masonry, to bring the Institution into disrepute, and to cover its members with reproach and ignominy; and not that we regard their effort to defeat the object of the Grand Lodge, as a matter of any consequence. That may excite our contempt, but not our fears nor our apprehensions in regard to the impression it may leave on the minds of the members of the legislature, or in relation to the final result of the measure.

THURSDAY.

A remonstrance from Stoughton was presented this day. It was expected that the petition of the Grand Lodge would have been called up; but the House have been engaged the whole day in the discussion of the valuation bill. It will probably be called up to-morrow, but too late for us to notice in this paper the debate which is expected to ensue.

ANATOMY.—We make the following extract from 'Thoughts on Anatomical Science,' by the late Dr. Godman:—'The penitentiaries and lazar-houses of our country, daily send forth multitudes of dead, who, having seldom or never contributed to the well-being of society during life, should all be made tributary to their fellow creatures after death. Far from storing away these bodies during winter, and heaping them up to taint the freshness of ensuing summer air, they should be devoted to the improvement of medicine, the extension of knowledge, and the general good of the human race. Wherever this proper and judicious use of such subjects is permitted, encroachment on private places of interment is utterly unknown. The anatomist has it always in his power to prevent it, by warning his servants that if they transgress in that way, he will immediately deliver them up to deserved punishment. But the direct operation of all clamor or restrictive regulations on this point, however severe, is to produce the very evils that they are intended to prevent. If the risk be great, and the peril of life and property highest in degree, the anatomist seeks the material for his studies wherever suspicion is least liable to fall. It is in vain to think that laws can be made that will put an end to the study of anatomy. Medicine cannot exist without it; the people themselves demand that their physicians shall possess a knowledge of it, but laws may be made that will drive students from our borders to situations free from such besotted prejudices. Laws can be made which will turn the perennial streams of wealth from our own citizens, and bestow not only the money, but the high scientific character which our sons may obtain, upon the institutions of other places. We repeat it to be unnecessary that such an occurrence as breaking into private grounds should ever take place where the proper policy of the public one is pursued. The feelings of friends need never be subjected to the agonized emotions that are produced by the clandestine removal of bodies of those they have loved.

☞ We have received from a correspondent in South Reading, a communication, animadverting pretty severely, and we presume with much justice, on the conduct of a certain 'bigotted fanatic and messenger of evil,' who has been instrumental in spreading the contagion of antimasonry in that place. The writer remarks:—'In consequence of his labors here, discord and ill-will have prevailed in the church and society to which he belongs, and the peace of the town has been disturbed. Two popular ministers, whose only crime was that of belonging to the Masonic Institution, have been compelled to leave their respective flocks, not being able to remain in peace, nor without being continually goaded by antimasonic miscreants.—These societies still remain without pastors, and probably will remain so for some time.'

To Correspondents. W. is inadmissible.—M. is under consideration.

THEATRICAL.

[Communicated for the Mirror.]

Master Burke closed his engagement last evening after a run of *twenty six* successive nights to crowded houses—unprecedented in the annals of Theatricals. The characters he has sustained since our last, which deserve a particular notice, are *Sir Abel Handy* and *Hamelet*.

Sir Abel is decidedly, his masterpiece in comedy. Let those who are afflicted with the Blues, and even the greatest pretenders to gravity, but witness Master Burke in this character, and if it does not loosen their risibilities,—they 'must be immortal.' He has an excellent conception of Hamlet,—the advice to players comes with a good grace from his mouth, for we know no one who more faithfully follows its excellent precepts. *The March of Intellect* has become quite popular in this city. *Signor Sardini's* eloquent strains have worked wonders among the lovers of harmony. We almost fancied him the Euterpe—so potent was the enchantment.

Master Burke commences a short engagement at Salem on Monday evening in the character of *Young Norval*, and will no doubt meet with a handsome reception.

The friends of the drama have spoken volumes for the 'Irish Roscius,' and the critics have lauded him to the very skies, and yet, so far as we have seen, they have said *nothing* in exaggeration. E.

Persia is at this moment a prey to a horrible civil war. The eldest son of the Shah has raised the standard of rebellion and marched against his father.—Prince Abbas Mirza hastened to the succor of his father, and is fighting against his brother. A great part of his army is trained upon the European principle. The inhabitants of the Caucasus, habitually impatient at the yoke of Russia, have also risen in some parts near the Black and Caspian Seas. A detachment of the Russian army has been attacked on the road to Tiflis, where it lost two pieces of cannon.—Marshat Paschewitz d'Erived has orders to employ considerable force, in order to subdue and punish the rebels.

[Journal des Debats.]

☞ One of the most important cases of appeal had before the last session of Herkimer, (N. Y.) Common Pleas, was in the case of the Overseers of the Poor of Little Falls vs. the notorious H. C. Witherell & Co., who by the judgment of William Brooks, Esq. were fined \$25 for enacting antimasonic exhibitions last summer at this village, under the statute prohibiting idle shows—which judgment was affirmed, to the honor of the county, and the sore discomfiture of the excitement party of this region.

BORROWERS.—The most incorrigible grumblers, the most difficult class of readers to please, are those who among newspaper publishers, are known as *Borrowers*;—men who commit their piratical depredations on the interests of printers, and then condemn them for not furnishing to their *thieving* hands a more acceptable plunder.

LIVERPOOL, Jan. 26.—Of the passengers and crews of 28 vessels that foundered between Plymouth and the Land's End, during the late dreadful storm, only two men and one boy have been saved.

GRAND LODGE OF MASSACHUSETTS.

NOTICE is hereby given that a Quarterly Communication of the Grand Lodge of Massachusetts will be held at the Masonic Hall, Boston, on WEDNESDAY the 9th, day of March, next, at 7 o'clock, P. M. for the transaction of such business as may regularly come before it.

The Officers and members of the Grand Lodge, Masters, Wardens and Proxies of Lodges, with all others concerned, will take due notice and govern themselves accordingly.

THOMAS POWER, G. Sec.
Boston, Feb. 22, 1831.

SPIRIT OF FREEMASONRY; A Poem. By Andrew Nichols: Just published, and for sale by R. P. & C. Williams, No. 18 & 20 Cornhill. Also a great assortment of Books.

THE WREATH.

LIBERTAS.

Italia! Italia! *su! su!*

The day star of Liberty shines!
The tyrants of earth in their palaces quake,
The pillars of priestcraft and policy shake,
The despot his sceptre resigns!
Italia! Italia! awake!

Hispania! Hispania! *allo!*

The Gaul his oppressor has crushed!
The slaves of the Bourbon presented the chain—
With one mighty struggle he snapped it in twain
And forth to his freedom he rushed!
Hispania! Hispania! arise!

Germania! Germania! *auf! auf!*

The blood of the Frank has been shed!
The nations of earth are aroused from their sleep;
The slave must rejoice—the enslaver must weep—
The living must follow the dead!
Germania! Germania! up! up!

Britannia! Britannia! beware!

Nor trust in thy nobles or gold!
Thou art proud in thy wealth and mighty in war,
But the voice of mankind shall be mightier far,
When the banner of Freedom's unrolled!
Britannia! Britannia! beware!

Earth! Earth! cry aloud and rejoice!

Truth, freedom, religion are thine!
In one mighty bond let the nations unite,
To defend and to guard their freedom and right,
The holiest 'right divine.'
Earth! Earth! cry aloud and rejoice!

The alliance of kings is destroyed!

The union of people remains!
The Briton unites with the Spaniard and Gaul,
The Italian and German are brothers, and all
Fling back to the tyrants their chains!
The alliance of Kings is destroyed!

But Gaul! keep thy hand on thy sword!

Be fixed in the right to the death!
The voice and the heart of mankind are with thee,
And if tyrants assail thee, our hand too shall be
Thine, thine, to thy last dying breath!
But Gaul! keep thy hand on thy sword!

EARLY AFFECTIONS.

I had been talking with my little boy—
My second one, just past his second year—
And talking seriously: for even a child
So young oft loves and wears the serious mood,
Adopting it most naturally and sweetly.
I had been telling him, that if he proved
A good, obedient boy, loving and mild
And innocent he would be loved of God,
And God would take him up at last to heaven;
He knows that heaven 's a glorious happy place.
What more indeed do any of us know?
And his eye brightened as it answered mine;
But soon an anxious shade passed o'er its light,
And looking steadfastly at me, he said,
'And brother too?'

My child, my precious child!
Let it be ever thus; still crave to share
All happiness, reward and holiness
With me, and we your parents will be blest.

GREENWOOD.

MISCELLANY.

MARRIAGES EXTRAORDINARY.

The following marriages, with the couplets annexed, have lately been published in various papers of the United States:

Married—In Sangerfield, (Me.) Mr. Issachar Thissel, to Miss Lydia Daisy.

Let's sing, O be *aizy*,
The Thistle and Daisy,
Unite in Hymenial tether;
And long may they flourish,
And each other nourish,
The Thistle and Daisy together.

In Alabama, Mr. J. Reader, to the beautiful Miss E. Lee.

One volume of the 'rights of man,'
From maiden errors freed her;
She saw the title, liked the plan,
And so became a *Reader*.

At Killingly, (N. Y.) Mr. E. D. Tarbox, to Miss Louisa Ann Hyde.

O may the bride
Through life abide
All matrimonial war-knocks,
And may his '*Hyde*'
Stick to the side
Of this sweet loving '*Tar-Box*.'

At Gardner, (Ky.) Mr. Timothy Dwight, aged 81 years, to Miss Arietta Lincoln, aged 75. Both of them have lost a leg, and he is so deaf he has to use an ear trumpet, and the bride is so blind that she cannot see an inch before her nose.

'Sir Jerry-go-Nimble was lame of a leg,
And Mrs. Go-Nimble she had but one peg,' &c.
In England, Mr. J. Gould, aged 80, to Miss Erskine, aged 18. After the wedding the *juvenile* bridegroom addressed to his friend Dr. G—the following couplet to inform him of the happy event:

So you see, my dear sir, tho' eighty years old,
A girl of eighteen falls in love with old *Gould*.
To which the Doctor replied:

A girl of eighteen may love *Gould*, it is true;
But, believe me, dear sir, it is *Gold* without u.

In Montgomery, Alabama, on the 6th Jan. last, by his honor Judge Lane, Mr. W. Martin, to the amiable Miss Rebecca Gordon.

Tho' wintry storms the South's assailing,
The gales of Spring are starting;
For fair *Rebecca Gordon* caught,
Last night, a lovely *Martin*.

At Brighton Charles Headach, Esq. to Miss Mary Workman.

Nay, smick not, simper not, ye fair,
For mocking's catching—so beware,—
In time take warning.
Not the first *Workman's* she—sweet sylph!—
Who went, well pleas'd, to bed, poor elf,
And with a headach found herself
In bed, next morning.

In New York, William Weaver, Esq. of Va. to Miss Eliza Woodman.

To a *Woodman's* hut, a *Weaver* stray'd,
Looking around for work to do;
She loved his face and liked his trade,
And soon became a *Weaver* too.

In Pittsfield, Mass. Mr. Samuel Patridge, to Miss Sophia Chase.

How, now! the *Patridge* runs a race,
Secures the prize, and wins the *Chase*;
And in return, the *Chase*, 't is guess'd,
Has caught the *Patridge* in its nest!

MASONIC REGISTER.

Full Moon, this Month, Monday the 28th.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. Dec. June, and Sept. St. Andrew's Chapter, 1st Wednesday. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec, March, June, and Sept. Encampment, 3d Wednesday.

Mondays.—Waltham Monitor. Ashfield Morning Sun. Lynn Mt. Carmel. Beverly Liberty. Quincy Rural. Loomister Aurora. Mt. Zion Chapter.—Concord Corinthian. Bridgewater Fellowship. New Salem Golden Rule. Belchertown Groton. St. Paul's Newburyport St. Peters. Southwick Friendly Society. Nantucket Union. South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesdays.—Greenwich Village Encampment.—Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising un. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphans' Hope. Reading Good Samaritan.

Wednesdays.—Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star.—West Granville Mt. Pleasant. Wrentham St. Albans. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mount Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Springfield Morning Star Chapt. Concord Chapter, Wednesday suc.

Thursdays.—Marlboro' United Brethren. Cumington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian. Lowell Pentucket. Oxford Oxford.

Fridays.—Hingham Old Colony. Northborough Frodonia. Methuen Grecian.

Miscellany.—Salem, Essex, 1st Tuesd. Warre Chapter 3d Thurs. Marlboro Thurs suc. Groton St. John's Chapter, 1st Tuesday in December, Feb. April June Oct. Brimfield Humanity Tues. every month. Charlestown King Solomon 2d Tues. Cambridge, Amicable 3d Mon. Brighton Bethesda 2d Tues.—Medway Montgomery 1st Wed. Falmouth Marine 1st Wed. Nantucket Union 1st Mon.—Urbanity 3d mon. Union Council S. M. 4th Mon in Dec. March June Sept.—Rising Sun Chapter 2d Monday. Charlton Fayette last Wed. January April August and Oct.—St. Johns Fairs suc. Duxbury Corner Stone Mon suc. Taunton Adoniram Chapter Tues suc. Gloucester Tyrian 1st. Tues. Sutton Olive Branch 3d Monday.—Greenfield Franklin Chapter 1st Wed. New Bedford Star in the East 3d Mon. Munson Thomas 2d Wed every month except July Aug Dec March. Franklin Mount Lebanon. Middleborough Social Harmony Tues succeeding full moon.

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NEW SERIES. VOL. 2. NO. 37.

SATURDAY, MARCH 12, 1831.

\$3 PER YEAR, IN ADVANCE.

BOSTON MASONIC MIRROR.

MOORE & SEVEY.

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

[Original.]

TO MOSES THACHER,

Member of the Senate of Massachusetts, Ex-Minister of 'the Church in the North Parish of Wrentham,' Present Minister of 'the Church in North Wrentham,' Member of the late 'Antimasonic State Convention of Massachusetts,' Member of the late 'National Antimasonic Convention,' Seceding Mason; Antimasonic Lecturer, and Editor of the Antimasonic 'Boston Telegraph.'

LETTER VII.

SIR:

In my last I took occasion to show, from the abusive language of your 'Address on Masonic oaths and penalties,' that you are not entitled to respect. I now proceed to show, from the same authority, that you are not entitled to credit.

You have taxed your invention, in that Address, to prove that the promises of Masons are not binding. Sir, what are the obligations which you consider binding? Do you consider truth to be a binding obligation? I ask you this, because, in getting up your 'Address on Masonic oaths and penalties,' there is a bold, artificial manner that shows you to be more desirous to subserve the purposes of your party than to advance the cause of truth. There is an over anxiety to obtain a guaranty of marketable credit, that is quite unusual; and the certificate of good character, from 'the inhabitants of the South Parish in Weymouth,' for your 'very able and pertinent discourse, this day delivered,' from 'citizens from different parts of the County of Worcester,' for your 'very interesting, able and patriotic address, this day delivered,' from 'the Antimasonic Committee of Reading for your 'able and appropriate discourse this day delivered,' indicate that the 'Rev. Moses Thacher,' knew well how to write complimentary notes to himself, and then append them to his Address as endorsements of his ability, his intelligence, and his truth.

I have charged you with some high handed measures; but I now charge you with an offence which must either brand you with infamy, or fasten on the writer of these letters the name of slanderer. I now charge you, Moses Thacher, to use your own language, with 'PALPABLE MISREPRESENTATION.'

If I make good this charge, you ought to be held in public detestation. If I misrepresent you, let me be exposed to public scorn. Sir, I stake all reputation for fair and honest dealing, in making good this charge. I have no reference here to your misstatement in relation to the 'testimonials' of Messrs. Cummings and Warren, connected with your 'Preface and Notes.' That may have been a *lapsus penna*. I do not allude to your misstatement respecting the *two thousand stand of arms*.—That may have been a *lapsus memoria*. I do not name your misrepresentation of Cross, nor your accusation of a Providence Deputy. They may have been only *lapsi*

lingua. Neither do I make any reference to your 'representation of the private deliberation of the Council.' For any *lapsus* in that connexion, I leave you in the hands of Rev. Mr. Ferguson. The circumstance on which I rest this high charge can have none of these excuses. It is a case in which you undertake to make a statement from your own knowledge, in which you cannot resort to the apology of a mistake.

You pretend to have made your 'Address' a perfect synopsis of 'Masonic oaths and penalties,' and have set it out in most admirable array for show and effect. It is unfortunate for you that it is not true. And that it is not true shall be shown from your own seceding lips. You offer yourself a witness, to testify against the Masonic Institution. You shall be put upon your credit. It is said to be a rule in legal proceedings, that he who testifies falsely, in one material fact, is not to be credited for any part of his statement. Sir, you have stated one fact which, I aver to be a 'palpable misrepresentation': a matter of general notoriety which needs only to be named, to be acknowledged false. You say, in your 'Address on Masonic oaths and penalties,' that 'the Fellow Craft Mason' promises to 'support the Constitution of the Grand Lodge of the United States, and of the Grand Lodge of this State.' p. 16. It requires the aid of neither Masons nor Masonry to expose this 'misrepresentation'; and I am therefore the more desirous to detect it. Who ever before heard of 'the Grand Lodge of the U. States'? It is well known, that there is not, and there never was, such an Institution. And yet you undertake to assure your deluded followers that you are disclosing 'Masonic oaths and penalties,' and that Masons obligate themselves to 'support the Constitution of the Grand Lodge of the United States'!—Senator, Minister, Editor! How fullen and degraded!—Man! No, I will not say man. God created you in the image of himself. How grossly have you disfigured that free charter of human dignity, by the wasting and destroying influence of bold and daring 'misrepresentation'! Sir, when the first blush of 'misrepresentation' passed across your cheek, did the warning power of conscience at once abandon you to hardness of heart? Did not Eternal Justice awaken in your bosom one throb of compunction at the departure of immortal Truth? Forsaken of God!—Scorned of men! Does your seared conscience never whisper that Justice, though slow, is sure?

Your object in creating a 'Grand Lodge of the United States' cannot be mistaken. Such an institution would afford, and has afforded, a color for much wise reasoning and many wise inferences, to show its danger in weakening the duty of citizens; especially as you have made the wonderful discovery that 'Every free born citizen of our country is under either tacit or explicit engagement to support the Constitution of the United States.' Your motives cannot be misunderstood. One of your inferences is exposed where you say:

'When, therefore, we consider the spread of Freemasonry, in our own country, for a few years past, we need no longer be astonished at the hitherto unaccountable and unparalleled increase of crime.' p. 28.

Sir, 'the spread of Freemasonry, in our own country, for a few years past,' is said to have included even you. So far then as your innuendo is applicable to yourself, you are welcome to the inference. And if you embrace 'palpable misrepresentation' in the 'unaccountable and unparalleled increase of crime,' even Freemasons will agree with you in the illustration. 'When therefore we consider [you and such as you under] the spread of Free-

masonry,' the honor of the application will not be withheld from you.

I was somewhat surprised to find, in your introduction to your Address, a most precious confession, so very unfortunate for you, but so opportune for me, that I cannot well hesitate to transcribe it.

'The science of Moral and Political Philosophy, is of incalculable importance to Mankind.' 'I advert, therefore, to the science of Moral and Political Philosophy, because it involves those first principles of civil and religious right, without a knowledge of which, we can be neither useful citizens, nor devoted Christians.' p. 3.

Indeed, Mr. Thacher; and so without a knowledge of Political Philosophy no man can be a devoted Christian! And for this declaration, sundry antimasonic committees, in Weymouth, Worcester and Reading, render you their thanks! That you have made industrious use of your speculations, is very apparent; as the inhabitants of Norfolk have shown their belief, that if your Political Philosophy had not made you a more devoted Christian, it had transformed you first into a thorough antimason, and next into an Honorable Senator. Sir, your practical research into Political Philosophy must have made you most eminently a devoted Christian; and I should be glad to learn whether your Moral Philosophy still sustains you in your avowed character of 'an honest man'?

Go, sir, with 'palpable misrepresentation,' stamped upon your declarations, and patch up a new tissue of 'Masonic oaths and penalties' for your wretched dopes. Go, sir, to the people to whom you preach; tell them you are convicted of 'palpable misrepresentation,' and warn them that 'all liars shall have their part in the lake which burneth with fire and brimstone.' Go, sir, and get up another 'Address on Masonic oaths and penalties.' Prove that they are wholly inconsistent with 'Moral and Political Philosophy;' then prove that 'palpable misrepresentation' is not.

I am, Sir, yours

FENELON.

[Original.]

REVIEW

Of the Rev. Mr. Ferguson's Letters to the Rev. Moses Thacher, Pastor of the North Church of Wrentham.

We have read these letters with considerable attention and much satisfaction. We perceive their object respecting Masonry and antimasonry; how far early prejudices govern his opinions against the first, disapproving, at the same time, that persecuting spirit of exclusiveness, exhibited by measures of the last. Throughout the whole of the letters, there appears a spirit of Christianity, forbearance and brotherly love. They, more especially, point out, in decided language, that puritanical principle, which influenced our progenitors to abandon places of their nativity, their patrimonial habitations and seek an asylum from oppression, in a wilderness, for the sake of 'freedom of opinions.' This principle is the basis of our constitutions; this is the safe-guard of all our civil and religious privileges, which cannot be separated without marring the fabric of our constitutional rights. Adverse opinions on civil and religious subjects do not break one divine law, nor abrogate any civil compact, binding individuals under the same government. An attempt to deprive one of privileges, for opinion, which all have a right to enjoy, is an infraction of the Divine law of Charity, and a breach of civil compact. In an imperfect state of society, men will

think differently upon various subjects. It is right it should be so—while imperfection exists it will be so. Where is to be found the man, who is able to dictate a perfect standard of right? He may refer us to the Holy Scriptures; but it is, at once perceived, there are as various commentations upon that Divine Word, as there are chapters of which that Word is composed.

In civil affairs, the majority for the time, must and will govern—but upon constitutional principles; still the minority are not precluded from giving an opposing voice. An exclusion is tyranny. Religious opinions are not subject to human control; for these, no man is accountable to any tribunal, except his God.

Within the jurisdiction of the great body politic, are beheld the beneficent fruits of '*freedom of opinions*;' small societies associated for benevolent uses; some of these are circumscribed by prescribed limits; while others are more extensive in their operations. These small associations, it is observed, are often composed of members of different religious denominations, or of adverse opinions on religious faith. It is not said there is a compromise of religious opinions in these associations; but, the appearance is, that notwithstanding a difference on religious subjects, they can be united, without the interference of faith, by the bonds of charity, in promoting deeds of benevolence.

It is pleasant to behold an orthodox minister exercising forbearance, and extending charity to those of a society, whose principles, in consequence of a want of knowledge and early prejudices, he is not backward to reprobate.—As the human mind has its views enlarged and can realise that the whole race of mankind, as the children of one common parent, are equally his favorites, men will become more and more inclined to doubt their own pretensions to orthodoxy, and disposed to be liberal to those who differ from them in opinion.

Mr. Fergusson is willing to allow to every man '*freedom of opinion*.' Herein is found pure, unsullied, puritanical principles. Although he may not subscribe to all the preceding remarks in their full extent, yet, let us repeat his own opinions, in his own language, upon this subject. 'But, while I admit that our churches have a right to exclude Masonry [Masons] from their pale, I must be allowed to dread the operation of the principle, which setting aside all professions of innocence and the testimony of an upright walk and conversation, shall proceed to strip men of their dearest rights for their opinions. Where will this principle of exclusion stop?' Did Mr. Thacher ask himself the preceding important question, at the time he proclaimed in the Senate Chamber his philippic against Masons? and, bravado like, to show his military prowess, exclaimed, 'if civil war be necessary, let it come, I fear no civil war?' 'Is there no other body of men,' continues Mr. Fergusson, 'who may thus be condemned for opinions they do not hold, and for practices they detest and abhor? Into what dram-shop, theatre, or brothel can you look—where can you meet a man, who has thrown off moral obligations, who does not profess to believe that all our churches are leagued together for purposes which they also abhor? And what evidence can you [Moses Thacher] adduce in testimony of your innocence, which has not been refused to Masons? Will you offer your patriotism, your piety, your benevolence as evidence of your sincerity? Then see you refuse not to others that testimony, on which you rely for the maintenance of your integrity. I confess I tremble for my country, I tremble in the view of that rising spirit of exclusiveness, which can set aside all which men call sacred; and then triumph in view of what they have done, on the mere ground, that they are sure they must be right, because such are their opinions.' In the above extract Mr. Fergusson has correctly delineated the antimasonic spirit and disposition—a spirit of political fanaticism combined with religious exclusiveness; of which Moses Thacher, in this district of the country, is justly considered the father, promoter and propagator.

In his first letter, the Rev. Mr. Fergusson proceeds to remind Mr. Thacher of states of joy and sorrow they had together experienced, and sincerely laments, they cannot now so walk. In most friendly language, he points to

troubles, Mr. Thacher has brought upon himself and church, by measures deeply affecting their peace and happiness. Mr. Fergusson brings to view the decision of the first ecclesiastical council convened to settle difficulties between Mr. Thacher and church, and his consequent public appeal against that decision, in which appeal he 'called in question the motives of some of the brethren of that council,' implicating some by name, others by personal allusion, proclaiming to the world that all his difficulties among his people, grew out of Masonic influence. Mr. Fergusson says, 'It may be so, brother. Influence is a secret working thing, which sometimes draws unconscious captives into its chains. But, is it not possible you are mistaken? Might not something wrong in yourself, whether in matter or manner, aside from Masonry, have rent the church, over which you were set as a watchman, have influenced the Council to bring in a result, which you regard as unjust and unfavorable? I mean not to assert these as facts; but, may it not be possible?' In his tender remarks, Mr. Fergusson appears before the considerate world, as a modest, unassuming Christian. His queries, injustice and truth, might have been pronounced facts; such, without doubt, was Mr. Fergusson's belief, when he adds, 'you have sent abroad the impression that Masonry alone is implicated in the course you are pursuing, that antimasonry and the church have nothing to fear from the result of your measures.' 'If you are right,' adds Mr. Fergusson, 'I would, that I also were with you in opinion. We have been together, and I would that I could see nothing but the overthrow of Masonry to anticipate from the success of your measures. My pen would not now be employed for the first time against you. But, strange as it may seem, I see, I seem to myself to see another cause, a cause dearer than Masonry ever was, endangered by your procedure.' This cause is freedom of opinions, and with it, the subversion of civil and religious liberty. Mr. Fergusson, in his last clause, was almost prophetic. It involves a friendly admonition to restrain a brother in his mad career, and bring him back from the precipice, over which he was about to plunge.—To a reflecting man it was a seasonable rebuke. Time was given to pause. How was it improved? Thacher's threatening senatorial denunciation against the Masons fully demonstrate. He exclaimed, like the Roman Senator in a better cause, '*My voice is still for war*,' 'if civil war is necessary let it come, I fear no civil war.' It is true, Thacher has failed in his attempt of disfranchisement. The failure does not mitigate the vile intention to deprive citizens of their dearest privileges,—of freedom of opinions.

Mr. Fergusson proceeds: 'you seem to think, that all your difficulties in North Wrentham have grown out of your recession from Masonry. I confess I am of a different opinion. Were I to trace the rise of your difficulties to their source, I should look further back to the time when you first became a Mason.' Mr. Fergusson, with much propriety might have gone back to a period of earlier date—to the time he was first inducted into the ministerial office. Moses Thacher's conduct evinces, he was no better prepared for the ministry than he was for Masonry, inasmuch as he has violated his obligations to both. He professes to believe a breach of his Masonic, a virtue. Infraction of his ecclesiastical obligations, he superciliously attempts to justify by arrogance and self-sufficiency.

'There were certain points,' observes Mr. Fergusson, 'settled respecting Masonry among our fathers in the ministry.' 'That I may not misrepresent them, permit me to offer what they were, and what now are, some of my objections to Masonry.'

'Its obligations. We did not know what its obligations were; but we knew or supposed we knew, that Masons bound themselves by some solemn obligation to keep secret that which should be revealed to those, who took upon themselves the obligation. I then thought and believed that you and others thought with me, that such obligations were wrong in principle. I thought no man had a right to bind himself to keep he knew not what. For aught he knew or could know, he might be under higher

obligations to God to reveal, than he could be under to man, to keep that which was committed to him.'

This objection of the Rev. Mr. Fergusson, in the abstract, appears to have weight. As he is disposed to treat the subject with freedom and candor, so we shall reply to the objection in sincerity. It is, however, to be first observed, that Masons, as Masons, do and have always considered their moral obligations to their God, their country and their neighbor superior to all other obligations, oaths or bonds, whatever their form may be, or for whatever purpose they may be administered or taken. There is one fact, not generally known, and which has been artfully concealed from the public eye by those, who have pretended to divulge the secrets of Masonry, which may rectify an error and disabuse the public mind. Previous to initiation, candidates are distinctly informed, that any obligation which may be taken does not and will not interfere or supersede the moral obligation they may feel themselves under to their God, their country, and their neighbor. After this solemn declaration, if the initiated found he had been imposed upon, and had repeated an obligation repugnant to the prior declaration, he would of course be absolved from his Masonic obligation. The obligation is made a sign of affiliation only. All societies have prescribed forms, by which members are admitted to their benefits. The obligations of some religious denominations are solemn and impressive. There are especial reasons, why Masonry, at its early institution, should bind its members by something more formal, than by a mere major vote of the society. The most important will hereafter be explained. Suffice it here to observe, the Masonic institution was not originally intended to be circumscribed by the limits of a district, or kingdom. The primary object was the promulgation of freedom of opinions. It is demonstrable by its emblems, that it existed previous to the Christian era,—even prior to those monuments of antiquity seen in the eastern world, the remains of which, with the hieroglyphic engravings found thereon, deservedly excite the investigating spirit of the present day, both in France and England. It is highly probable, that when a full development of these hieroglyphics is made, it will be learnt that their signification, and Masonic emblems will be illustrated by one common rule.

TO THE CANDID AND IMPARTIAL OF THE COUNTY OF WASHINGTON, N. Y.

FELLOW CITIZENS,

It is almost unnecessary to state, at this time, that an extensive excitement, has, for a considerable period, existed against the fraternity of Freemasons. This excitement, in its progress, has infused itself into our county, and we, as Masons, have been made to feel the effects, by being placed upon the same general proscription list, with our brethren in other parts of the country. Freemasons are held up before the world, as murderers, as defenders of crime, as plotters against government, as impious revilers of religion, and profane disciples of blasphemy.

Fellow Citizens,—We, who now address you, are Masons. We have hitherto refrained from interposing any plea whatever, to these charges, in the hope, that with those of our fellow citizens who knew us, who had associated with us, from our youth, who had mingled with us at the same social board, and united with us at the same religious altar, such charges would pass unregarded, and that we should escape unhurt from the attack.

And when we discover some of those with whom we have heretofore been connected by the most tender ties of friendship, with whom are associated some of the most pleasing and endearing recollections of our lives! when we behold such men, breaking asunder all Christian, social and political obligations, coming out before the world, and branding us with epithets, which, if true, would consign us to lasting infamy and disgrace! and when we hear the question so often repeated, '*Why do not Mason come out and deny the charges against them?*' we are constrained to believe that silence is no longer a virtue,

that imperative duty demands our answer to the question and that a due regard for our characters, as men, as Masons and as Christians, requires us to come forward and deny the accusations which are preferred against us.—We therefore most solemnly aver to our fellow citizens, that we are innocent of the crimes with which we are charged, and we fearlessly call upon that God, who is the searcher of all hearts, for the truth of our allegations.

We are accused of participating in the abduction of Morgan, and assisting to shield his abductors from the punishment due their crimes. We positively disclaim *all knowledge of participation or connivance in, that deed of darkness.* We pronounce it a gross outrage upon the laws of our country and the liberties of a citizen, and we sincerely declare, that no exertion of ours ever have been, or ever shall be wanting to bring the offenders to justice. *Nay more!* our very characters as Masons, demand such a course from us, for the first principles taught us by our institution, are *'to conform cheerfully to the laws of our country, not to be concerned in any plots or conspiracies against government, but patiently to submit to the legislative will, to work diligently, live in credit, and act honorably with all men.'*

That Masons were concerned in Morgan's abduction, *we are free to admit*, but we cannot believe, that any institution is to be prostrated and demolished because a few of its members act unworthy of their professions.

But we are farther charged with binding ourselves by the *most blasphemous oaths!* to sacrifice the man who shall divulge the secrets of our institution! We repeat the same unqualified denial to this charge, that we have offered to the last. It is *totally and wholly untrue!* We have no punishments among us, but those which are in common with other institutions. We claim the right to suspend or expel our members, from communion with us, and these are the *highest penalties* known among us.—*We have taken no such obligations*, nor are we bound in any manner whatever, to inflict *any personal injury upon any of our brethren under any circumstances.*

Again, it is alleged against us, that we are bound to support each other *right or wrong*, that we are sworn to keep each other's secrets, and that if a Mason should be guilty even of murder and treason, we are obligated to conceal it! *Nay more!* that if a Mason is on trial for crime, his brother Mason, whether judge, juror or witness is under the most horrid obligations to screen him from conviction and punishment! We had hoped that to the minds of a sensible community, these charges carried their own refutations upon their face; that men who had been observers of, and attendants upon, our courts of justice for years past, would correct such an accusation from their own experience; and we now appeal to such, particularly those, who have been associated with Masons, on juries, whether they have ever discovered the least foundation for such a charge. We point out a single case of conviction for manslaughter a few years since and before this excitement commenced, and ask certain antimasons who were on that jury, what was the conduct of Masons, then, when sitting on a case of life and death, where a Mason was the subject of trial?—These charges however are made, and repeatedly made against us; they are industriously circulated by men who have heretofore held and enjoyed responsible and honorable stations among us; they are loudly vociferated at every public assembly, and bellowed forth at every town meeting! It becomes necessary for us to meet them, and we therefore again most solemnly declare, that they are one and all, wholly and unqualifiedly untrue.—On the contrary, it is our duty, and we feel ourselves bound to bring a Mason to condigned punishment when guilty of crime.

We are also accused of using the influence of our institution for political ascendancy, and it is alleged against us, that Royal Arch Masons are bound to support a brother for office in preference to any other. Fellow citizens,

Some of us are Royal Arch Masons, and we do sincerely declare to you, that we know of no such obligation in Masonry. The introduction of politics is contrary to the very nature and principles of our institution. We however again appeal with confidence to your experience. Is there an individual, that has been an observer of the political events of this country for the last ten years, who will not declare, that he has frequently known Masons to be arrayed against Masons for the same office, that he has seen Masons vigorously supporting candidates who were not Masons, for the same office, when the latter did not belong to the same political party? And can it be pretended, under these circumstances, that Masons are bound to prefer each other for office? Fellow citizens, the charge is an insult to your understandings, and we will not detain you, by adducing arguments to refute it.

We will notice one more charge, and we have done.—It is asserted that Masonry is opposed to religion; that its rites are blasphemous, and that no Mason can be a good man. Need we ask you, fellow citizens, if you believe such an accusation? We are most of us known to you, our lives and characters are before you, and we ask again with confidence *'Can you believe the charge?'*

We are all of us believers in the God that made us, and have a profound and reverential respect for all his ordinances. We are fully satisfied of our dependence upon him, for every blessing we enjoy, and are convinced that all our present hopes and future prospects, rest entirely upon him. Can it be possible, therefore, that we could, for a moment, trifle with such a Being, or engage in ceremonies calculated to bring ridicule or blasphemy on his holy name? No, fellow citizens, our institution has a more moral and benevolent foundation, and no impious or infidel professor is ever allowed to pollute its walls. Understand us; we do not pretend that Masonry is religion, nor do we found our hopes of salvation upon it; but we do aver, that it is a benevolent and moral institution, and that none of its rites are inconsistent with the principles of Christianity, the laws of our country, or our duties to our fellow men.

Is it true that Masonry is unfriendly to republican governments, and the Christian religion? How can we account then for the patriotic and sacred devotion of the officers of our revolution, to the cause of their country and their God? It is an acknowledged fact, fellow citizens, and we assert it without the fear of contradiction, that every general officer in the revolutionary army belonged to the Masonic Institution, with the exception of *Benedict Arnold!* Benedict Arnold was a traitor, he was willing to throw discord into domestic life, to tear asunder all those ties which bind man to his fellow man, to sacrifice the liberties of his country, to blast the high hopes of freedom in this fair land, and for what? to gratify an unchastened, an unholy ambition, and we fear, fellow citizens, that his spirit has infused itself, into the kindred feelings of some of his brethren of the present day!

Fellow citizens, our appeal is before you, and we ask you in conclusion, can you consent to cast us off from among you, because we are Masons? Shall we be hunted down, proscribed and disfranchised, because a few misguided and ambitious individuals wish to rise upon our ruins to political eminence and distinction? Shall our families be deprived of that support, which they have hitherto received through our exertions? Shall our reputations be blasted, social intercourse destroyed, and the sacred altar of religion be made the arena of antimasonic persecution?

Stay, fellow citizens, we beseech you stay the destroying hand; by your love to your families, your country and your God, check the fell blast, which is aimed at the peace of society! Let not the tree of slander which is planted by these defamers of private character, deepen its growth among us! lay the axe at its root, before it shall extend its withering branches throughout our country, and destroy, like the Bohon Upas, all that comes within its baneful influence!

[The above appeal is signed by Asa Fitch, Esq. and 115 others, citizens of Washington County.] Ed.

MECHANICS' JOURNAL.

ON DEAD LIME.

It has long been observed by lime burners, that if lime is imperfectly burnt in the first instance, no farther exposure of it to fire will produce quick lime;* but the philosophical chemists have doubted the truth of the observation.

Mr. Vicat, however, in a work that he has lately published upon mortar and stucco, has confirmed the observations of the lime burners.

He found, that in making quick lime in a small furnace, if the small pieces of lime stone, which fell through the grate into the ash-pit before they were thoroughly burnt were collected and put again into the fire, even for several successive times, quick lime, was not obtained; but a kind of lime, technically called dead lime, which will not slack with water, but which on being ground and made into paste with water, differs from common mortar by setting under water.

When chalk (limestone or marble) is burnt, and the lime left to fall into powder by long exposure to the air, and then made into stiff paste with water, it sets very sensibly under water, so that the action of the air seems to produce a dead lime similar to the incomplete burning of limestone; being neither pure quick lime, nor a complete carbonate of lime, but a kind of sub carbonate, which possesses 'the new and useful property of setting under water.'

Mr. Raucourt de Charleville observed the same effects to be produced as were observed by Mr. Vicat. He also made another observation respecting the production of a cement which sets under water.

He had prepared a mixture of quick lime and clay, and left it to dry; some of this was then broken into small pieces, and burnt on a heated cast iron plate, and another parcel in a small furnace, mixed with the charcoal used as a fuel. In these experiments, it was observed, that the pieces of this mixture of quick lime and clay, which were burnt on the heated plate, produced mortar that set under water;† but those burnt with charcoal produced mortar which did not set under water.

Mr. Clement when he gave an account of a mineral found by Mr. Minard, in France, and which was fit for the making of of hydraulic mortar or Roman cement, stated it to be Mr. Minard's opinion, that the cause of the Roman cement setting under water, was owing to a sub-carbonate of lime, produced by the action of fire on the natural carbonate, as the chemist, speaks; or, in other words, to imperfect lime.

[London Journal]

* Quick lime, a term used to distinguish burnt or caustic lime from that which is unburnt.

† In Philadelphia it is the practice amongst some of the plasterers, to add a small portion of clay (about 1-10) to the lime intended for washing walls. Fluing is also added, so as to give, when first laid on, quite a perceptible shade. As it dries, the color diminishes, and the clay combining with the lime, forms a hard surface which does not rub off as lime does when used by itself.

MATHEMATICAL HABITS.

Joseph Suaveur, the eminent French mathematician, was twice married: the first time he took a very singular precaution; he would not meet the lady till he had been with a notary to have the conditions, which he intended to insist on, reduced into writing, for fear the sight of her should not leave himself sufficient master of himself.—This, says Dr. Hutton, was acting very wisely, and like a true mathematician, who always proceeds by rule and line, and makes his calculations when his head is cool.

Friends are pillows on which we repose, or cordials that inspirit the system without injuring it.

BOSTON MASONIC MIRROR.

We regret that our limits will not permit our giving, at length, the proceedings, of the *Antimasonic State Convention of twenty-six members*.—

[From the Ohio Monitor.]

PROCEEDINGS OF
THE ANTIMASONIC STATE CONVENTION.

At an Antimasonic State Convention, held at Columbus, Ohio, January 11th, 1831, in pursuance of a resolution of the Antimasonic State Convention, held at Canton, in July last, Delegates from the following counties appeared, and took their seats, to wit:

Ashtabula—Eliphalet Austin, Amos Fisk, James A. Dunn.

Harrison—Thomas Lee.

Franklin—William Shaw, John D. Rose, Col.

Andrew M'Elvain.

Huron—Charles Bush, Warren Jenkins.

Seneca—Jacob Plane.

Holmes—Seth Hunt, George Hites.

Portage—Darius Lyman, Gregory Powers, Jr.

Thomas Earl, J. C. Fairchild.

Stark—M. Sheplar.

Athens—Elmer Rowell.

Adams—John Patterson.

Tuscarawas—George Richardson.

Highland—Rev. Dyer Burgess.

Geauga—Isaac Gillet, Chester Treat.

Richland—J. H. Purdy, Jacob Lindley.

Sandusky—Jacob Bowlas.

On motion of Hon. Eliphalet Austin, it was resolved, that this Convention organize by electing a President, and two Secretaries—whereupon, DARIUS LYMAN was elected Chairman, and CHARLES BUSH and ELMER ROWELL were appointed Secretaries.

On motion of Mr. Powers, it was resolved, that Henry Dana Ward, Esq. of the city of New-York, having been invited to attend this State Convention by the State Central Committee, be invited to take a seat, and participate in the deliberations of this Convention.

On motion, it was resolved, that a Committee of three members be appointed to report what are suitable and proper subjects to engage the attention of the Convention: Whereupon the Chairman appointed Messrs. Powers, Jenkins, and Purdy, said committee.

The committee having retired, Mr. Burgess submitted the following preamble and resolution:

Whereas, it is often said, 'Freemasonry is a good institution, but it has bad members:'—resolved, as the sense of this Convention, that the members of the Masonic Institution, are as honest as other men, but the system of Freemasonry is opposed to TRUTH, JUSTICE, RELIGION and EQUAL RIGHTS.

The above resolution was supported by Messrs. Burgess and Ward. In support of this resolution, Mr. W. observed that of his own consciousness he knew it to be true. He was himself a Mason, and before he became alarmed with the deep hypocrisy of the institution he was as honest a man as he is now, but he had less information. In renouncing the order, he left men in it, as upright in heart as himself. Standing on this or that side of the question does not determine the integrity of a man. The members of the fraternity undoubtedly believe Freemasonry to be a good institution in its principles, and if they were persuaded, as he was, that it is wholly an imposition upon its members, they would promptly abandon it.

Our aim should be to bring them to conviction.—This can never be done by making a question of the purity of their motives, and the honesty of their purposes. He knows, and every one who hears him must know Masons of their familiar acquaintance, who adorn every relation in life. It is better to regard the men as they are, independent of the system. So the resolution regards them. It attributes to them the character which we individually acknowledge them to possess, that is the honesty of other men; but the system it denounces in unequivocal terms.

It seems difficult to admit that men acquainted with the system, as Masons must of necessity be, can be honest, and yet look upon it as good. It is difficult; but many things which even seem impossible, we find nevertheless true. So this is true, that Masons are honest men, while Masonry is a base counterfeit; so badly executed that we easily discover the forgery, and yet so plastered over with hallowed principles, that the men who have honestly taken it, are slow to believe there is no truth in it. The resolution treats them as we should like to be treated in their circumstances, and it marks the system with terms of just reprobation. He hoped it would prevail, and prove to the world what we know to be true, that our objections lie not against men, but against the false institution.

The resolution was adopted unanimously.

If the sentiments of the Convention were candidly expressed in the foregoing resolution and remarks, they must entertain a most contemptible opinion of the *talents* and *information* of the members of the Masonic institution. They say, in effect, that Washington, Franklin, Warren, Green, Montgomery, and Clinton, were honest men, but were too ignorant to understand the principles of the Masonic Institution—that Jackson, Clay, Baldwin, Barry, Livingston, Van Rensselaer, Cass, Gov. M'Arthur, Senators Ruggles and Burnet, and indeed, the Masons generally, are an upright, clever set of fellows, to be sure, but are mere ignoramuses, and not as capable of judging of the principles of the institution, and its good or evil tendency as *Henry Dana Ward, Esq., John Patterson, Esq., J. C. Fairchild*, and other apostates. If Masons, who 'are as honest as other men,' possessed the intelligence, information and talents that are concentrated in our august body, they would unquestionably renounce the institution, and declare it 'opposed to TRUTH, JUSTICE, RELIGION and EQUAL RIGHTS.' What a display of arrogance and pomposity this!

To test the candor of this notable squad of TWENTY SIX, we need only compare the Resolution above and the accompanying declarations of the mouth piece, Henry Dana Ward, Esq. with the sentence below, which we extract from a report adopted by the Convention 'on the nature and tendency of Masonic oaths:'

'From the lowest degree in Masonry to the highest, and from the most trifling Masonic secret, to concealment of crimes of the deepest dye; the affirmament binds himself under the dread penalty of death to be inflicted in all the horrid forms that human ingenuity can devise; and Masons with a savage vindictiveness, visit upon the heads of their delinquent brethren the full measure of the penalty.'

Here, now, we are informed by this enlightened, intelligent, patriotic and consistent band, that notwithstanding 'the members of the Masonic Insti-

tution, are as honest as other men,' and 'believe Freemasonry to be a good institution in principles,' they 'with savage vindictiveness, visit upon the heads of their delinquent brethren, the dread penalty of death!' How candid, and how consistent! Surely the doings of these 'leaders' are admirably painted by our correspondent, 'RICHARD,' in his picture of the 'disunionist.'

Among the proceedings of the Convention, we find an Address to the people of Ohio, which is the same, not only in sentiment, but almost word for word, that was adopted at the Canton Convention.

A report 'on the influence of Freemasonry on the public press,' concluding with a resolution providing for, and appointing a committee of five consisting of J. Sloane of Portage, John Patterson of Adams, Geo. Richardson of Tuscarawas, Warren Jenkins of Huron, and Thos. Johnson of Columbus, 'for the purpose of making such arrangements as they may deem expedient for the establishment of an Antimasonic Press at Columbus,' was adopted.

The business of appointing delegates to the National Convention, to be held at Baltimore in September next, if we understand their doings correctly in that particular, is imposed on the State Central Committee, which consists of nine persons (to wit:)

Jonathan Sloane, Frederick Wadsworth, Cyrus Prentiss, George B. Depeyster and Gregory Powers, of Portage county, John Patterson, of Adams, Jacob Dowell, of Holmes, Rev. John Heildt, of Tuscarawas, and Jer. Armstrong, of Columbus.—[Ravenna Courier.]

THE BOQUET.

[For the Mirror.]

IMMORTALITY.

Rich was that vernal night. Nor young leaf stirred,
Nor faintest sound from insect nature heard.
They come! With hymn and harp—a sinless band—
From the soul's happy home-appointed land—
To wake to good, returns,—from evil warn—
Heaven's praise transmit, or point its thrilling scorn,
From long oblivion's dark unstoried days,
Or memory's mine, unnumber'd virtues raise,
Thought flies from earth—the brilliant mission greets—
The eager pilgrim with the life-born meets!

Life's precious sands leave few and fewer grains:
What has been done? What little good remains?
One piles a tower—one scoops a fellow's grave;
This ploughs the earth—and this the peril wave;
His aims fame takes—self-interest labors long,
And fashion's rainbow lures the gossip throng.
Lost soon the meek and holy phrase of prayer,
(Like some kind breeze that filters thro' the air.)
The solemn dirge and sanctuary 'note'—
The tear and eulogies of days remote,—
Alas! how true the words we've heard before,
'The place that knew shall know us soon no more.'
And still immortal, happy, unconfined,
The aspirations of each human mind!

FLOS.

There is a period, and but one in the life of a man, when he is *just half* the age of his natural parents.

There is also a period, and but one, in the life of a younger brother, when he is *just half* the age of his elder brother.

What periods are these?

LITERARY.

LIVING WRITERS OF GREAT BRITAIN.

NO. IX.

Charles Babbage, a writer on mathematical subjects, has for some years been known by his essay towards the calculus of functions, and his observations on the analogy subsisting between that and other branches of analysis. The work which induces us to notice this gentleman in particular, is of recent date, and relates to the 'Decline of Science in England.' It has been ably reviewed in the London Quarterly, and another journal more particularly devoted to the arts. It states with great force some of the principle causes which have led to this decline. They are chiefly two, the bad management and intrigues prevailing in the literary societies of England, and the total disregard of scientific men by the government. It appears that the honors of literature are no longer the exclusive reward of merit, and a scale of prices are given at which they may be purchased. The title of F. R. S. to which we have attached so much respect, can be obtained for the sum of two hundred dollars. Titles of less respectability are to be had for a proportionate reduction in the expense.

It also appears that the government in filling those places which should belong exclusively to men of science, bestow them upon mere retainers of party, without reference to anything else than the interests of those who for the time being wield the power of the state. In other words, appointments of these kinds of office have nothing whatever to do with the loftier considerations of public good; they are the spoils which successful partisans divide among their followers. In the Board of Longitude, it is said there was not a single mathematician. In the Board of Lighthouses, there is not talent enough to understand a single principle of optics, nor a philosophical theory in relation to the distribution of light.

In the board for improvement on the coast, not an engineer has a place, and the trustees perform their duties in a manner that would bear the broadest ridicule. One striking result has followed this system of the government. It has been ascertained that they have lost between two and three millions of pounds sterling, through the inaccurate calculations on which they granted annuities, while the correction of the mistake is solely the work of unpatronised and unpaid science.—It is in this way that the positions of Mr. Babbage are supported by facts, and he is entitled to great credit, for the honest expression of his opinions, although this is not the way in which he can expect a 'Prince's favor.'

This subject naturally leads to some important reflections. Political men are indifferent to scientific men. And the reason is obvious. They are not the materials with which political edifices are constructed. The powers that be, sustained by heavy majorities, generally soar above considerations that are not connected with party arrangements, and often administer the government they have obtained by fraud and accident, in the full attitude of self approving ignorance. History is full of instructive examples, but the *mass of mankind submit to be hoodwinked, and led by daring adventurers*. Let us confine ourselves closely to the subject, and we will find that it is from the want of science that so many mistakes occur in the

different departments of all governments. Useless fortifications, clumsy and bad-sailing vessels, inconvenient dock yards, deficient marine embarkments unavailing efforts to improve river navigation, idle multiplication of light houses, imperfect attempts at codification, enactments of unprofitable laws, inutility of public buildings, and a thousand other things of similar character result from the want of knowledge in those who direct the public expenditures.

Men of science are almost entirely excluded from their proper stations. Others reap the rewards of their self devotion to the real interests of mankind, and the brawler and the demagogue, the man who can turn and turn and yet go on, seize the direction of public affairs. When the statesman is at the same time a man of science, a beneficial result inevitably ensues. The administration of Jefferson was of this character, and it must ever be held up as a pure and disinterested one. The great discoveries of Franklin gave a lustre to his political career, and his philosophic spirit impressed itself on his age and country. Here under our own observation have we seen a brilliant illustration of the positions of Mr. Babbage. There was a man who some years since left the seclusion of a college life, to enter upon the busy scene of public business. He came from the University loaded with its honors,

'A ripe scholar and a good one.'

From every side his stores of learning were resorted to by the inquiring minds of the critical and philosophic. To each and to all he gave away as he gathered and the richest products of an untiring industry, and a refined intellect. He was familiar with the varieties of nature and the laws that govern them, with the myriads that exist on its surface, or those that lie embedded in its bosom, with the causes that bring substances into affinity or scatter them in to space. History was his familiar friend, and of all things taught by philosophy he had taken counsel.

He was the originator of the statistical surveys of the State, the promoter of agriculture, the encouragers of commerce and manufactures, the great patron of the Lancasterian schools, the ardent friend of the medical profession, the reformer of the penitentiary system. It was he who proposed to abolish the law for imprisonment for debt, to modify the militia system, to grant appropriations for the deaf and dumb, to make roads, to amend the poor laws, and finally crowned his arduous career by the splendid support of our canal policy. In all these subjects he displayed the depth of his attainments, and he has left in the pages of our state history the immortal records of his originality and his wisdom, his philanthropy and his learning. In the language of the ablest philosophical writer of the age, he exhibited 'in his system not merely the force of a single mind, but the intellectual power of the age in which he lived.' Such examples as these cannot be too highly praised.

'For such deserts speak loud, and we should wrong it,
To lock it in the wards of covert bosoms,
When it deserves with characters of brass
A fortified residence 'gainst the tooth of time
And razure of oblivion.'

[Albany Daily Advertiser]

Great achievements are leaders; the hero feebly follows their steps.

MISCELLANY.

ORANG OUTANG.

Orang Outang, or *oran olan*, in the Malay language, is said to signify wild man or being of intelligence. The specimens of this animal which have been brought into Europe were mostly young individuals, seldom exceeding three feet in height; but it is alleged, that when they attain a maturity, they equal or even surpass man, both in stature and in strength. The body is thickly sprinkled with hairs of a rusty brown, and scarcely an inch long; the ears, hands, and feet, nearly resemble those of man; and, indeed, the whole external appearance approaches more than that of any of the ape tribe to the human form. There are several points of difference, however, in respect both of external and internal structure, such as the marked disproportion between the length of the arms and thighs; the greater flatness of the nose; and the smaller interval between the eyes, and the greater between the nose and mouth, than in the human countenance. The form of the feet, too, is very dissimilar, the toes of the orang being much longer, and the great toe farther separated from the others; the thumb likewise is much smaller, and the palm of the hand longer and narrower.

The orang outang inhabits the deserts of interior Africa, Madagascar, some parts of the East Indies, and particularly the island of Borneo.—In its wild state, it subsists principally on fruits, haunting the forests of lonely regions, and making its resting place on trees, where it is secure from all its enemies except serpents. A full-grown individual is seldom taken alive, especially as they usually roam in companies, and armed with thick clubs, with which they hesitate not to attack the fiercest opponent. In the woody regions, on the Gambia, they move in very extensive bands, headed by the larger ones, and betray much petulance and malignity. Their habitations composed of plants and branches of trees so thickly matted as to exclude the vertical rays of the sun, have been found in some of the woods; and the ground was observed to be beaten smooth about the paths and dwellings. Gemelli Carreri informs us, that when the mountain fruits are exhausted, those apes frequently descend to the sea coast, to feed on shell-fish, particularly on a large species of oyster, which commonly lies on the strand with its shell open. Fearful, however, of its closing on their paws, they introduce a pretty large stone, and then drag out their contents, and devour them at leisure. Their characteristic proneness to imitation, and their susceptibility of learning lessons, render it sometimes difficult to discriminate between those traits of their conduct which result from original, and those which are the consequences of acquired habits.

M. Grandpre, a French naval officer, relates many surprising anecdotes of a female orang which he saw on board a slave ship. It was bred to heat the oven, remove fallen embers, and assist in navigating the vessel, mounting aloft, and descending on deck, with more alertness than any of the ship's company. Notwithstanding its acquirements and social disposition, which rendered it a general favorite, the mate treated it with such marked cruelty, that it at length obstinately refused all manner of food, and died of hunger and a broken heart.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, MARCH 12, 1881.

PETITION OF THE GRAND LODGE.

FRIDAY.

Some remonstrances were presented this day. In the afternoon, Mr. Sullivan moved that the petition of the Grand Lodge be stricken from the orders of the day, and to-morrow 11 o'clock assigned for its consideration.—The motion was not sustained. In the course of the short discussion to which this motion gave rise, Mr. French, of Berkley, took occasion to say that, if gentlemen expected to carry a bill in favor of the Grand Lodge through the House, without a discussion upon the merits of Freemasonry, *they would find themselves under a great mistake!* This insulting menace will probably have no other effect, when the question does come up, than would a severe cold on the lungs of the gentlemen of the House; who at times are strangely given to coughing!—and *such coughing!* It resembles nothing human!—This Mr. French is getting himself into difficulty as fast as possible. *He is not the proper man* to assail the motives or the characters of the members of the Grand Lodge. He treads on unsafe ground, when he attempts to do either.—He might have remained in obscurity, unnoticed and unhonored, at least by us. He has voluntarily taken up the gauntlet and thrown himself as a leader into the ranks of antimasonry. If his retreat be cut off, he will attribute it to his own folly and rashness.

SATURDAY.

Remonstrances were presented this day from Stoneham and Lynn, and ordered to lie on the table. Antimasons complain that these remonstrances are thrown *under the table!* We admit the fact; and did the members of the House understand the character of the remonstrants as well as we do, they would order the Messenger to put on his gloves and throw them into the fire. The Parker-Hill Aurora of this day, has the following just and candid remarks in relation to this subject:

‘Our readers will perceive the severe rebuke which a small fraction of a political party called antimasons, has met with in the House of Representatives.

‘The case is this: The Grand Lodge of Massachusetts is now an incorporated body, with a real estate capital of \$20,000, and allowed to hold personal estate to the amount of \$60,000. The Lodge has recently commenced the erection of an edifice at Boston, and for the purpose of completing and holding this building, they petition the Legislature to reduce the amount of their personal estate to \$40,000, and raise the amount of real estate to the same sum. And this is the real proposition: to change \$20,000 of their present capital from personal to real estate. Simple and trifling as this proposition is, the persecutors of this society, (whether it be good, bad or indifferent, in this case is not the question) have remonstrated in form, and to the extent of their numbers, against granting the convenience prayed for.

‘We are not a Mason, and (with reverence we say it) thank Heaven, we are not an antimason. But we know something of both. We are willing both should stand on their own intrinsic merits. We are willing an enlightened and free community should judge of them—and for this purpose we have recorded the simple fact above. Our wish is that there may be a wide and eternal separation between Masonry and antimasonry, and the political interests of the country—that men shall not ride into office, undeservedly, astride of either. We go further—the man who shall attempt to reach the goal of his political ambition on the shoulders of Masonry or antimasonry, is totally undeserving the confidence and suffrages of the people. We trust there is intelligence enough in this country to put down all such, be they County Committee-men or stereotyped office-seekers

‘The rebuke of which we spoke is found in the fact, that a proposition to examine into the concerns of the Grand Lodge, made in the House of R. by an antimason, was sustained by *two votes* against the whole House!—This is the first lesson—the second lesson will be given by the people themselves.’

MONDAY.

No remonstrances were presented this day; and for the first time since the report of the Judiciary Committee on the petition of the Grand Lodge, the subject of that petition has been permitted to rest.

TUESDAY.

We this day had an opportunity to examine and copy what purports to be the ‘remonstrance of Geo. Odiorne and 174 others, against the petition of the Grand Lodge of Massachusetts.’ We give the names of the remonstrants, for the benefit of our readers. We had some difficulty in decyphering the unknown and hideous characters with which most of the names were written; there may, therefore, be some errors in the orthography, but it is presumed they are generally correct. There are names of persons on the list unknown to our assessors and who, if residents of the city, are not recognised as voters. There are also the names of men who, if they have never been in our State Prison, nor our house of correction, it is only because they have not received the meed of justice to which they have a lawful claim. There are the names too, of men who occupy respectable stations in society; who if not out of regard to their own reputations, at least out of the respect due to their friends, should have refrained from lending the weight of their names to so base and dishonorable a measure. But these men are few. It will be seen likewise that the names of several of the remonstrants appear *twice* on the list. But notwithstanding this imposition; this base attempt to increase the number, there are but 168 signatures! Thus the leaders in this matter were not satisfied by imposing upon the Legislature, by presenting a duplicate of names, but must add to the insult by imposing upon that body a misrepresentation, which it was thought no member would feel interest enough to detect. The names follow:

BOSTON REMONSTRANTS

Against the Grand Lodge of Massachusetts.

*Geo. Odiorne,	Henry Flint,
*Abner Phelps,	Daniel Dickerson,
*B. V. French,	Edmund D. Lucas,
*H. Gassett,	David Porter,
Heman Holmes,	Phil. B. Elliot,
Ed. Smith,	John Teasdale,
Jas. Cheever,	Ebn. Cushing,
Sam. Hudson,	Sam. Thayer,
Ph. Doa,	Step. Welles,
Thos. Barnes,	Peter Tibbitts,
John Adams,	Amasa P. Johnson,
Israel Ames,	Thos. Ward,
J. P. Whitwell,	Geo. Whitcomb,
Moses Whitney, jr.	Jas. N. Bates,
Joel Thayer,	Jas. Nash,
Benj. Nourse,	Otis H. Friggs,
Sam. D. Greene,	Nehemiah Leonard, jr.
Wm. L. Garrison,	Benj. W. Lamb,
W. A. Stevens,	Ebn. Leman,
R. S. Roberts,	Jacob Hall,
A. Haley,	Elijah Stearns,
W. Marston,	Daniel Lawrence,
Jas. Hoitt,	Simeon Palmer,
Israel Martin,	Isaac C. Pates,
David W. Williams,	Elijah Thayer,
Daniel Ward,	John Forbush,
Henry Adams,	Seth Bryant,
Daniel Weld,	Ebn. Townsend,
Dexter Babcock,	Jas. Patten,
David Weld,	Jona. Carlton,
E. S. Boardman,	Lincoln Newton,
Daniel Chamberlain,	Wm. Faxon,
S. K. Hewins,	Thos. Hollis,

Benj. Brown, jr.	Isaac F. Rowe,
Ebr. Tasker,	Saml. N. Fuller,
Sam. G. Anderton,	J. Badger,
James M'Farland,	William, (unintelligible),
Jos. Mann,	Thos. Walley,
Amasa Walker,	Aaron Wallis,
James Pickens,	Abner Child, jr.
S. S. Littlehale,	Wm. M. Symons,
Sam. Emmes,	Eliakim Darling,
Eb. Clough,	S. Bates,
Nathaniel Daniels,	Isaac Porter,
Aaron P. Fairbanks,	Jona. French,
Wm. B. Hovey,	David Campbell,
Benj. Green,	Isaac Knapp,
Ben. Learnerd,	Charles Sumner,
Elenzer Robbins,	V. S. Blair,
Thos. Hill,	J. H. Farwell,
Ebn. Davis,	L. Carrier,
Thos. Livermore,	H. K. Stockton,
Geo. Miller,	Riley Hayford,
Benj. Blanchard,	J. D. Hayne,
Joseph Dugan,	Thos. Gaffield,
Jered Allen,	Chs. French,
Warren Ellis,	Geo. Davenport,
O. M. Gale,	Peter J. Oomer,
Harrison Fay,	James Lovell,
Abel Babcock,	Asa P. Cowden,
*Geo. Odiorne,	James B. Googins,
*Abner Phelps,	Wm. P. Greenwood,
*Wm. Marston,	Isaac H. Appleton,
*Henry Gassett,	John Jennings,
*Benj. V. French,	Samuel Acres,
Thos. Bancroft,	Hans Jones,
Aaron Bancroft,	Wm. Walker,
N. F. Ames,	Benj. Abrahams,
John Haskell,	Geo. Bradford,
Sam. Orcutt,	Daniel Inland,
N. P. Smith,	Noah Lincoln,
Isaac R. Mitchell,	Isaac Rhoades,
Aaron Ferrin,	Charles M. Dickerson,
N. H. Glines,	Ebn. Shute, jr.
John Robinson,	Thos. Reed,
Orland S. Whipple,	John Porter,
Moses Thayer,	Saml. White,
Chs. Hammond,	Levi Bliss,
Silas Frances,	James C. Odiorne,
Ebn. Jackson,	James Pierce,
Richard Lea,	Wm. Hayford,
P. P. Pond,	A. Lewis,
Jona. Cushing,	John Dane,
Josiah Hayden,	John A. Page.—168.

Between forty and fifty of the above names are not to be found in the Boston Directory. Many of them we understand are foreigners; some of them are of the lowest grades of society, and others we are told are not residents of the city! How long will such base impositions be tolerated by an intelligent community! We are prepared to prove that several of the persons named on the remonstrance, were induced to sign it in consequence of the misrepresentations made by persons who solicited them to do so! One individual in particular, when asked by a friend of ours what objection he had to the petition of the Grand Lodge, frankly acknowledged that he had none, and as frankly avowed that he signed the remonstrance merely to oblige a certain apothecary of this city, whose name is in our possession. This gentleman and many others of whom we have heard, declare that they were deceived and cheated, and that they signed the remonstrance under the impression and on the misrepresentation that the G. Lodge had petitioned for an extension of power to hold more property! In this manner the names have been obtained? But after all, who are they? Where are the merchants?—where the lawyers?—where the physicians?—where the clergymen?—where the respectability of this community? Not on the ‘remonstrance of the city of Boston, against the Grand Lodge of Massachusetts.’ No!—Out of three or four hundred professional gentlemen in the city, but two individuals, of minor consideration, have

been found hardy enough, (to use a mild term,) to lend their names to a measure so palpably ridiculous and unjust. These individuals we are happy to see there—they belong there—the business is suited to their taste and talents; and we don't know that they can be in more suitable company, or more suitable employment, than in propping up the character of *Samuel G. Anderton*. We allude to *Doctor Abner Phelps* and to his co-patriot and fellow laborer, *Doctor Isaac Porter*!—*par nobile*! As for the merchant, so far as the remonstrance is concerned—*non est inentus*!

WEDNESDAY.

We believe nothing was done in the Legislature this day, in regard to the petition. Not even a remonstrance presented! We hope these precious documents are not all run out. If names cannot be had voluntarily, nor procured by lies, there are knaves, paupers and discharged convicts enough about the country, that may be hired. We hope the gentlemen will not cease from their labors, until all their forces are brought to the contest. We should be mightily pleased to review them all together!

THURSDAY.

Mr. Stetson of Braintree, presented a remonstrance of Nathaniel Emmons and others, of Franklin, against the petition of the Grand Lodge.

Mr. Ingalls of Lynn, presented a petition of Winthrop Newhall and 78 others of Lynn, suggesting the propriety of instituting an inquiry into the proceedings of Mount Carmel Lodge! There would have been as much propriety in petitioning the Legislature to appoint a committee to inquire into the domestic concerns of a private individual, as into the proceedings of this Lodge. The Legislature have nothing to do with either. The object of the petitioners is obvious enough. Excitement!—anything for excitement!—on the eve of an election! It will avail them nothing.

FRIDAY.

The petition came up in order last evening, and after a short immethodical discussion, the further consideration thereof was assigned to this morning. In our next, therefore, we shall be able to give the final result of this tremendous 'tempest in a teapot.'

HARPER'S FAMILY LIBRARY.—The fifteenth number of this popular work is just from the press. The subject is the 'Life and Times of his late Majesty, Geo. IV., with Anecdotes of Distinguished Persons of the last fifty years. By Rev. George Croly, A. M., with a portrait, beautifully executed by Hoogland. We esteem the present as one of the most interesting and valuable volumes of the series. The style of the author is bold, energetic, perspicuous; and often eloquent to an eminent degree. His subject embraces the most interesting events of English History, during the last century. The readers and admirers of 'Junius' will find in the volume before us, a key to many of those celebrated letters. The most eminent writers, wits, and statesmen of that day, are introduced and portrayed in a masterly manner. The sketches of Swift, Fox, Sheridan, Curran, Erskine, Burke, Pitt, and their illustrious contemporaries, are singularly apt and beautiful. To the lover of chaste and pointed anecdote, we know of no work in the range of modern literature, which we can with more propriety recommend to his notice. We have not room to day for lengthy extracts, nor to speak of the work as its merits would justify. We cannot however lay it aside without extracting a few short paragraphs. The first is the political character of Fox:

'To Fox the prince's connexion was a tower of strength. For it partially discountenanced the rumors, that in his fall he had abandoned more than place, and was imbittered not only against his successful antagonists, but against the laws and the throne. As Pope said to prince Frederic, on being asked "how he contrived to feel so much regard for princes, and so little for kings?" that "he was afraid of the full-grown lion, but could play with it before its teeth and claws were come;" Fox might have liked or loved the heir to the monarchy, however indignant at the grasp of the monarch himself; but his association with the prince may have done even more than assisted his public name. In the proverbial madness of am-

bition, the contumacious temper of the time, and the angry workings of utter defeat upon a powerful and impassioned mind, there was formidable temptation to the great demagogue.

Too lofty in his habits to stoop to vulgar conspiracy; perhaps, alike too abhorrent of blood, and too fond of his ease, to have exhibited the reckless vigor, or endured the long anxieties, or wrapped up his mystery in the profound concealment of a Cataline; he had all the qualities that might have made a Cains Gracchus,—the eloquence, the ingenuosness of manner, the republican simplicity of life, and the showy and specious zeal of popularity in all its forms. Fox would have made the first of tribunes. He unquestionably possessed the means, at that period, to have become the most dangerous subject of England.

Fox's life is a memorable lesson to the pride of talents. With every kind of public ability, every kind of public opportunity, and an unceasing and indefatigable determination to be at the summit in all things, his whole life was a succession of disappointments. It has been said, that, on commencing his parliamentary course, he declared that there were three objects of his ambition, and that he would attain them all:—that he should be the most popular man in England, the husband of the handsomest woman, and prime minister. He did attain them all; but in what diminished and illusory degree, how the "juggling fiend kept the promise to the ear, and broke it to the hope," is long since known. He was the most popular man in England, if the Westminster electors were the nation; his marriage secured him beauty, if it secured him nothing else; and his premiership lasted scarcely long enough for him to appear at the levee. In a life of fifty-eight years, Fox's whole existence as a cabinet minister was but nineteen months; while Pitt, ten years his junior, and dying at forty-seven, passed almost his whole life, from his entrance into parliament, at the head of the country.

The following remarks on Junius at least possess the traits of severity, in an eminent degree.

'The public and parliamentary language of the time was contemptuous of all government. Junius had set the example, by insulting, not only the throne, but the private habits and personal feelings of the sitter on the throne.—Going beyond the audacity of Cromwell, who declared that "if he saw the king opposite to him in the field, he would fire his carbine into his bosom as soon as into any other man's;" Junius adopted the joint fierceness of Horne Tooke, who declared that "he would fire into the king's bosom sooner than into any other man's." English libel had, till then, assailed only the public life of royalty;—Junius was the subtle traitor who dropped poison into the cup at its table. The ability of the writer is undoubted; but its uses deprive it of all the higher admiration due to the exercise of ability in an honest cause. The remorseless and malignant venom of this political serpent destroys all our praise of its force and beauty. While the school of Junius continued to be the model of English poetical writing, a ceaseless perversion was festering and enfeebling the public sense of truth, justice, and honor.'

Erskine's well-known habit of talking of himself, often brought the jest of the table against him. The following sally of Curran was worthy of that great man:

'Curran and Erskine had frequent opportunities of meeting, and must have looked on each other's power, with respect. But this foible of the English barrister sometimes shook the Irishman's philosophy. Grattan's name was mentioned; and Erskine casually asked what "he said of himself." "Said of himself!" was Curran's astonished interjection;—"nothing. Grattan speak of himself! Why, sir, Henry Grattan is a great man; sir, the torture could not wring a syllable of self-praise from Grattan,—a team of six horses could not drag an opinion of himself out of him. Like all great men, he knows the strength of his reputation, and will never condescend to proclaim its march like the trumpeter of a puppet-show. Sir, he stands on a national altar, and it is the business of us inferior men to keep up the fire and the incense. You will never see Grattan stooping to do either the one or the other."

His sally may have been stimulated in some degree by one of those fits of irritability to which Curran was liable; but no man could be more entitled to the praise than the speaker himself. Of course every man of vigorous faculties knows his own powers, and knows them better than the world can. But no popular applause, and he was its idol,—no homage of his profession, and he was the acknowledged meteor of the Irish bar,—and no admiration of private society, and he was the delight of the table,—could ever betray Curran into self-praise.'

We shall take occasion to advert to this work at some more convenient opportunity, when we shall be more liberal in our quotations. It is for sale at the Bookstore of *Carter & Hendee*, Washington-street.

MECHANIC'S LYCEUM.

A society has recently been organized in this city, under the above title. The object is *mutual improvement* in useful knowledge, and, in its plan, differs, we believe, from the numerous associations among us, instituted for literary and scientific purposes. Popular lecturers are not to be employed. The members themselves propose to exchange ideas for ideas, experience for experience, and not money for those. They act upon the principle that, those who attempt to instruct others, must first instruct themselves. If all are instructors in turn, they must from necessity, acquire more real knowledge than they could acquire by listening to the well turned periods of a professional lecturer.

The meetings are to be held at 'Columbian Hall,' on Saturday evenings from the first of September to the first of June, 'for discussions, lectures and such other exercises as may be thought best to accomplish the object of its members.' Last Saturday evening being the first regular meeting, seven members engaged in the following exercises, each occupying about 15 minutes:—1. Property of Matter; 2. Attraction; 3. Repulsion; 4. Simple Forces; 5. Compound Forces; 6. Centre of Gravity; 7. Essay addressed to Mechanics. This evening the following question is proposed for discussion:

'Which has been the greatest benefit to mankind, the discovery of the magnetic needle or the invention of the Art of Printing?'

The 6th article of the Constitution says, 'each member shall have the privilege of introducing ladies to witness the exercises, and to hand in compositions on the subjects under consideration, or such others as they may choose!'

☞ We have had laying on our table for some days past, a pamphlet entitled 'Remarks upon the Banks of the United States, being an examination of the report of the Committee of Ways and Means made to Congress, April, 1830. By a Merchant. Boston, printed by Truc & Greene, Feb. 1831;' but we have not had leisure to give it a reading. We shall however endeavor to do so, and if not inconsistent with the political neutrality of our paper, shall notice it more at length. From the reputation of its author as an elegant writer and an able debater, we have no doubt that it is worthy of the high consideration of gentlemen who are directly or indirectly interested in the subject matter of which it treats.

THE ELECTIONS.—We understand that the anti-masonics have been successfully opposed and defeated in every town in this vicinity, where they have attempted to elect their immutable leaders. In South Reading and Dorchester they have been completely routed. These places have been considered the strong holds of antiism. *Thacher's time is at hand!*

DIED.

In Eastport, (Maine.) on Sunday, Feb. 27, Major Joseph Very, aged 38 years, formerly of Salem, son of the late Capt. Ephraim Very. His funeral was attended with Masonic honors. In his death his relatives and acquaintance have met with an inestimable loss. As a son and a brother he was kind and affectionate; as a citizen and neighbor, those who knew him knew his worth; his urbanity and generosity were proverbial; the needy and destitute in him were sure to find a ready helper.

THE WREATH.

[For the Mirror.]

TO GURTH.

Poor Gurth, alas! and must it be
That rats and mice, e'en such as thee,
Should suffer pain and death's dark fears
From country Reps and auctioneers!
Pity a mouse like thee, O Gurth!
Of little mind and far less worth,
An object sweet of every cat,
Thou little long tail'd shining rat,
Should have thy taper tail so neat
Crush'd under country Reps' vile feet.
Pity that you, while crawling on
Thro' that gay street call'd Washington,
Wounded with grief about your letter,
Musing on Burke, had not known better,
And hunted out some old skimm'd cheese
On which to nibble at your ease
From dusky eve to glorious morn
Far from the auction's noisy storm—
Pity alas! for who can tell
The bleeding woes that have befell
Poor Gurth beneath the ponderous steps
Of Lawyers, Priests and country Reps!
I saw thee, Gurth, I heard thee speak
Thy sufferings with a mouse's squeak;
I saw thy monkey face grow pale,
I saw thee shake thy bleeding tail!
What sorrow Gurth for thee I felt!
Altho' you 'scaped the Reps' tar'd heel
With life and breath; and still contending
At your old business, scandal vending!
Beware O Reps! at auction sales
Of crushing little mouse's tails,
Lest when you have them under feet
They bite your boots and sorely squeak.
Lament with me in piteous tears,
Ye country Reps and auctioneers,
Lament with sorrow that sad sale
The night you trod on poor Gurth's tail!

GONE!

MISCELLANY.

[From the New York Daily Sentinel.]

MODERN POLAND.

Kosciusko. It may not be uninteresting to our readers at the present moment, when Poland promises to resume her rank among the European powers, briefly to review her modern history and condition.

Poland has not had any existence as a nation since 1793. Formerly the government was a mixed aristocracy and monarchy. The king was the only elective sovereign in Europe. On the death of the reigning monarch ensued an interregnum, during which the archbishop of Guesna was the chief of the republic. It became his duty to summon a general diet for the purpose of electing the future sovereign.

In 1772 a partition of Poland, projected by the king of Prussia, was effected by that monarch, in conjunction with the Empress of Russia (the celebrated Catharine) and the Emperor of Germany. By this first partition one third of the country was wrested from Poland, and the diet was forcibly compelled, and not only to ratify the tyrannical usurpation, but to effect a considerable change in the constitution of Poland.

In 1791 however, the king and nation almost unanimously established another constitution, by which to avoid the broils and civil wars which almost constantly attend the election of king, or for some other reason, the throne was declared hereditary in the house of Saxony. This displeased some of the principal nobility, who repaired to the court of Catharine and represented to that ambitious princess that their rights had been infringed and the constitution violated. She needed no better excuse to interfere a second time, and accordingly sent an army into Poland under pretence of guaranteeing the constitution of 1772, but in reality to a second more complete and iniquitous partition of that devoted country. Her power was too great to be resisted, and the constitution was overthrown. In 1793 the final dismemberment of Poland took place, by which it was divided into tributary provinces, and lost its rank among independent nations.

Such multiplied aggressions roused the spirit of the Poles, who have ever held the character of a brave people. Kosciusko, who had learned the art of war, imbibed the principles of republicanism under our own Washington, headed his countrymen in 1793. At first he was successful against the king of Prussia; but the Russians appeared headed by the sanguinary Sowerrow, who swept everything before him like some destroying angel and the fortune of war changed:

Hope for a season bade the world farewell;
And Freedom shrieked when Kosciusko fell.

Severely wounded and taken prisoner, Kosciusko was sent with a number of other patriots to Petersburg, and there retained in confinement for the terrible crime of having ventured to defend his country against foreign tyranny. He was, however, subsequently treated with great respect by the Emperor Paul, who gave him an estate. He revisited this country (we believe) in 1797, returned to Paris about 1798, where Bonaparte tried in vain to tempt him into his service; and died, full of years and honors, at Solothorn, in Switzerland, October 16th, 1817.

The king of Poland formally resigned his crown at Grodno in 1795, and was afterwards detained at Petersburg as a kind of state prisoner, until his death in 1798. With him ended the kingdom of Poland. Austria seized Little Poland, and the greatest part of Red Russia and Podolia, since called the kingdom of Galicia; Prussia had Great Poland, Polish Prussia, and a small part of Lithuania and Polachia, and Russia had Samogitia, the remainder of Lithuania Volhinia and Podolia.

But the same horrors and aggressions which had marked the conduct of the dismembering powers were afterwards retorted on themselves. In the war with Prussia in 1806, the French penetrated into Poland, and at first proclaimed their desire to re-establish the independence of Poland; but ambition was the ruling passion in Bonaparte's mind; he sacrificed to policy the liberties of Poland, and 'lost,' as General Lafayette recently expressed it, 'the opportunity of restoring that fine country.'

In 1813, on the retreat of the Russian army out of Poland, the Russians took possession of the duchy of Warsaw, which has remained in their hands until now, that the Cesarowitch Constantine has been obliged to escape out of a back door in his palace, much after the fashion of the Dey of Algiers, and his conqueror, Charles the Tenth.

PRETTY GOOD.—'What dat you pic up dere, Sambo?' 'Dollar, Pompey.' 'Well just leffem down again; I only put 'em dere to try you.'

AGENTS FOR THE MIRROR.

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BOSTON MASONIC MIRROR.

MOORE & SEVEY,

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

[Original.]

TO MOSES THACHER,

Member of the Senate of Massachusetts, Ex-Minister of 'the Church in the North Parish of Wrentham,' Present Minister of 'the Church in North Wrentham,' Member of the late 'Antimasonic State Convention of Massachusetts,' Member of the late 'National Antimasonic Convention,' Seceding Mason, Antimasonic Lecturer, and Editor of the Antimasonic 'Boston Telegraph.'

LETTER VIII.

SIR:

Whether you have experienced the benefit of 'the Science of Moral and Political Philosophy' in your own person, under its influence to produce 'useful citizens' or 'devoted Christians,' I know not. But this I do know; that if you had not availed yourself, very liberally, of Paley's 'Principles of Moral and Political Philosophy,' and had not very liberally appropriated his thoughts to your own use, your 'Address on Masonic oaths and penalties' would have been a very meagre affair. As it is, it forms but a poor compliment to your literature or your genius, unless your *invention* in putting together *entire pages* from Paley and unadulterated abuse from the disgusting receptacles of your fellow laborers, be evidence of literary ability. The bold conception of associating that name with the loathsome business of antimasonry, must be your own.

Sir, few men would have ventured so boldly, and with such great self-complacency as you have, on that poor effort of *literary quackery*. I select the following sentence as much for its curiosity as for its impertinence:

'Thus it appears that Doctor Paley corroborates all that I have said on the subject of unlawful oaths, and brings it down to the apprehension of the lowest capacity.' p. 11.

Who, or what, 'brings it down?' Doctor Paley? Dare you impress the name of Paley into your service to support you, when you pass over the very argument of Paley that should seal up your seceding lips? Why, sir, did you cut off from your extracts on 'Promises' the very sentence, the only sentence, that names '*promises of secrecy*'? Was this accident or was it design? I give you the passage: 'Upon the same principle, promises of secrecy ought not to be violated, although the public would derive advantage from the discovery. Such promises contain no unlawfulness in them, to destroy their obligation; for as information would not have been imparted upon any other condition, the public lose nothing by the promise, which they would have gained without it.' You had your reasons for passing this passage; but you quote *the very succeeding sentence*! Is this fair? Is it *honorable*?

When you boast that 'Doctor Paley corroborates all that I have said on the subject of unlawful oaths, and brings it down to the lowest capacity,' your modest con-

fidence had not deserted you in taking precedence of that eminent writer, and assigning him a *corroborating* station. Nor had you divested yourself of the reality, that you was truly adapting your performance to the *lowest capacity*. You probably knew well your audiences. Any others than those of the *lowest capacity* might have been disgusted with your arrogance, in connexion with the name of Paley. They certainly would have pitied you for your self degradation, in lending yourself to the views of audiences made up from persons of the *lowest capacity*.

For your taste, in the chosen language of your 'Address,' no one will accuse you of the crime of *refinement*; for, although you may have learned eloquence in the school of Apollo, you have not refused to grace your periods by the chaste teachings of Venus Vulgaria. The delicate illustrations of your 'Address' seem truly to be adapted to the *lowest capacity*, when you make such frequent reference to *abandoned wives, infamous characters, pimps, mistresses, and divorces*; and talk of 'virtue and dignity' becoming the '*lawful game of Masonic concupiscence*.' Fie, sir; it was bold enough in you to publish such trash, without proclaiming it, *à la voix*, in mixed assemblies of men, women and children. If their desire to learn the duties of 'moral obligation' drew them together, it would not have been a surprise upon you, if the duties of *moral delicacy* had driven *females*, at least, from your presence.

As you appear to have taken the arguments of Paley under your special guardianship, to 'corroborate' all you said 'on the subject of unlawful oaths,' it may be well to see if they will sustain you, in all you have said and done, in relation to your engagements with 'the Church in the North Parish of Wrentham.' You agreed to submit to the advice of an Ecclesiastical Council; but you afterward refused to submit to it. You have somewhere declared that you are an 'honest man.' If that be true, by what rule of moral honesty do you *honestly* enter into a voluntary engagement? You had taken upon yourself an obligation, *not a Masonic obligation*, and you violate it as easily and as readily as you have violated your Masonic obligation. Does Paley help you to an apology for this too? Why, sir, the general rules of Paley are as applicable to the violation of Church engagements and contracts as to the violation of Masonic engagements.

But there is another topic to which you should apply the rules of Paley. Your 'Covenant' with 'the Church in the North Parish of Wrentham' was not a Masonic obligation; but it was an *obligation*, and by conscientious Christians is not commonly treated with the indifference with which you violated that 'Covenant.' Did you commit a wrong when you entered into that 'Covenant' with that Church; or did you commit a wrong when it was violated? Both cannot be right. And yet you have made no public confession of your error for *entering into that covenant*; nor have you done *public penance* for your crime or your folly. Apply, sir, the same mode of reasoning to your Church obligations that you apply to Masonic obligations.

Should you be disposed to manufacture another 'Address' for publication, wherein your own experience may lead you to the conclusion that your thoughts are 'in accordance with the opinions of Dr. Paley,' I recommend to you his chapter on *Slander*. You will find the *divisions* or *heads* of the article equally convenient as in 'Promises'; and if your preferences do not direct you which to select, '*malicious slander*' or '*inconsiderate slander*,' you

will be at no loss to furnish 'illustrations' of 'the disguises under which slander is conveyed.' Should you want authority, state that Paley declares 'the office of slander' to be 'to *infuse suspicions, to kindle or continue disputes*.' If you gain by this course no favor with your party, you may recommend yourself to the lovers of truth.

I am, Sir, yours

FENELON.

[Original.]

REVIEW

Of the Rev. Mr. Furguson's Letters to the Rev. Moses Thacher, Pastor of the North Church of Wrentham.

[Continued.]

Mr. Furguson's second objection to Masonry is, 'That it was a *secret society*; therefore dangerous. We had heard of the works of Professor Robinson and the Abbe Barruel. Some of our fathers were frequently insisting upon the validity of their works on illuminism. I did not then doubt that Masonry had been made use of by the French Philosophers to propagate infidelity. But whether that was the design of Masonry, I queried. Still the impression was strong in my mind, and I thought it was in yours, that all secret societies are in their very nature, liable to perversion, and therefore dangerous.'

We are perfectly willing to allow Mr. Furguson the whole force of his objection, stripping it of its surmises and conjectures, which demonstrate nothing. Let the objection be examined in all its bearings, under every possible view. It is not denied that a secret society may be formed and exist, for a short period, whose object may be nefarious; and who may commit most atrocious crimes.— Societies of this description are for temporary objects of short duration. In order to accomplish their black designs, celerity of execution is required. Intrepidity is a necessary ingredient in the composition of their members. Their guilty conscience constantly stares them in the face. They behold an appalling foe to their deeds in all their walks. They dread the sight of man, and become suspicious even of their companions in wickedness. An exposure is their inevitable destruction. They always feel like a man over a loaded mine, with the match lighted for its explosion. Compare the above state, with a society, which has existed, time immemorial, in the exercise of acts of benevolence. It is too true, Masonry has had its opponents, and been pursued by the hand of persecution, not for crimes, but, in consequence of jealous fears of Governments, under which it has existed. Here are perceived the effects of tyranny; for no governments except arbitrary have reasons to fear. To the shame and disgrace of men residing under the influence of free constitutions, we have to observe that Masons have never been persecuted until now, except under tyrannical governments, then, merely because they were known as *Masons*!

It is not our intention to suggest anything reflecting in any manner upon the Rev. Mr. Furguson; governed by early prejudices, as he is, against Masonry, which is not common to the generality of mankind. A secret undertaking, whether of an individual, or many, is sufficient to excite inquiry. A surmise is enlarged into an important fact; it there becomes a subject of wonder; until it is magnified to a dangerous plot. By such surmises antimasons operate upon the public mind. Family secrets in common concerns of life are, eagerly, sought after, as if their

value when obtained would pay the price and trouble of discovery. Whence originates this strong desire, this impatient solicitude to obtain a secret? Is it to replenish the budget of slander, or, is it from envy and pride? This is evidence, at least, of a bad state of public morals. It is said no man has a right to keep a secret; because it is morally wrong, therefore dangerous. The conclusion is as absurd, as the premises are futile; because the position applies, equally, to what may be inoffensive as to what may be offensive. A man's secrets are his own property. His own moral obligations will, or ought to determine the propriety of exposing them to the world. Mankind would be better employed to examine their own hearts, and from thence eradicate the evils therein implanted, than pry into the evils of their neighbor. If reformation in morals is the object, it would be most effectual, if inquiry commenced at home. The greatest evils a man has to fear are of his own household. When individuals universally remove their own evils, the important work of reformation will be accomplished.

We have said that Masonic societies have existed time immemorial; where is the evidence, that during this unlimited period, they, as a society, have encouraged immoral acts, or been instrumental in subverting religious institutions? There is not one word of truth in these bold, daring assertions. We are not ignorant that Abbe Barruel's volume is replete with suggestions and surmises of this nature. We will examine his pretensions to authenticity. He was a French priest, who had expatriated himself, and found in England an asylum from the outrages and violent measures of the French revolution. His book was written after his emigration, and first published in England. His feelings, we may well believe, were vindictive against every description of men, as instigators, or co-operators of that revolution, from the high-minded republican patriot, down to the profligate infidel and anarchist. He viewed with an evil eye and stigmatized as infidels all opposed to royalty and ecclesiastical authorities. We know the principles of infidelity were interwoven, by some of the French Philosophers, with the principle of liberty; hence the perversion of the name, liberty, at that period, to evil purposes. The perversion is no argument against the principle. We have no doubt that principles of the first revolution in France were matured in secret societies denominated illuminati; but the last had no connexion with Masonry. Professor Robinson's book is merely an abstract of Abbe Barruel's opinions, published soon after the Abbe's made its appearance. Professor Robinson professes to have been initiated into the secrets of Masonry; there is no doubt he so believed. The statement he gives is, that he was initiated in Germany. From his account, it appears to those better acquainted with Masonry than he was, that he was deceived, and instead of being admitted to the secrets of Masonry, was only introduced to the secrets of the illuminati. This fact was ascertained after the publication of his book. Both these publications at the time had one object before them, to represent that both church and state were in danger from Masonic societies. Hence, may be perceived that all their arguments were designed to influence the ruling powers to restrain 'freedom of opinions,' effects of which had not only shaken one kingdom from its ancient foundations, but threatened to subvert all the arbitrary governments of Europe. If time permitted, we could extract a few precious morsels from the Abbe's publication, well suited to the present antimasonic taste, and show their close alliance upon the subject of *exclusion*. The Abbe reprobated the idea of *merchants, mechanics and working-men* having any voice in government. He would have the whole, or all the branches of government hereditary; because the common affairs of life employed too much of common men's time to judge correctly of the affairs of state. The Abbe is a bold and decided advocate of arbitrary power, a precious specimen of exclusive principles brought before us, as a pattern of piety and justice by antimasons. 'Freedom of opinions' had been so well understood and practised by the people of England, the government thought fit to receive the Abbe's book against

Masons with silent contempt. The great body of the nation read and wondered, while Masons amused themselves with his presumptive folly. Such have been and now are the pretensions of Abbe Barruel and Professor Robinson to authenticity and 'validity.' Had the government of Great Britain believed the statements of the Abbe's and Robinson's books, at that period of universal excitement, they would not have passed them over in silence.

Abbe Barruel and Robinson's works, at the abovementioned period, were industriously circulated and read in this country. To give them greater currency, Doct. Morse of Charlestown, availing himself of his popularity, assumed the *antimasonic* character; he, also, most vehemently opposed Masonic societies in a pamphlet composed of extracts mostly from the Abbe and Robinson with his own additional lucubrations to dignify and grace the work. This was no addition to the Doctor's reputation. His publication, it was believed, added to other difficulties, was instrumental in exciting opposition among his parish, which eventuated in his dismissal from his church. *Nihil de mortuis, nisi bonum.* The herald who proclaimed the anticipated publication of Dr. Morse's book against Masons, announced their speedy extinction. The book had a most unprecedented extensive circulation, while the printer and author divided the profits. But the people, at that period, were so stupidly blind, they could not appreciate the excellent contents of that book against Masons, and it was most *unfortunate*, that they had not a Moses Thacher at that time to open their intellectual sight; consequently Masonic societies still exist.

It might have been expected that orthodoxy would have been the last to denounce secret societies dangerous. Judging of effects from their apparent causes, we are led to believe that orthodoxy, as it now is, would not have existed, had it not been at first nurtured and cherished in secret societies. Previous to the reformation, the supreme Pontiff of the Church of Rome not only had unlimited dominion over the minds of men on ecclesiastical affairs in Christendom, but held in his hands, the crowns of temporal thrones. He not only assumed, but exercised the making and deposing kings by his own will and pleasure. His supreme control was not, at all times, borne with equanimity by the princes of Europe. When a man, a Prince or Pope exercises arbitrary powers, he feels himself able to enforce his edicts, either by force of arms, or by the fear of torture. These were the instruments, by which the Pontiff of Rome sustained his power previous to the reformation. In the view of those, it is not supposed that a Catholic Priest, as was Luther, would have presumed to have opposed the doctrines of his church with its corruption, until he had ascertained, in secret association, he would be supported in his opposition by the princes of Germany. Under similar restraints, Calvin rested, until by secret influences he found himself able to resist Popery with impunity. Here commenced the reformation, and with it 'freedom of opinions.' Principles resulting from 'freedom of opinions' have been the basis of every beneficial revolution in Europe from that period to the present. The tree of civil and religious liberty first came to maturity in American soil; its seeds were transported to France, there planted; where after varied success of the husbandmen in its cultivation, it now seems to grow and flourish.

There is another reason for the secrets of Masons connected with Mr. Fergusson's *third objection* to Masonry, which remains to be noticed, and will be alluded to, under the review of that objection. We will close this number by recommending to Mr. Fergusson, when he reprints a second edition of his Letters to Mr. Thacher to exhibit his impartiality, by pointing out the confusion and discord now existing among *orthodox* churches—the consequence of *secret excluding measures* of antimasons—misnamed reformation. Should orthodox ministers and churches make a common cause with antimasons, in support of the *exclusive principle* against Masons, Mr. Fergusson may have infinitely greater reason to regret such connexion, than he has that Moses Thacher was ever a Mason, or that the society ever existed.

BOSTON MASONIC MIRROR.

SIGNERS OF THE PETITION

Of Jacob Hall and others, of the city of Boston, praying the Legislature 'to institute an inquiry into the proceedings of the Grand Lodge of Massachusetts.'

* Jacob Hall,	Daniel Ballard,
Daniel Dickinson,	Isaac Rhodes,
Eb. Tasker,	Heman Holmes,
Benj. Brown,	Aaron Wallis,
Benj. Abrahams,	Isaac Porter,
James M'Farland,	Joseph Hartt,
Noah Lincoln,	Chas. M. Dickerson,
E. D. Lucas,	Daniel Ballard, jr.
James Tayler,	Enos Holbrook,
Geo. Bradford,	Eb. Shate, jr.
Geo. Lowe,	Thomas Reed,
Abner Phelps,	Wm. Marston,
Samuel D. Greene,	David Campbell,
Moses Whitney, jr.	Isaac Knapp,
Wm. Lloyd Garrison,	John Adams,
Wm. M. Stevens,	Benj. V. French,
Silas Pierce,	Rich. Lea,
S. K. Hewins,	S. S. Littlehale,
Elijah Thayer,	Amasa Walker,
Jona. French,	Jona. Carlton,
C. W. Forbush,	Jona. Forbush,
Townsend,	Henry Gassett,
John Marsh,	Joel Thayer,
Caleb Stimson,	* Geo. Odiorne,
Samuel Ames.	

REMONSTRANTS

Of the town of Dorchester, against the Petition of the Grand Lodge of Massachusetts.

Nath'l Foide,	Saml. Whitcomb,
Geo. Haynes,	Patrick Collins,
Joshua Pierce,	John Whitcomb,
Sam. Randall,	Eliphalet Thayer,
Wm. Tucker,	John Parks,
I. Holbrook,	Thos. R. Shepard,
Jason Thayer,	Moses Wood,
Wm. Newcomb,	John S. Gilman,
Jona. Beal, jr.	Joseph Battles,
Thos. I. Knowles,	John Kenney,
Warren Gleason,	Eb. Foster, jr.
Nath'l Holmes,	Theophilus C. Clapp,
Wm. Upham,	Benj. Stone,
Erastus N. Holmes,	John Glover,
Shadrach Jenkins,	Wm. B. Henderson,
James Mayo,	Oliver Davenport,
Asa Church,	Saml. D. M'Elroy,
Cyrus Eldridge,	James Means,
James W. Needham,	Otis Shepard,
James Crowells,	Frederick W. Howe,
Zimmo Burgess,	Joseph W. Phillips,
John Crowell,	Elijah L. Davenport,
Benj. Howard,	J. R. Howe,
John K. Wigut,	James G. N. Glover,
Danforth Champney,	Otis Eaton,
James S. Davenport,	Calvin Davenport,
Rufus S. Kelton,	R. B. Edmonds,
Jos. Shepard,	

At a meeting of the citizens of South Reading, on the 7th inst. the following resolutions, introduced by Mr. John Gould, &c. were adopted. Such resolutions ought to be adopted by every town in the Commonwealth, where antimasonry has reared its hydra head. A correspondent says, 'the anti made a lame and spiritless opposition. Like the last dying struggles of a serpent's tail, after the head is bruised. The head was bruised last year at this time.'

Resolved, That our Delegates be requested to use their most strenuous efforts to prevent the election of any person on the County Committee, whose skirts are stained with the pollution of Antimasonry.

Resolved, That every political party ought to stand or fall by its own *intrinsic merits*; and, that we shrink with disgust and indignation, from the attempt to amalgamate Antimasonry, with National Republicanism.

MECHANICS' JOURNAL.

ON ELECTRICITY.

The extent and brilliancy of Dr. Franklin's discoveries gave a form and dignity to the science of electricity which it had never before possessed, and raised their author to a high rank among the distinguished philosophers of the eighteenth century.

Astronomy had elevated the mind to the contemplation of the most splendid and magnificent phenomena which the imagination could comprehend. Optics had dared to investigate the properties of that ethereal matter, which constitutes the very soul of the visible world; and magnetism had connected her facts with the polar attraction of the great globe itself. It had indeed been conjectured, that the shock and spark of the electrical machine, were miniature effects of a more tremendous agent; but it was reserved for Dr. Franklin, not only to give a form and character to this infant science, but to raise it to a higher rank among the other great divisions of human knowledge. The vulgar were astonished at the sight of fire brought down from heaven; and philosophers themselves startled at the recollection, that they had been amusing themselves with a thunderbolt in their hands, and trifling with that terrible agent, which had so often alarmed and convulsed the physical world. Human genius indeed seems on this occasion to have made an impious excursion beyond its mortal range, and one victim was demanded to expiate the audacious attempt.

Suspecting that the electric fluid was similar to that which produced lightning, Dr. Franklin drew up a statement of the principal points in which these two agents resembled each other. He found that flashes of lightning, like the electric spark, are generally seen crooked and waving in the air; that lightning, as well as electricity, strikes pointed objects in preference to all others; that lightning and electricity take the readiest and the best conductor, that they both dissolve metals, and inflame combustible substances; that they rend solid bodies, strike persons blind, reverse the poles of a magnet, and destroy animal life. These points of resemblance appeared to Dr. Franklin so very striking, that he resolved to examine, by direct experiment, the truth of his conjecture. For some time he waited for the erection of a spire in Philadelphia, to assist him in his views; but he afterwards thought of a more simple method of carrying it into effect. Having extended a large silk handkerchief over two cross sticks he formed a kite, which, unknown to any person but his son, he elevated during the first thunder-storm, which happened to be in the month of June 1752. The kite remained a considerable time in the atmosphere without any appearance of electricity. A cloud, which had the appearance of being charged with lightning, passed over it without producing any result, and Dr. Franklin began to despair of success. His attention, however, was roused by the erection of some loose fibres on the hempen cord, and on holding his knuckles to the key upon the string, he received an electric spark. Before the rain had wetted the string, other sparks were obtained; but when the string was thoroughly wet, Dr. Franklin collected the electric fire in great abundance. About a month before Dr. Franklin had made these successful trials, the French philosophers had obtained similar results. In order to show, by direct experiment, that the electricity collected from the atmosphere had the same properties as that which was generated by the friction of an electric, he erected an apparatus in his house at Philadelphia, consisting of an insulated iron rod connected with two bells, which indicated by their ringing that the rod was electrified. After numerous trials, he found that the natural and artificial electricities were in every respect the same; that the clouds were sometimes negatively, and sometimes positively electrified; and that sometimes, in the course of one thunder-storm, they changed several times from positive to negative. On one occasion, when there was no thunder at all, he found the air to be strongly electrified during a fall of snow.

About this time, the death of Professor Richman, of St. Petersburg, while employed in bringing electricity from the heavens, created a great sensation in the scientific world. This eminent individual was engaged in a work on the electricity of the atmosphere, and was therefore extremely desirous of observing the electrical state of the air during thunder-storms. On the 6th of August 1753, he had prepared his apparatus for observation. From a metallic rod passing through a perforated bottle, and fixed upon the roof of his house, there passed a chain surrounded with electrics. The other end of this chain was fixed to another metallic rod placed in a glass vessel, and to this second rod was attached a linen thread, which marked, by its elevation on a quadrant, the intensity of the electricity of the rod.

While Professor Richman was attending an ordinary meeting of the Academy of Sciences in the afternoon, his attention was excited by the sound of distant thunder. He immediately set off for his own house to observe the electrical state of the air, and took with him his engraver Sokolow, that he might be enabled to give a better representation of any phenomena that should present themselves. Richman remarked, that the thread pointed to four degrees on his quadrant; and while he was describing to his friend the dangerous consequences that might ensue if the thread rose to 45 degrees, a dreadful clap of thunder alarmed all the inhabitants of St. Petersburg. Richman inclined his head to the ground to see the degree of electricity which was indicated, and when he was in that bent posture, with his head about a foot distant from the rod, a large globe of white and bluish fire, about the size of Mr. Sokolow's fist, flashed from the rod to his head, with a report as loud as that of a pistol. The Professor fell back upon a chest behind him, and instantly expired.

[From the Little-Falls Friend.]

STEAM.

Since the steam-boat disasters upon the North River, there have some questions agitated my mind as to the particular cause of the bursting of the boilers. I have read communications upon the subject in a number of papers; but they have not gone far enough to satisfy my inquiries, or vary the opinion that I wish to express.

All that is necessary to be ascertained is the manner in which the power is generated that occasions the explosion. It is necessary that the chemical effect of heat upon water be shown, before the point can be touched to any purpose. If we take a piece of ice and apply heat to it, in the first place the caloric enters as it would any other body, for instance a piece of wood, without any tendency to reduce it to a liquid until it becomes saturated, and from that moment the process of dissolution commences, and as it dissolves it inclines to occupy more space.—While it is dissolving it ceases to be a medium through which the caloric passes, its capacity and affinity increase, and that which was free becomes latent heat, until it is all a liquid, when it again becomes a medium.

There does equally as much force attend this process as that of producing steam, with this difference—steam fills a much larger space in proportion to the quantity of water, than water to the quantity of ice. Were we to fill an iron vessel full of ice and expose it to a heat sufficient to melt the ice, it would burst as readily as if it were filled with water and exposed to sufficient heat to generate steam. It would not be quite as destructive, because it would not extend its force so far, by reason of its not inclining to fill so large a space.

But to return to the water; If the degree of heat be increased until the water becomes completely saturated with caloric, then commences another process—that of generating steam. Again, the heat that was free becomes latent, the water assumes the character of vapor, and inclines to fill a larger space; the process continues until all the water is wasted or becomes steam, and in this new character it is again a medium—no longer inclined to occupy more space than the caloric alone requires. Generating steam is generating power.

Were we to fill a vessel with steam and throw it into a furnace, were there no water in it to be converted, the vessel would not burst, and the reason is obvious—the steam no longer inclines to fill more space than the caloric itself will occupy, to which the vessel will give room, and no explosion can take place.

I shall suppose that a boiler to a steam-boat is capable of sustaining a pressure of 50 pounds the square inch; that a pressure of 40 is sufficient to carry the machinery; the fire kept up, the steam generating, and the machinery starts. Now the increase of steam, unless it has a chance to escape as fast as produced, is operating upon the strength of the boiler, and if it rises to the degree of 50, an explosion follows; therefore the greatest caution ought to be exercised in fixing and observing that ratio. After the water becomes converted into steam, the extra or free heat is ready to act and generate more steam; and if cold water be admitted into the boiler, at first it has tendency to lessen the pressure, because it receives the heat until saturated; but from that moment the extra heat converts the water into vapor and adds to the pressure. If there could be a sufficient quantity of water admitted to receive all the free caloric, and condensate all the steam, there would be no danger in introducing it; that however, cannot be done. Under these circumstances, there ought no more to be admitted than will supply what has escaped in steam.

The explosion on the Ohio has been accounted for in this manner. The boat while lying by the shore inclined upon one side—consequently one side of the boiler became greatly heated; and when the boat righted in starting, the water in the boiler came in contact with the heated side, by means of which the steam was rapidly produced, and occasioned the disaster. Such circumstances must be followed by like results, unless the escape be equally rapid with the increase, in my

HUMBLE OPINION.

THE REASON WHY MAN CANNOT SEE UNDER WATER.

A man under water, sees objects as a very aged person sees through a concave glass, placed close to the eye.—The fish is long sighted under water and the man is short sighted. If he uses spectacles whose convexity is just double the convexity, or equal in convexity on both sides to the cornea of his own eye, he will see under water.—The necessity of this is obvious; the aqueous humor is of the same density with the water, and there cannot, therefore, be any refraction of the rays in passing from the water into the land-seeing eye.

Euclid and other distinguished ancients, contended and, indeed, suppose that vision was occasioned by the emission of rays from the eye to the object. He thought it more natural to suppose that an animate substance gave an emanation, than that the inanimate body did. In 1560, the opinion that the rays entered the eye, was established. Kepler, in 1600, showed, geometrically, how the rays were refracted through all the humors, so as to form a distinct picture on the retina, and he also demonstrated the effect of glasses on the eyes.

The reasons why Cross-Eyed Persons see only with one eye.

With such as have a permanent squint, (cross-eye) only one eye is attended to, though they may not be apprehensive of the fact. From continued neglect, the distorted organ wanders farther and farther from the axis of vision, till it finally becomes totally useless; hence one is doubtful at times, which way the cross-eyed person is looking, from a want of parallelism in the motions of the eyes.—When the wandering eye is exclusively attended to, the vision appears unimpaired. The image is well painted in the natural one, but weak in the other, solely because the place of the image does not correspond with the place of the image at first. The mind instinctively, therefore, is devoted to the eye that gives the liveliest impression, to the entire neglect of its aberrating fellow.

BIOGRAPHY.

THE MEMOIRS OF FOCHE,

DUKE D'OTRANTO.

It is very difficult to appreciate the value of this work, and much more in the character of the singular man who survived so many revolutions, laying (to use his own expressive phrase) with his head nightly on a scaffold for five and twenty years. His firmness of temper, thorough knowledge of the varying state of parties, his accurate estimate of individual character, that instinct of genius by which he had discovered change in its germs—revolution in its organic form and the meaner instinct for which he provided for himself in the infinite contingencies to which his fortune and his life were hourly exposed, are manifested in the details of this volume of adventures. The truth of the main facts of his disclosures, rest not so much on the credit of the author as upon the history of his time. The recent revolution in France has likewise given a new value to the work from the perfect coincidence of that event with the opinion of Fouché, as evinced in his letters and declaration during the horrors of Jacobinism, the reign of the Directory, the rising fortunes of Bonaparte, his imperial progress and his final fall. The restoration of the Bourbons and the rapid succession of events from that period until the banishment and disgrace of the Duke of Otranto, gave further scope for the development of his variable resources, of that miraculous clearness of vision and that steadiness of purpose which enabled him to control the iron temperament of the Emperor—to modify the resolves of the allied sovereigns, and to force the restored king of France to employ the talents of the murderer of his brother as the surest means of establishing his own throne and of giving a temporary claim to his kingdom.

The morals of the Duke of Otranto were what we call lax, and yet he was benevolent as well as beneficent. He appears to have been seldom swayed by passion; and in the political ethics of his school a fault was worse than a crime. His versatility was wonderful. His combinations with men of all parties, while apparently trusted by and devoted only to one, were so various, so complicated so seemingly contradictory, as at times to make one's head turn in calculating the chances of his disgrace. He at the same time intrigued with the Royalists, guided the Jacobins, influenced the Chouans, had emissaries unknown to the Emperor in England, was courted by the Bourbons, caressed, trusted and suspected by the Imperialists. There is one point, however, in all his vicissitudes of fortune, in all the changeful phases of his times, he seems to have kept steadily in view; it was, that however accident or force might alter the apparent aspects of things, the course of France in her revolutionary movements was still onward. He played with all parties for partial effect; but for permanent power, relied on none but the children of revolution. From the moment of Bonaparte's marriage, the Duke of Otranto dated his downfall and that of the Corsican, and he began to prepare for circumstances by obtaining personal indemnities from the allies, from England, and from the Bourbons. Notwithstanding, and pending his efforts to effect these little matters, he points out in his protests, in his remonstrances, in his strong and eloquent appeals to the

Emperor, the necessity of relying upon *Republican France*; the expediency of calling forth national enthusiasm by concessions and guarantees in favor of the liberties of France and Frenchmen. Liberal institutions, curb upon Imperial power, national privileges and immunities, were alone his means of giving to the falling fortunes of the Emperor a power to resist the accumulating forces of the old European Dynasties. These remonstrances, too, were offered when the Duke was disgraced and under the eye of that very police of which he had been the chief. While looking to the fall of the Emperor as morally certain while considering from the temper of his master, control or modification of his views impracticable and hopeless—while preparing an eventful security and retreat for himself, he still energetically points out to the Emperor at every opportunity peace for a while, as the best policy for France; and if that were desperate, a reliance on the enthusiasm of the *Republican Party* as the only secure means of securing the Empire and the Emperor from the abyss into which Napoleon's ambition and self-will were about to plunge himself and it. There is something singular in all this, but subsequent events have given the force as it were of accomplished prophecy, to the principles of Fouché's speculative politics. Turning from the Emperor to the rising power of the Bourbons, with whom the Duke of Otranto had made his particular bargain, he urges on the *Princes* of the house whose head he had been instrumental in bringing to the scaffold, the necessity of basing their power upon the rock of public opinion, upon conceptions to liberty, upon equality of laws, upon the abolition of distinctions not founded on service or merit. In fine, the *same language* and the *same conduct*—the same inflexibility in his opinions—the same temporising and ductile policy in reconciling and packing men. He seems to have looked to measures as the source of permanent influence—to men as mere instruments. Such a minister was not an unworthy adviser of the hero of Marengo, but totally useless to the conqueror at Austerlitz. When Napoleon allowed himself to be made a graft upon the legitimate tree of European Monarchy, he committed a great mistake. Still he might have perceived when Austria was cold, and Russia, Prussia and Holland, in fine all Europe combined for his downfall, that he had only to choose between disintegrating his empire and arousing the energies of France by a concession in favor of her wants and her present aspirations. To this latter instead of the former the Duke of Otranto strenuously urged him, putting, however, before him the fair alternative.—Bonaparte could not bend to either—he fell.—The Bourbons who succeeded him, not instructed by events and blind to the causes that recalled them to the throne, though not in the power of their ancestors, were under the same hallucination. They have fallen.

The Historian with a just discrimination of the character of the actors, will class causes and effects in the same chapter of ambitious perverseness and aristocratic pride. Public opinion, when the index of public interest, is the only sure safety-lamp for the practical politician—the only sure guiding star to the political theorist. We may take the lesson home. The Duke of Otranto and the Prince of Benevento were both Ministers of Bonaparte—the former of Police, the latter of foreign affairs. They were both committed by *acts* against the restoration of the Bourbons; they were

both forced by their clear perception of final results, without forgetting the revolution to abandon the *man* of the revolution, and to trust themselves to the faith of those they had mortally offended.—The former died in exile—the latter lives.

It is worthy of notice that both the Duke and the Prince were disgraced for protesting against the Spanish war and the Russian invasion. Their boldness was equal to their frankness, and the resentment of the Emperor was durable and irritating. Whilst the royal family of Spain were prisoners in France, Mr. and Madame Talleyrand paid them every attention. The Emperor took occasion from this circumstance publicly to sneer at Talleyrand as having incurred from the king of Spain the last disgrace that can befall a husband: to which the ex-minister replied with an imperturbable and immoveable countenance, 'Sire it were well for your majesty's glory and mine that the princes of the house of Spain were never mentioned.' Nothing is more clear than that Talleyrand and Fouché foresaw at an early date that the fabric of Bonaparte's power was tottering, neither had they any confidence in the stability of the restoration. It is not quite so clear that they heartily and honestly strove to prevent the final catastrophe.

Posterity will give them credit for great genius, great coolness, self possession and firmness. Honesty, rectitude and frankness, will scarcely be allowed them. At all events, they deserve the praise of having clearly shown that the dynasty of the Corsican might have been preserved during his life, if not perpetuated after his death. That the Bourbons could only rule by promoting the interests of the nation, and that Europe was on the eve of a revolution that must restore man to his rights and melt Nobility and Royalty, Jesuits, King and Priests, into the mass of the people.

ANECDOTES.

A SNORER.

In the days of yore, when it was fashionable to wear the hair in a queue, a countryman was heard one Sunday snoring most sonorously at church. As he very much annoyed the congregation, the minister despatched the deacon to awaken him. The deacon approached on tip-toe and was about to give him a jog, when what was his astonishment to find his eyes wide open.—'My gracious!' exclaimed the deacon, 'who ever seed the like? a man snoring with his eyes open! Surely it is a judgment upon him sleeping at church. A crowd gathered around and various were the remarks made on the subject of the miracle, when it was finally discovered by an old woman in specks, that the poor man's hair was tied so close to his head, as effectually to prevent him from closing his eyes.

A gentleman from Carolina recently giving us descriptions of the state military tactics at the south, said that a captain one day exercised his men on a point of land, at the junction of two rivers. Instead of the usual direction to front, he said, 'Soldiers, stand with your faces to the Congaree, and your backs to the Saluda!' Another captain ordered his men to 'oblique to the left.' 'That isn't right, Captain,' cried a man in the ranks, 'it is oblique.' 'Do you think I don't know?' replied the officer, 'I tell you it is oblique in my book.'—[Lynn Mirror]

LITERARY.

LIVING WRITERS OF GREAT BRITAIN.

NO. X.

Those persons who are familiar with the foreign periodicals may have noticed the effusions of a lady by the name of *Mary Anne Browne*. She is the author of *Mont Blanc*, *Ada*, *Repentance*, and other poems. She is quite young, and is as fair as young. A vein of religious feeling pervades her compositions. We select as a specimen the following lines from a piece entitled.

MOSS.

How I love to look on the fresh green moss
In the pleasant time of Spring,
When the young light leaves in the quick breeze toss,
Like fairies on the wing.
When it springeth up in woodland walks,
And a natural carpet weaves,
To cover the mass of withered stalks,
And autumn's fallen leaves.

And I love, I love to see it much,
When on the ruin gray,
Which crumbles to Time's heavy touch,
It spreads its mantle gay.
While the bold ivy only gives,
As it shivereth, thoughts of fear,
The closely clinging moss still lives,
Like a friend forever near.

But oh I love the bright moss most,
When I see it thickly spread
On the sculptur'd stone, that fain would boast,
Of the forgotten dead.
For I think if that lowly thing can efface
The fame that earth hath given,
Who is there that would ever chase
Aught that is not of heaven!

Henry Brougham, though an ardent politician, is one of the most distinguished writers of the day. He presents at one view the capacity to generalize and to enter into detail, to classify and to dissect. So many memoirs of this gentleman have already appeared that we shall not attempt to write his biography. We shall only notice a few of the most remarkable points in his career. He was the principal defender of the late Queen of England, and whatever may have been his *real* opinion of her conduct, he certainly shewed himself fully equal to the management of her extraordinary case.

He has distinguished himself in the House of Commons by his bringing forward with the whole force of his talent and eloquence, motions to extend the liberty of the press, and to inquire into the abuse of charities.

He has advocated the doctrine of general education. His efforts as a lawyer are well known, and in Scotch appeal cases he is very celebrated. He has been a candidate for parliament in several prominent counties, and knows what it is to have warm friends and active enemies, to reap the fruits of success, and to bear with the mortification of defeat. He is the author of the 'Inquiry into the Colonial policy of the European States, in 2 vols. 1808,' and a work on the State of the Nation, in 1 vol.

His articles in the *Edinburgh Review* are splendid efforts of a masterly intellect. As president of the Society for Diffusing Useful and Entertaining Knowledge, he has been actively engaged in the production and publication of those elegant essays which have appeared in numbers under its patronage.

His present station is the result of untiring industry and great talent. There are many persons who do not hesitate to pronounce him an intriguer, and to say that he has for years had his price.—We are quite unwilling to believe this statement, and we hope that he will be able to confer as many benefits upon the commonwealth of England, as he has upon the republic of letters.

[Alb. Dai. Advertiser.]

MISCELLANY.

The Providence Daily Advertiser of Thursday last, contains the following letter from Mr. ARNOLD, in answer to the request of the Antimasonic convention, to become a candidate for the office of Governor:

Providence, March 3, 1831.

Dear Sir,—I received yesterday your communication of the 1st instant, made at the request of 'the Antimasonic State Committee, empowered by the Convention of December 29th, to fill vacancies,' informing me 'that they have adopted a resolution to place my name at the head of the Antimasonic ticket for the office of Governor, in place of that of John Brown Francis, Esq. declined.'

Having accepted the nomination of the National Republican Convention of the 17th ultimo to the same office, I shall be pleased to have the support of that portion of my fellow citizens, whom your Committee represent. Although you are acquainted with my views, it may not be improper for me, in giving my assent, to state with frankness, that I am neither a Mason nor an antimason. I consider that the citizens of this state, as such possess equal rights and privileges, without reference to any association to which they may or may not belong, or any name by which they may be called; and should I ever be required to consider or decide any question relating to Masonry or Masonic institutions, I shall endeavor to do it as candidly and impartially as I should any question relating to any other subject. Please assure the Committee, and also their constituents, that I fully appreciate the honor they have done me, and accept yourself my thanks for the delicate manner in which you communicated their wishes, and for the personal interest you have manifested in my success.

I am very respectfully, &c.

LEMUEL H. ARNOLD.

B. HALLET, Esq.

On the existence of Animacula in Snow—The following account was sent by Dr. J. E. Mure in a letter to Dr. Silliman.—'When the winter had made considerable progress with much frost, there happened a heavy fall of snow. Apprehending that I might not have an opportunity of filling my house with ice, I threw in snow, perhaps enough to half fill it. There was afterwards severely cold weather, and I filled the remainder with ice.—About Aug. the waste and consumption of the ice brought us down to the snow, when it was discovered that a glass of water, which was cooled with it, contained hundreds of animalcules. I then examined another glass of water out of the same pitcher, and with the aid of a microscope, before the snow was put into it, found it, perfectly clear and pure, the snow was then thrown into it, and on solution the water again exhibited the same phenomenon—hundreds of animalcules, visible to

the naked eye with acute attention, and, when viewed through the microscope resembling most diminutive shrimps, and, wholly unlike the eels discovered in the acetous acid, were seen in the full enjoyment of animated nature:

'I caused holes to be dug in several parts of the mass of snow in the ice-house, and to the centre of it, and in the most unequivocal and repeated experiments had similar results; so that my family did not again venture to introduce the snow-ice into the water they drank, which had been a favorite method, but used it as an external refrigerant for the pitcher.

'These little animals may class with the *amphibia* which have cold blood, and are generally capable in a low temperature, of a torpid state of existence. Hence their icy immersion did no violence to their constitution, and the possibility of their revival by heat is well sustained by analogy; but their *generation* their *parentage*, and their *extraordinary transmigration*, are to me subjects of profound astonishment.'

ORANG OUTANG.

Father Caubasson had so won on the good graces of a young orang outang, that withersoever he went, it was desirous of accompanying him, inasmuch that when he had to officiate on Sunday, he was obliged to confine it. On one occasion however, it had contrived to make its escape and silently mounting the sounding board, lay perfectly quiet until the sermon commenced. It then crept to the edge of the board, and, overlooking its master, counterfeited all his gestures in so grotesque a style, as to excite the risible faculties of the audience. The preacher, surprised and confounded at such unreasonable levity, had recourse to reproof, but without effect, when redoubling his vociferations, the mimic continued to act his part with such ludicrous accuracy, that the congregation gave way to a loud and reiterated laughter. A friend now stepped up, and explained the adventure, when the good humored Father found no small difficulty in preserving his own gravity.

ONE GOOD TURN DESERVES ANOTHER.

Santeuil, a poet of the 17th century, returning one night to the Abbey of St. Victor, at eleven o'clock, was refused admittance by the Porter, on the plea that the prior had absolutely forbidden the doors to be opened at so late an hour. A good deal of altercation ensued; at last the poet slipped a piece of gold under the door, which was opened immediately. When fairly in, he pretended that he had left a book on the stone, where he was sitting during the dispute, and begged the porter to go for it. Encouraged by the generosity of the poet, the man readily complied. In the meanwhile, Santeuil fastened the door; and the porter half naked, was obliged to stand knocking in his turn. 'I cannot let you in,' said the poet; 'I am very sorry for it: but the prior has given positive order not to have the doors opened at so late an hour.' 'I let you in said the porter,' in a very humble tone. 'So you did, replied Santeuil; and I will do you the same good turn for the same price.'

The porter not liking to sleep in the street, and fearful likewise of losing his place, slipped the piece of gold under the door again: saying 'I thought a poet's money would not stay long with me,'—and so gained admittance.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, MARCH 19, 1831.

PETITION OF THE GRAND LODGE.

We continue our notes of the progress of the Petition of the Grand Lodge. Though in our last we brought the subject down to Friday morning, at which time the petition was before the House, in order to a more perfect understanding of the whole matter we must recur to the doings of

THURSDAY.

In the afternoon of this day, the report on the petition of the Grand Lodge was taken up; and after a 'powerful exposition' of the 'many and great evils of Masonry,' by Mr. Lazell, of Bridgewater, the whole subject was indefinitely postponed. [The gentleman here named, we are told, enlightened and edified the House, for about two hours, by reading Bernard's 'Light on Masonry,' and other documents of equal credibility.] Mr. Bigelow of Boston, said he was confident that the vote was taken under a mistake; and, as he felt sure the House did not mean to deny the prayer of the petition, but only to cut short the reading of interminable and unauthenticated documents about Masonry, he would give notice, that he should move a reconsideration of the vote to-morrow.

One or two remonstrances were presented this day. In regard to the remonstrance from North Wrentham, we learn on authority that is not to be questioned, that at least one of the signatures thereto attached, was put there by the *hand of a woman*, whose husband cannot write his own name, and who hardly possesses intelligence or mind enough to know when he is doing 'right or wrong.'—There are names on that remonstrance also, as on that from Bridgewater, and others already mentioned, that we can *prone* be obtained by *misrepresentation*. On the remonstrance from Roxbury, we are told that there are 70 or 80 names of persons, who are unknown to the most aged and business men of the place. It is believed there are no such persons in the town. The remonstrants are generally among the dregs, the offcasts of community. Such men as can be obtained for a gill of rum, to do any unclean or wicked work that the leaders of antimasonry may project. Thanks to the good sense of the legislature they have been repaid with the contempt they merit, and permitted to rest undisturbed under the Speaker's table. There they will probably remain, until the veteran messenger of the House is ordered to see the accumulated filth removed.

FRIDAY.

Mr. Bigelow, of Boston, on moving a reconsideration of the vote by which the report of the Judiciary Committee on the petition of the Grand Lodge was indefinitely postponed, disclaimed having ever been influenced in his public conduct by any feelings connected with the subject of Masonry. Some of the opponents of Masonry in and out of this Hall were his personal friends, and it was not his intention to reflect upon the motives which had induced the gentleman from Bridgewater to adopt a course of argument and reasoning wholly inapplicable to the subject now before the House. The strictures which that gentleman had passed upon the reputed oaths and principles of the *higher* orders of Masonry could certainly have no bearing in any case upon the *lower* degrees, which, and which only had anything to do with the Grand Lodge. Besides, what possible bearing can a discussion of the general principles and effects of Masonry have upon the present subject.

Such reasoning might apply if it were now a question of granting or taking away the charter of the Grand Lodge; but in reality all that is asked for is simply a modification of the charter so as to allow the institution to hold less personal, and a proportionable amount more of *real* estate, for the purpose of enabling the Lodge to erect a Masonic Hall, instead of being obliged to hire their place of meeting as at present. And surely more danger,

if any, is to be apprehended from the influence of dollars, in the way of 'bribery, corruption,' &c. than from real estate. The Lodge in thus asking leave to redeem their personal property, have requested that which has invariably been done for other corporations upon application to that effect. If this corporation is mischievous or has done anything worthy of censure, repeal the charter, but until you see cause for doing that, allow it the same privileges which you grant to other incorporated institutions.

But waiving other considerations Mr. B. said that his particular purpose in making the motion was that the question on the report might be fairly taken by the House. A mistake existed yesterday in relation to it; and with all deference to the chair, he thought the decision of the chair was erroneous in relation to the 'main question,' the chair having decided that the 'main question' was the *indefinite postponement*. The 'previous question' takes precedence of the motion to 'postpone,' and it had been uniformly decided that the motion to postpone indefinitely was the last in order. He thought, therefore, and he believed such was the sense of the House, that the previous question should have taken precedence of the motion to postpone, and not have been applied to it, and that the main question should have been on the acceptance of the report. He did not wish for discussion, and the friends of the measure would not discuss it. He was willing to allow the case to stop after the opening speech of the gentleman from Bridgewater, for the *prosecution*, and to trust a decision without the advantage of a reply. Whether the report were accepted or rejected he cared less than that a decision of the House should be had understandingly.

Mr. John D. Williams, of Boston, argued the matter with his usual ability, eloquence and pathos. The House was deeply affected, truly! When the learned gentleman rose he seemed to be laboring under a powerful impression of the vast importance of what he was about to say. Our compassion was so much excited that we lost a great portion of the gentleman's *argument*. We recollect, however, one remark which we thought savored a little of what sailors call having an '*eye to the windward*.'—It was this, that the Grand Lodge, and the subordinate Lodges, sell their jewels and give their funds to the *Insane Hospital*! Was this said with a view to the future interests of the Suffolk Committee? The gentleman *himself* can have no fears in relation to the stability of that Institution!

A Reverend Mr. Brigham of Randolph, next took the floor. He proposed that the Grand Lodge take \$20,000 and send 40,000 Bibles to the valley of the Mississippi.—He contended that as the Grand Lodge of this state had not 'by the necessary papers, signed by its proper officers,' disclaimed their approbation of the Morgan conspirators, 'it must be held answerable to the charge of participating in the same principles!'

Mr. French, of Berkley, read documents to show that Masonry is powerful and mingles in politics, and said that John Brooks was elected Governor of this state by Masonic influence. He thought the reconsideration ought not to prevail.

Mr. Forbes, of Millbury, moved the previous question.

Mr. Sullivan hoped the gentleman would withdraw his motion to allow him to make an explanation, necessary to the dignity of the House and to a just understanding of the proceedings of the committee.

Mr. Forbes said he would withdraw for that purpose.

Mr. Sullivan then made some remarks in vindication of the Judiciary Committee. He said aspersions had been cast upon him, as being interested in the sale of the land to the Grand Lodge. In other times he should request the House to inquire into the abuse cast upon its officers. Some persons, opposed to Masonry, had waited on him and asked a hearing in behalf of the remonstrants; but as these gentlemen had no interest in the object of the petition, the committee thought themselves as capable of judging of the matter as they, and therefore refused to hear them. He spoke of the excitement—said the antimasons

were the authors of it, and not the Masons. Let the Masons alone and they would injure nobody. He had been 80 years in public life.—14 in the service of the militia, and long acquainted with most every walk in life, and he had never seen any bad effect arise from Masonry. He thought it was productive of positive good, and that the legislature would be doing its duty to put its seal upon antimasonry.

Mr. Forbes renewed his motion, and the House refused to reconsider the vote by which the subject was indefinitely postponed. Yeas, 128—Nays, 133.

CONCLUSION.

To such of our readers as are unacquainted with the circumstances which led to the result, the rejection of the prayer of the petitioners may appear somewhat unaccountable. We frankly acknowledge that we did not expect it. We were aware of the strong prejudice—of the settled determination of the members of the House, not to permit a discussion of the loathsome subject of antimasonry to take place; but we did not expect that, even to effect an object by them so much desired, they would sacrifice the just and reasonable request of the petitioners. And from conversations had with several gentlemen who voted for the indefinite postponement, we are persuaded that if the question had been fairly stated, or properly understood, on Thursday evening, the bill would have passed by a vote of 7-8ths of the members. But it was not understood, and therefore the only opportunity to pass the bill without discussion, was lost. Had the motion for reconsideration, made by Mr. Bigelow on Friday morning prevailed, the subject would have been fairly open for debate—it could not have been avoided. To this, a majority of the members were opposed. The result is known. Besides, the session was near its close—last Saturday was fixed on by the Senate for a recess,—much important business remained to be acted on,—many of the members had already gone home, and the others were impatient to follow them. It was generally believed that if the subject was opened for debate, it would occupy the attention of the House for several days; and this belief was strengthened by the introduction of a large portion of the antimasonic library, by the eloquent and erudite orator from Bridgewater. He had already given the House a foretaste of what was to come, in the reading of half of Elder Bernard's book!—But whether the fear of this, formidable as it was, furnished a sufficient reason for sacrificing the rights, (for so we regard the request of the petitioners,) of a portion of their fellow-citizens; whether by so doing the gentlemen who voted in the negative, acted consistently with their obligations as the Representatives of the *whole* people, is a question that may perhaps as well be settled in their own breasts as anywhere else.

We are told that Masons ought to be satisfied with the result, inasmuch as the House have unequivocally expressed their disapprobation and abhorrence of antimasonry, by refusing to listen to the abusive accusations and inflammatory harangues of its leaders. If the Grand Lodge is put to some trifling inconvenience, or has been denied that which, if granted, could be of no essential service to it, the general cause of Masonry has received more than an equivalent by the disrespectful manner in which antimasonry has been excluded from the House; in the marked contempt with which the remonstrances and petitions have been regarded. And so far as we are individually interested, we are satisfied. It has demonstrated to us that the base persecution now raging in all its violence against the Masonic Institution, is not sanctioned by any considerable portion of either branch of our legislature. In the Senate there are but *four* antimasons; and in the House there are not probably more than *twenty*; and not more than five or six of these are capable of taking any active part in the matter. But how far the measure is justifiable on the principles of 'equal and exact justice,' is a question we are not at present disposed to discuss. The request of the Grand Lodge was simple and reasonable, and nothing more than what the petitioners had a right to expect would be granted, even though the gentlemen of the House might feel a reluctance to listen to a tissue of abusive

misrepresentations from our opponents and persecutors. It is true that the modification asked for in the petition is a matter of little consequence to the interests of the Grand Lodge. Indeed, in our opinion, the act of corporation itself is a mere shadow—a thing incapable of good or harm. The business of the Grand Lodge can be as well and as safely conducted without it. The Grand Lodge has no occasion for litigation;—it can enter into no commercial, manufacturing, or other speculations; and it *can hold* as many Temples as it has or can procure means to erect, without any special authority from the legislature, or any other body. We cannot, therefore, perceive that the granting or rejection of the petition was a matter either to be particularly desired or regretted.

There is one view of the subject to which we reluctantly advert. We have intimated that the question was not fairly stated by the Chair on Thursday. In this opinion we are sustained by gentlemen experienced in parliamentary debates. We would not impugn the motives of the Chair in giving the decision it did. We have no doubt that it acted honestly, but we have doubts whether it acted correctly. There is one other fact in this connexion that we feel it our duty to state. Several attempts were made by the friends of the bill, to speak in its support; and we think more than one of them had a just claim to the floor. The chair either did not hear them, or thought otherwise. We understand that many gentlemen of the House were extremely anxious the day previous, that the Grand Lodge should withdraw the petition! These gentlemen are not Masons, they say they are not antimasons; but they are politicians.—Did they believe that if the Governor should be required to put his signature to the bill, and should do so, it would affect his popularity with the antimasonic party?—that it might endanger his election? Did the powerful array of 1000 or 2000 names, so essentially affect the political nerves of certain gentlemen, that they deemed it safer to surrender the rights of a class of their fellow-citizens, than to hazard the consequences? We trust no such unhallowed motives operated to produce the result; and we wish there were no grounds for suspicion to rest upon. In our editorial capacity, we know no distinction in political parties; but that party, of whatever name or creed, that will debase itself by an unnatural connexion with a faction so worthless and unprincipled, as the antimasonic, is unworthy of the support of honest and honorable politicians.

REV. MOSES THACHER.—Pierce and Parker have just published a report of a committee of the Church in the North Parish in Wrentham, on the reply of the Rev. Moses Thacher to their request to administer to them the Lord's Supper, with an *Appendix*, containing a statement of facts—and appalling facts too,—exhibited to the Ecclesiastical Council convened in the North Parish in Wrentham. We have not room to day for a review of this pamphlet, but we would recommend it to all persons who feel an interest in the matter to which it relates, as the most important document that has yet appeared on the subject. The facts disclosed are such as would cover any other man than Moses Thacher with disgrace and infamy. What effect they may have on him, we shall not attempt to predict. *More anon.*

The Remonstrants.—We are requested by Mr. Chas. French, apothecary, at the north part of the city, to say that if the name of Charles French on the remonstrance against the petition of the Grand Lodge, be intended for him, it is a base forgery. The remonstrance was presented to him for his signature, but he never signed it.—Though not a Mason, he has no wish to be classed with antimasons.

Officers of King Hiram Lodge, Provincetown, Mass.

B. Higgins, M.; W. Crocker, S. W.; J. Atkins, J. W.; R. Goodspeed, T.; N. Holmes, S.; H. Price, S. D.; L. Cook, J. D.; R. N. Cook, S. S.; H. Rider, J. S.; W. Howard, Tyler.

MORGAN TRIALS.

"It seems the light is coming out at last—and the fate of Morgan is beginning to be ascertained—and what is singular, the Regency Judges and Regency Special Counsels, as Tharlow Weed calls them, are the only men who brought the truth out. What will the political antimasons say to this? what will J. C. Spencer? There is no doubt of the fact that the 'political anties' have been the most industrious during the last few years, in *spiriting away evidence and keeping back facts for the mere purpose of making a political handle of the mysterious fate of Morgan.* Tharlow Weed knows something of the mode in which he caught a witness and let him again slip through his fingers. By the inflexible firmness and perseverance of republican judges, such as Judge Marcy, and Judge Nelson, and such Counsel as Mr. Birdseye, the perpetrators of that outrage against the laws will be discovered and brought to punishment—social harmony and unanimity restored to the west—and such a ridiculous political faction as that headed by Weed, Tracy, Grauger & Co., deprived of the only nutriment that held it together."

[We copy the above from the New York Courier and Enquirer of Saturday last. We sincerely hope that the truth of the prediction of the editors will be fully established. We trust in heaven that the fiend-like perpetrators of that daring and unhallowed outrage against the laws of God and man, 'will be discovered and brought to punishment.' This has ever been our most earnest prayer. It has been the sincere prayer of the whole Masonic fraternity. If the offence were committed by Masons, it was no less an offence against the precepts of Masonry than against the laws of God. *Masonry neither sanctions nor justifies crime;* whether committed by Masons or by others. If a Mason commit crimes which dishonor him as a citizen, he is also dishonored as a Mason. The very act that deprives him of his privileges as a free citizen, deprives him also of his privileges as a Freemason. There is no compromise of character in Masonry. When a member of a Lodge ceases to be a *man*, he ceases to be a Mason: when he violates the moral laws of God, that moment he violates the fundamental principles of Masonry. We speak of Masonry as we have learned it. We speak of it as it exists in New England. We have taken all the degrees acknowledged in this section of the country; and we pledge our reputation as a man; and, as we hope for happiness hereafter, solemnly declare, that we speak the words of truth. We know not that this declaration will have the weight of a feather on the minds of our opponents; but we do trust that those who know us, will believe us to be sincere, when we express a hope that the perpetrators of this unrighteous outrage, may be 'discovered and brought to punishment.'

We think there cannot be a doubt that the perpetrators would long since have been detected, had not the power to do so, been invested in the hands of persons whose pecuniary and political interests were intimately connected with their escape or concealment. Much contumely has been cast upon Mr. Birdseye, by the antimasonic presses. He has been frequently charged with being in the interest of Masons; with a lack of information in relation to the business of his appointment; with inefficiency of purpose, and want of decision of character, &c.—the result will show with what propriety he has been thus calumniated. If we know anything of the principles and views of political antimasons, the discovery of the perpetrators is the very thing they least desire. It is what the leaders of that party have been most solicitous to prevent. John C. Spencer, as Special Council, labored for years, and what did he effect? He squandered seventeen or eighteen thousand dollars of the people's money; raised the excitement; indicted scores of innocent men; subpoenaed hundreds of useless witnesses, kept them dancing attendance on Courts, while their farms were going to ruin; and finally, when the Governor would not be duped and made the instrument of bribery, threw up his commission in a huff; turned antimasonic office seeker, and left the *mystery* still more a *mystery* than when he undertook to dis-

close it! This was *antimasonic investigation!*—Mr. Birdseye,—the *Masonic Special Council*, as the venal presses of antimasonry were pleased to call him—in less than a year, has *probed the mystery to its bottom*, and will, by the blessing of God, bring the perpetrators of that horrid transaction to condign punishment! This, if antimasonic authority be taken, is *Masonic investigation!*

When we receive the particulars of these disclosures, from a source that may be credited, we shall lay them before our readers.]—*Ed. Masonic Mirror.*

ANTIISM IN LEXINGTON.—We learn that an antimasonic convention was held at Lexington last week, for purposes connected with the election in Middlesex. The convention was composed of sixteen persons, including the Reverend Mr. Sanborn, of South Reading—the man who figured somewhat ridiculously in the infamous State Convention held in this city, rather more than a year since. They nominated a list of Senators, most, if not all, of whom are decidedly opposed to the hypocrisy, trickery and villany of antimasonry. A county committee was also chosen, and delegates appointed to attend the contemplated Convention in this city.

At the election in Lexington last week, the most desperate efforts were made by these men, to secure the election of their candidates. Caucuses were held almost every night during the preceding week; the most deceptive and dishonorable means were resorted to for the purposes of cheating the electors, and imposing upon them men whom they despised; men wholly unqualified for public stations. But the good sense of the citizens of Lexington enabled them to penetrate their base artifices, to strip the cloak of hypocrisy from the monster, and to hold him up in his naked deformity to the scorn and contempt of an insulted community. The managers in this disgraceful transaction were boldly met and defeated at every point; and it will probably be long before they attempt to reenact the ridiculous farce.

VERY, VERY HONORABLE! There are some transactions of which abandoned and malignant men may be guilty, that are rather calculated to excite our contempt, than our anger. A case of this kind occurred here on Saturday night last. We allude to the *disfiguring of the basement stones of the Masonic Temple!* A transaction which will subject the contractor to an expense of some dollars. It can have no other effect, unless it be to exhibit the *magnanimity* of the antimasonic faction in this city. We leave it with an intelligent community to give to this transaction its proper name; and to estimate the character of the cause that attempts to sustain itself by such means. We have no comments to offer.

We perceive by the doings of the legislature, that Mr. Thacher introduced an order on Wednesday, and a committee was appointed to inquire into the expediency of providing by law against maiming or defacing buildings, fences and building materials, by cutting, staining, painting or otherwise. In our opinion the introduction of such an order was a gratuitous act. If the gentleman will point out to us the wretch who committed the base outrage in view, there will be no difficulty in finding a law to punish him. It requires no very discriminating intellect to perceive what the Reverend gentleman designed by this move!

BISHOP HOBART.—Messrs. R. P. & C. Williams have just received a very neat and, to Episcopalians, interesting little volume purporting to be a collection of Sermons on the Death of the Right Reverend John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the state of New-York; with a Memoir of his Life and Writings. The Bishop was born at Philadelphia, Sept. 14th, 1775, while the Continental Congress was at the critical juncture of its session in that city, a few months before they issued the immortal charter of our liberties.—He was a worthy and good man, a fine scholar, eloquent speaker, and devout Christian. He died on the 12th of September last. The portrait appended to the volume is a very beautiful specimen of that class of engraving. It is worth the price of the book.

THE WREATH.

LUNATIC GIRL.

[BY J. G. PERCIVAL.]

'T was on a moonlight night like this,
We took our last farewell;
And as he gave his parting kiss,
I felt my bosom swell:
He said, 'Adieu, my Caroline,'
But I said not a word;
Yet never heart was found like mine—
How wild that dark bush stirred!

The moon was round, the moon was bright,
The moon was riding high;
It was just such a pleasant night,
As he was standing by:
The sweet bird sung his roundelay,
He mocked me all night long;
'T is winter, and he's flown away,
Or I should hear his song.

The moon looks down upon the spring—
She cannot melt it, though;
The pretty bird has spread its wing—
He does not love the snow.
The wind blows hard—they say at sea
Such winds will raise a storm;
I wish my love was here by me—
My heart should keep him warm.

I have a hat of straw for thee—
I wove it, and I wept
To think thou wert so far at sea,
And I the toy have kept:
I made a basket, which I filled
With lilies to the brim;
But plucking them their beauty killed,
And so I thought of him.

They say the moon loves such as I—
Her love is very cold;
She floats so softly through the sky,—
I'd take her down and fold
My cloak around her snowy face,
And warm her on my heart—
Oh no!—she needs a warmer place—
How could we ever part?

What can my heart have done to make
Me love so much the moon?
My fingers are so cold they ache—
I shall be frozen soon;
I would not love my lover so—
My tears are never dry;
I hear him call and I must go—
And so, sweet, moon, good bye!

MISCELLANY.

GENEROUSITY REWARDED.

During one of the wars in India, Major Gowdie became Tippoo's prisoner, and was confined with many other gentle gentlemen in Bangalore, where they suffered every species of insult, hardship, and barbarity. A humane and beneficent butcher, whose business led him often to the prison saw and felt for their sufferings, for they had been stripped of their clothes and robbed of their money before they were confined. It would have cost the butcher his ears at least, and perhaps his life, had he discovered any symptoms of pity for the prisoners before his countrymen. They were al-

lowed only one seer of rice, and a pice, or half-per day, for their subsistence; but the butcher contrived to relieve their necessities. Upon opening the shees' heads which they frequently bought of him for food they were astonished to find pagodas in them. In passing the yard of their prison, he often gave them abusive language, and threw balls of clay or dirt at them, as if to testify his hatred or contempt; but on breaking the balls they always found that they contained a supply of money for their relief: and this he did frequently for a long time, until the prisoners were released.

In the following war, Major Gowdie was destined to attack Bangalore: and he had not long entered the breach, when he saw and recollected his friend the butcher. He ran with eagerness to embrace him, saved him from the carnage, and led him to a place of safety. The transports of the two generous souls at their meeting gave the most pleasing sensations to all who beheld them; it softened the rage of the soldiers, and made the thirst of blood give way to the soft emotions of humanity.

ATHEISM.—AN EXTRACT.

Miserable is the blindness of the mental eye—terrible is the darkness which shrouds the soul in its mysterious gloom. Better would it be to live in all worldly pain with a blessed futurity awaiting your approach, like sweet happiness and love, prepared for the weary wanderer over the ocean of darkness and storm, than feel the consciousness of present being, bewildered with the withering idea that that being must end. Better that we were drenched in long ages of agony, triumphing over the gloomy desolation of the heart, if it may only end at last, than to think that the joyous soul can be hurled from its blessed and beautiful career of hope and life into that eternal lethargy, that dreamless slumber—that annihilation of thought, feeling, and affection, never again to be awakened into their delicious existence. Such an idea to an aspiring mind would come over all its young affections as blasting as the poisonous air of Arabia upon the flowers which withered at its touch. The idea is revolting to reason. To be *no where* in all the wide and interminable extent of this vast creation—while the sun's bright ray yet shines as it was wont to do—and the moon yet wheels in her beautiful circle, serene and undecaying midst the storms of time—while all the universe keeps on in the same regular undeviating and silent revolution—turning and returning from year to year, and age to age; and yet to be apart from all these things, to hold no hope nor joy, nor sympathy in their unchanging and noiseless perfection. The sense of life eternal; the joy of virtue and innocence; the young budding hopes of future bliss; the sweet and absorbing love; the adoration of beautiful woman; all cut off in their dream-like being, and that most brilliant and wonderful creation of God; the soul of his creature, just as it was opening to the warmth of its faculties, to the energies of its inconceivable nature, to be hurled into the deep and tremendous nothingness which wrenches down the young spirit in the blackest night for ever and forever.

DUELLING.—I allow that gothic appeals to cold iron are no better proofs of honesty and veracity, than hot iron and burning ploughshares are of female chastity. But a soldier's honor is as delicate as a woman's—it must not be suspected.—

[Sir W. Draper.]

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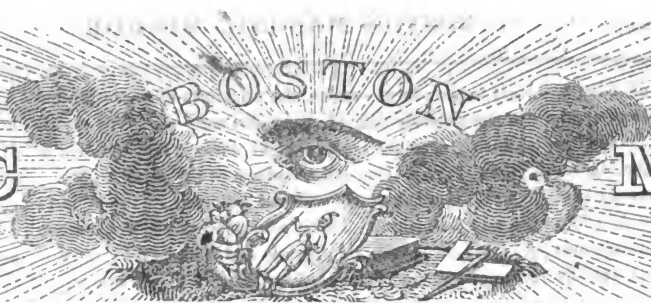
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WILLIAM HENRY CLARK, PRINTER.

[Original.]

TO MOSES THACHER,

Member of the Senate of Massachusetts, Ex-Minister of 'the Church in the North Parish of Wrentham,' Present Minister of 'the Church in North Wrentham,' Member of the late 'Antimasonic State Convention of Massachusetts,' Member of the late 'National Antimasonic Convention,' Seceding Mason, Antimasonic Lecturer, and Editor of the Antimasonic 'Boston Telegraph.'

LETTER IX.

SIR:

In your 'Address on Masonic oaths and penalties,' you state one reason why the obligations of Masons are not binding, which in your mouth is truly a singular argument. You say of the candidate:

'Instead of finding an equivalent, he finds *nothing like it*. The Institution is neither ancient, moral, scientific nor charitable; but the contrary. The conditions, therefore on the part of the promisee (the Institution) are altogether false; and the candidate, of course, is justly released from his obligation.' p. 21.

You could not well have employed a worse argument against yourself. It proves at least that you are guilty of MEAN SUBTERFUGE.

You suppose a Mason does not find 'an equivalent' when 'he pays his money,' and that 'the candidate, of course, is justly released from his obligation.' I confess, this is the very first time I ever have known a Christian minister make the force of his *moral obligation* depend on the reception of his *legal rights*, he settling the value of those rights. The candidate 'pays his money,' and thereupon he becomes a member of the Masonic Institution. Is not the condition of membership, so far as the *consideration* is concerned, complied with as fully and completely as in obtaining membership in any other institution?

But even admitting your doctrine to be correct, what was your *valuable consideration* for which you did not 'find an equivalent'? You absolve the Mason from his obligation because he does not receive 'an equivalent' when he 'pays his money.' Suppose, sir, he does not 'pay his money'—what then? Why, it follows that he receives *something*, without a 'consideration,' and if that *something* be of no value in his estimation, still as it is gratuitous, as he does not 'pay his money,' there is no failure of 'an equivalent.' Wherein, then, was you injured? You did not pay your money. You came into the Institution without money. You received its honors without price. Even if the Institution was of no value to you, most certainly you had been of no value to the Institution. There was neither consideration nor 'equivalent.' You cannot then apply to your own case the result of your reasoning: that 'the candidate of course, is justly released from his obligation.' Do you not perceive that, on your own reasoning, the negative of that inference is true, as applicable to yourself: that the

candidate, of course is not released from his obligation? How, sir, can you escape from your own meshes? Here is your own reasoning; here is your own inference; and here you stand convicted of violating your obligation, on your own testimony, without the miserable justification that you received no 'equivalent'—without the poor apology that you did not receive your money's worth.

But there is another view of this memorable moral corollary, in the doctrine of considerations and equivalents, that may never have presented itself to you in your search for moral justifications. One 'equivalent' that an honest candidate finds, 'when he pays his money,' is, that he perceives bitter animosities among men for difference of opinion to be altogether unjustifiable; and that it is better to indulge in kind feelings toward those who differ from us, than in those unrighteous maledictions that are so little consonant to the mild spirit of Christian forgiveness.

Among the 'equivalents' that Masonry offers, it is true there is no engagement that the 'candidate' shall be honored with political distinction, by becoming a candidate for a seat in the Congress of the United States, or even by becoming a Member of the Senate of Massachusetts. If the ardent ambition of an aspiring 'candidate' be sometimes disappointed, the world will give him little credit for compromising with his integrity for political purposes, and sending his reputation into the political shambles of the day. Suppose, sir, immediately on your becoming a Mason, all the members had united to elect you, and had succeeded in electing you, to the Senate of Massachusetts; would that 'equivalent' have been adequate to the force of your 'obligation'? Prepare, sir, a table of 'equivalents,' side by side with Masonic obligations, that the dealers and bargainers in Duplicity, Apostacy and Perjury, may learn the value of 'oaths and obligations;' but spare the Institution of Masonry from the charge of neglecting to gratify the political ambition of its members, and driving them to antimasonry to find their 'equivalent.'

It has occurred to me as a matter somewhat strange, that you, who labor so furiously and so zealously to persuade your followers that Masons are bound to help each other to business, to emolument and to office,—never had received from the hands of Masons some demonstration of their good will, by advancing you to some office of 'honor, trust or profit.' Sir, your own example makes you a very bad argument for your cause, or proves that you was a very bad member of the Masonic Institution. The inference is against you. Your want of success proves either the badness of your argument, or the badness of your Masonic character.

If Masons had promoted your worldly expectations and condition, beyond mere acts of kindness and charity, your flaming zeal would never have been kindled at the persecuting fires of antimasonry; nor would their baleful light have led you through the dark and crooked by-ways of political intrigue. You tried Masonry; but it did not aid your ambition. You tried antimasonry; and it has made you—a Senator!

I am, Sir, yours,

FENELON.

ANTIMASONRY.—There is now a prospect that antimasonry has got its death blow in the recent trials at Lockport. The fate of Morgan is now known. At the recent town elections, the antimasons have been generally defeated.—[N. Y. Courier.]

[Original.]

REVIEW

Of the Rev. Mr. Fergusson's Letters to the Rev. Moses Thacher, Pastor of the North Church of Wrentham.

[Continued.]

Mr. Fergusson's third objection to Masons. 'Their pretensions to religion. What those pretensions were,' observes Mr. Fergusson, 'I know not; but I have seen the Bible, and what to my ignorance seemed to represent the ark of the covenant, carried in their processions; and I knew that their forms of prayer had no respect to a Mediator. And I felt, and I should then have said that you [Mr. Thacher,] felt, that no man, nor body of men had a right to approach the throne of God, in their own polluted lips, or, even in form, to set aside the intercession of a Mediator.'

We have much reason to believe that Mr. Fergusson was most sincere in his preceding objection; we thank him for his plainness and candor, because it gives us an opportunity to make him better acquainted with the principles of the institution, and remove errors derived from impure sources and incorrect suggestions. We wish to make him distinctly understand, that Masonic societies have never considered themselves, religious institutions, in the sense, which all religious denominations are known to be established; they, as firmly contradict the insinuation, that they are antireligious. All religious sects and denominations are founded on *creeds*, which are their *articles of faith*. It is well known these *doctrines of faith* are various and contradictory to each other; and to which individuals, on becoming members, respectively must assent. To all these, we as Masons have no objections, because the society does not recognise any articles of religious faith; in so doing the Masonic Institution would become a religious society in some form, as all religious sects are. It is known that different and opposing articles of religious faith are sources of discordant feelings of men in the same neighborhood, not unfrequently in the same religious society upon doctrines of faith; but much less so now than formerly; as moral science is improved, charity is more cultivated and doctrines of faith less insisted upon. Mankind are also divided in opinions upon forms and administration of government. Political discussions between individuals and larger bodies are far from being conducted by a spirit of neighborly and brotherly love. Political controversies introduce into society all the vindictive feelings, not unfrequently overt acts of the most corrupt heart.—St. Paul, where speaking of 'Faith, Hope, and Charity,' gives the pre-eminence to Charity.

Masonic societies are established on the broad basis of Charity, united by bonds of love, goodness and benevolence, not merely as speculative virtues, but such as may be brought into operation in life. The doctrines of Charity are assented too by all religious denominations and sects: upon these, there is no difference of opinions among Christians, Jews and Mahometans. The doctrines of Charity are derived from the word of God. Is it become a matter of wonder, the Masonic institutions should publicly and solemnly exhibit the sacred volume from which they are taught the divine precepts of Charity?—As the belief of one God and the moral precepts of Charity, are only required by Masons, no religious denomination, or sectarian can object to the principles of the institution, leaving each individual at liberty to continue in the articles of faith, which, he has received by education, or

may choose to embrace. To the doctrines of Charity there can be no objection, except for the purpose of opposition; when a *purpose* is the avowed object, misrepresentations and perversions are resorted to. As the Masonic Institution, as such, is not fettered by religious articles of faith, it cannot be opposed to any religious doctrines whatever the belief may be, for it is shown that religious sects and denominations are only known by their specific articles of faith. Hence may be understood, the harmony of lodges is never interrupted by dogmas of faith, or religious creeds. Neither doctrines of faith on religious subjects, nor political discussions are allowed by Masonic regulations to interfere with the charitable designs and benevolent operations of lodges.

We cannot but think it strange, that Mr. Ferguson should advance the sentiment 'that no man, or body of men had a right to approach the throne of God [in prayer we presume he meant] in their own polluted lips, or, even in form to set aside the intercession of a Mediator.' Mr. Ferguson will not object that all mankind are sinners, and that sinners are required to pray for Divine blessings. If all men are sinners, who are required to pray except polluted men? In that form of prayer which Jesus Christ taught us to use in our devotions, His holy name is not literally mentioned. There are Christians, who believe themselves as orthodox, as Mr. Ferguson may esteem himself, who differ from him in opinion respecting the understanding of those passages of the apostolic writings, where the name Mediator is mentioned. We do not say that Mr. Ferguson discovered sensitiveness, on account of sectarian feelings, when he expressed the above sentiment. As Masons we are not disposed to controvert the subject. There are many Masons who will acknowledge his opinions correct. We are now defending the principles of Masons, and hope to satisfy Mr. Ferguson by fair statements of their correctness, short of theological disquisitions. The doctrines of religious faith must be settled by sectarians, not by Masons in their Masonic characters.—We have already said that Masons do not consider their institutions religious; and that religious sects are founded on articles of faith.

With respect to the omission of the Mediatorial office of Christ, in their addresses to the throne of heaven, of which Masons are implicitly charged; it is to be remembered, that ancient Masonry, (its first seven degrees) had its origin long previous to the Christian era. This fact, it may be hoped will be received a competent reason, why the name of Jesus Christ, in so many words, is not alluded to, in the Masonic form of prayer. It is to be further observed, that Masons have not nor do admit innovation in their essential principles, nor ancient forms. There is indubitable evidence Masons do not object to the sacred name of Jesus Christ in their *religious devotions*, besides that holy name is recognised in the more modern degrees of knight templars. The last are conferred upon those, only, who previously, have received the degrees of ancient Masonry. When the Masonic institution was first established, Jehovah, the God of heaven and earth was the only name known, as the true object of worship. The above facts remove the imputation, cast upon the institution by misrepresentations, that it was antichristian in principle. Pretensions to antiquity, which have been assumed from time immemorial are objected to. There are casual notices of the institution interspersed in the history of the middle ages, many centuries further back than its opponents admit; and then it was denominated ancient. We are superciliously asked, where are the records of its antiquity found? We can assign a valid reason, why its ancient records have not been handed down in usual form. Being a secret society, the fact known they were such, would have proved the destruction of all the members.—It has ever been the policy of all arbitrary governments to suppress secret societies whatever their forms, under apprehension of intrigues and plots against tyrannical power. Although we boast not of ancient records, yet we have the principles engraved on our memories; they are found in the symbolic language of the institution, preserved from time immemorial down to the present period.

Next to the sacred oracles, the principles of the institution are more clearly defined, more distinctly preserved by its emblems than the most ancient historic facts relative to events of the nations and kingdoms of the earth.

In this connexion we will call the reader's attention to the sacred oracles. There we learn, there had been a gradual declension in religion and morals from the first lapse of man to the flood; also, from Noah to the period of Nimrod. His posterity, when employed in building the city, and in their impious attempt to erect the Tower of Babel, were dispersed by the confusion of language.—From that time to the incarnation of our Lord Jesus Christ; dark ages of more than two thousand years; idolatrous worship prevailed throughout the nations of the earth. The name of Jehovah was lost. Excepting the knowledge of Him restored to the Hebrew nation, first through Abraham, next by Moses, true worship was perverted to idolatrous rites by all other nations; whence originated their mythology, which, under various forms was transmitted down to ancient Greece and Rome. Although idolatrous worship had become the established worship of nations under severest penalties for disobedience, yet it cannot but be supposed, there were individuals, who notwithstanding the threatened proscriptions of that age, worshipped the true God, if not openly, yet in families, or in secret association.

Secrecy was a necessary bond of union, as it was important for their preservation. Their emblems involving their essential benevolent principles become their signs of recognition. These emblems inscribed on the tablets of memory, were more durable than their open exhibition engraved on metals, or stone, which would have led to the destruction of the institution. Hence Masonic emblems are more authentic evidence of their antiquity, than have many portions of ancient history, the source of tradition and fable. We might enlarge, but the limits of a newspaper communication reminds us we must not proceed.

[Original.]

'Experientia docet.'

Being at one time, Mr. Editor, in a vacillating state of opinion respecting the tendencies of the Masonic order, a state not founded on any feeling produced by positive knowledge or observation of any evil arising therefrom, I commenced a regular examination as far as was practicable, of what was then within my reach, and the result of which I will here detail; but first I must premise (and the reason of my eventual adoption may be wholly founded on it) that I was unbiased by any unworthy motive of political or worldly advancement, and I wish I could state the same of those who were at my elbow, to enlist my feelings in their pursuit. For, with the enemies of Masonry I first took part, heard from one of their leaders all he could urge in his support, and finally attended the exposé at Boylston Hall. And here commenced a revolution of opinion, a downright horror of those men, who could have cast off from their consciences those promises, which even as told by themselves, were of such solemnity, and so binding on all who 'have souls.' With the abettors of such I then could no longer assimilate. I saw among the leaders there, sanctioning by their acclamations the miserable being whose object was '25 cents from each,' men whom I knew were as unenlightened and as selfish as any in the community; whose very ignorance would have hurt any cause, except such an one as theirs. On the other side the Masons could only be judged by their deeds and associates. Their charities I positively knew and their associates were comprised among those whom the world was proud to acknowledge.

From such experience, even from their own mouths, from their own measures was I induced to become a Mason. Indeed, Master Allyne can effect something advantageously. Ever from so foul a stream may be derived an eventual good. But it is truly 'ex fumo dare lucem.'

I am now, and it is my glory, a Mason; and in this society have I truly found unity, harmony and friendship.—

And I advise those who now 'halt between two opinions,' to weigh these two parties in their respective balances.—If thus canvassed, the result cannot be doubtful. For, let any one read the names of those who signed the protest against the Grand Lodge, and if he is not satisfied that obscurity, ignorance and selfish ends, are the sole components of this ill-assorted mass, then prejudice must have effectually blinded his optics.

Mr. Editor, I am not accustomed in any way to obtrude my views upon the public, but I could not repress the desire of giving to the community, the experience of a

QUONDAM ANTI.

ABDUCTION TRIALS.—A special court for these cases is now in session at Lockport. *Elisha Adams* has been tried, but the jury could not agree upon a verdict and were discharged. Eleven were for convicting and only one against. This is the Adams to whom the special counsel, John C. Spencer, wished the governor to give two thousand dollars and a pardon, as a bribe, to induce him to swear away the life of somebody, and the very narrow escape he has from conviction already, makes it apparent enough that he would not have been very backward in closing with so good a bargain. The court were proceeding with the other causes, and Adams of course, is to be tried again.

The notorious Giddins was admitted as a witness in the case of Adams, and it is said that his disclosures implicated him as being fully as culpable as he has acknowledged himself in his almanac.

But little of the proceedings of the trials has yet been published, as we have understood that the court had desired the evidence should not be made public while the trials were pending — [Fredonia N. Y. censor.]

BASE IMPOSITION.—Our readers have probably noticed an advertisement in our paper of the 28th ultimo, purporting to be an expulsion of Samuel W. Porter and Samuel G. Hawkins, from St. John's Lodge, No. 31, for 'un-masonic conduct.' During the last week, we have received a letter from the Secretary of the Lodge, notifying us that no such proceeding had ever taken place, and that the advertisement was a base malicious imposition! We forbear to detail the probable motives that led to this manoeuvre, we have no wish to intermeddle with the actions or opinions of a certain faction in this state, but the fellow who sent us the advertisement, shall have his reward to the full extent, if we can learn his name. So base and detestable an action should not go unpunished.

[Vt. Patriot.]

What being is there on earth more dangerous than a Judas? The same is he, who from adventitious circumstances, numbers himself with your friends, worms himself into your confidence and affections, with cool calculating heartlessness, in moments of unreserved freedom of communication, draws disconnected sentences and abstract ideas from your mind, which he treasures up for future weapons against you. These double-faced insinuating hypocrites, have a greater effect to dis sever the strongest cords of social intercourse, and to compel many an honorable, generous soul, to abandon the world in disgust, and look upon all mankind, as enemies to truth and social happiness, than all the corruptions incident to our fallen natures.

[Erie Observer.]

Ezra S. Coiser, Esq. has been re-elected President of the village of Utica, by a majority of 550, over James Platt, Esq. the antimasonic candidate. Mr. Platt received 42 votes, which the Observer thinks is a pretty liberal estimate of the antimasonic strength in that village, as aside from his connexion with the antimasonic party, he received considerable support in consequence of his personal popularity. From this we should judge that antimasonry, in Utica, was looking up.

Mr. Joseph Morton of Norfolk has declined the nomination of his antimasonic friends, for the Senate.—Francis Brinley was chairman of the Convention at which he was nominated.

MECHANICS' JOURNAL.

SELECTED.

The Life of Sir Humphrey Davy. By Dr. Paris.

We must at present content ourselves by abstracting from Dr. Paris's able volume such traits and anecdotes as are illustrative of the personal character of Davy; and this we think will be more consistent with the tone of our Journal and more agreeable to the curiosity of our readers than scientific disquisition, which, in such a place, must necessarily be superficial and confined. It would be superfluous too. All the world knows of Davy's fame, and of his deeds as a philosopher, but only a very small portion of it are acquainted with his very interesting character as a man. Let our columns, therefore, help to disseminate a knowledge of a few of those incidents which marked the philosopher's private life, and which will, in future, be treasured up with other personal anecdotes of the illustrious dead, among whom the great chemist must now be ranked.

One of Sir H. Davy's Experiments.

Mr. Watt's observation on the respiration of diluted hydro-carbonate by man, and experiments of D. Beddoes on the destruction of animals by the same gas, proved that its effects were highly deleterious.

As it destroyed life, apparently by rendering the muscular fibre irritable, without producing any previous excitement, I was anxious to compare its sensible effects with those of nitrous oxide, which at this time I believe to 'destroy life by producing the highest excitement.

In the first experiment, I breathed for nearly a minute three quarts of hydro-carbonate mingled with nearly two quarts of atmospheric air. It produced a slight giddiness, pain in the head, and a momentary loss of voluntary power; my pulse was rendered much quicker and more feeble. These effects, however, went off in five minutes, and I had no return of giddiness.

Emboldened by this trial, I introduced into a silk bag four quarts of gas nearly pure, which was carefully produced from the decomposition of water by charcoal an hour before, and which had a very strong and disagreeable smell.

My friend Mr. James Tobin, junior, being present, after a forced exhaustion of my lungs, the nose being accurately closed, I made three inspirations and expirations of the hydro-carbonate. The first inspiration produced a sort of numbness and loss of feeling in the chest, and about the pectoral muscles. After the second, I lost all power of perceiving external things, and had no distinct sensation, except that of a terrible oppression on the chest.—During the third inspiration, this feeling subsided, I seemed sinking into annihilation, and had just power enough to cast off the mouthpiece from my unclosed lips.

A short interval must have passed, during which I respired common air, before the objects around me were distinguishable. On recollecting myself, I faintly articulated, 'I do not think I shall die.' Placing my fingers on the wrist, I found my pulse thread-like, and beating with excessive quickness. In less than a minute, I was able to walk, and the painful oppression on the chest directed me to the open air.

After making a few steps, which carried me to the garden, my head became giddy, my knees trembled, and I had just sufficient voluntary power to throw myself on the grass. Here the painful feelings of the chest increased with such violence as to threaten suffocation. At this moment I asked for some nitrous oxide, Mr. Dwyer brought me a mixture of that gas with oxygen, and I breathed for a minute, and believed myself recovered.

In five minutes the painful feelings began gradually to diminish; in an hour they had nearly disappeared, and I felt only excessive weakness and a slight swimming of the head. My voice was very feeble and indistinct.

I afterwards walked slowly for half an hour, with Mr. Tobin, and on my return was so much stronger and better

as to believe that the effects of the gas had entirely passed off, though my pulse was 120, and very feeble. I continued without pain for nearly three quarters of an hour, when the giddiness returned with such violence as to oblige me to lie on the bed, it was accompanied with nausea, loss of memory, and deficient sensation.

In about an hour and a half, the giddiness went off and was succeeded by an excruciating pain in the forehead and between the eyes, with transient pains in the chest and extremities.

Towards night these affections gradually diminished; and at ten no disagreeable feeling, except weakness, remained. I slept sound, and awoke in the morning very feeble and very hungry. No recurrence of the symptoms took place, and I had nearly recovered my strength by the evening.

His eccentric habits.

Such was his great celebrity at this period of his career, that persons of the highest rank contended for the honor of his company at dinner, and he did not possess sufficient resolution to resist the gratification thus afforded, although it generally happened that his pursuits to the laboratory were not suspended until the appointed dinner hour had passed. On his return in the evening he resumed his chemical labors, and commonly continued them till three or four o'clock in the morning, and yet the servants of the establishment not unfrequently found that he had risen before them. The greatest of his wants was time, and the expedients by which he economised it often placed him in very ridiculous positions, and gave rise to habits of the most eccentric description; driven to an extremity, he would in haste put on a fresh linen, without removing that which was underneath; and singular as the fact may appear, he has been known, after the fashion of the grave-digger in *Hamlet*, to wear no less than five shirts, and as many pair of stockings, at the same time. Exclamations of surprise very frequently escaped from his friends at the rapid manner in which he increased and declined in corpulence.

His interviews with Buonaparte and with Josephine.

During his visit to Paris, Davy was not introduced to the Emperor. Lady Davy observed to me, that, although Sir Humphrey felt justly grateful for the indulgence granted to him as a philosopher, he never, for a moment, forgot the duty he owed his country as a patriot, and that he objected to attend the levee of her bitterest enemy. On the other hand, it is said, that Napoleon never expressed any wish to receive the English chemist; and those who seek in the depths for that upon the surface, have racked their imaginations in order to discover the source of this mysterious indifference; but I apprehend that we have only to revert to the political state of Europe in the year 1813, and the problem will be solved.

Amongst the reasons for supposing that the Emperor must have felt ill disposed towards the English philosopher, the following story has been told; which, as an anecdote, is sufficiently amusing; and I can state upon the highest authority that it is moreover perfectly true.

It is well known that Buonaparte, during his whole career, was in the habit of personal intercourse with the savans of Paris, and that he not unfrequently attended the sittings of the Institute. Upon being informed of the decomposition of the Alkalies, he asked, with some impetuosity, how it happened that the discovery had not been made in France? 'We have never constructed a Voltaic battery of sufficient power,' was the answer. 'Then,' exclaimed Buonaparte, 'let one be instantly formed, without any regard to cost or labor.'

The command of the Emperor was of course obeyed; and, on being informed that it was in full action, he repaired to the laboratory to witness its powers; on his alighting to the taste produced by the contact of two metals, with that rapidity which characterised all his motions, and before the attendants could interpose any precaution, he thrust the extreme wires of the battery under his tongue, and received a shock which nearly deprived him of sensation. After recovering from its effects, he quitted

the laboratory without making any remark, and was never afterwards heard to refer to the subject.

It is only an act of justice to state that Davy, during his residence in the French capital, so far from truckling to French politics, never lost an opportunity of vindicating with temper the cause of his own country. At the Theatre de la Porte Saint Martin, a melo-drama was got up, with the avowed intention of exposing the English character to the execration of the audience. Lord Cornwallis was represented as the merciless assassin of the Tippoo Saib. Davy was highly incensed at the injustice of the representation, and abruptly quitted the theatre in a state of great indignation.

Whatever objections might have existed in his mind, as to his attending a levee of the emperor, they did not operate in preventing his being presented to the empress at Malmaison; but he could not be prevailed upon to appear in any other than a morning dress; and it was not until after repeated entreaty, and the assurance that he would not be admitted into the *Salle de reception*, that he consented to exchange a pair of half-boots that laced in front, and came over the lower part of his pantaloons, for black silk stockings and shoes. His constant answer to the remonstrances of his friends was, 'I shall go in the same dress to Malmaison as that in which I called upon the Prince Regent in Carlton House.'

His Death.

With that restlessness which characterises the disease under which Sir Humphry Davy suffered, he became extremely desirous of quitting Rome, and of establishing himself at Geneva. His friends were naturally anxious to gratify every wish; and Lady Davy therefore preceded him on the journey, in order that she might prepare for his comfortable reception at this place. Apartments were accordingly in readiness for him at *L'Hotel de la Couronne*, in the Rue de Rhone: and at three o'clock on the 28th of May, having slept the preceding night at Chambéry, he arrived at Geneva, accompanied by his brother, Mr. Tobin, and his servant.

At four o'clock he dined, ate heartily, was unusually cheerful, and joked with the waiter about the cookery of fish, which he appeared particularly to admire, and he desired that, as long as he remained at the hotel, he might be daily supplied with every possible variety that the lake afforded. He drank tea at eleven, and having directed that the feather-bed should be removed, retired to rest at twelve.

His servant who slept in a bed parallel to his own, in the same alcove, was, however, very shortly called to attend him, and desired that his brother might be summoned.—I am informed that, on Dr. Davy's entering the room, he said, 'I am dying,' or words to that effect; and when it is all over, I desire that no disturbance of any kind may be made in the house; lock the door, and let every one retire quietly to his apartment.' He expired at a quarter before three o'clock, without a struggle.

Such are but a few of the numerous interesting anecdotes with which the scientific pages of this valuable work are sprinkled. Dr. Paris, in constructing the noble piece of biography, has entitled him to the gratitude of his country, and of the civilized world at large.

AUTHORITY.

I seldom resort to authorities in support of my opinions, not because I think myself wiser than others, but I never met with a writer who did not, in the course of his reasonings, furnish arguments in support of two entirely opposite systems.—Paulding.

DELAYS.

Inexperienced persons think when great plans only stand still they must be going backwards. The truth is, however, that wise men are never in a hurry to force events. They know that patience works more wonders than activity.

He knew what's what, and that's as high
As metaphysic wit can fly.—Butler

BOSTON MASONIC MIRROR.

ELECTORS OF NORFOLK!

IT IS TIME TO KNOW YOURSELVES.

'Know thyself' is an ancient maxim;—important and as applicable to the present period, as it was during the age of that celebrated moral philosopher, who first pronounced it. It is to be regretted there are some, at this, who do not know themselves. Living under the benign influences of a liberal constitution, with our general moral improvements, and increased light of science, it might have been expected, that men of classical education, of religious professions, teachers of divine truth, set apart, (as they profess to be,) from the temporal concerns of the world; anointed to the sanctified office of the priesthood, under sacred injunctions to devote their whole lives to God and their religious duties, would faithfully fulfil those duties. What are the legitimate inferences; when they are beheld not only neglecting their appropriate services of preaching peace and good will to the members of their society; but vagrant-like, running about the country, exciting the most malignant passions, inflaming bigotted minds of citizens against their neighbors, kindred against kindred, brother against brother for political effect, their own mad ambition and civil ferment? Can such men be heralds of peace? *These men assuredly do not know themselves.* Had they been better acquainted with their own hearts, had they retired into the inmost recesses of their own souls, they would have discovered their own incompetency, their *totally* unprepared state for the ministerial office. But their evils are doubly magnified, when under the assumed garb of sanctity, they desire to be placed in civil authority, to dictate the affairs of state, or general government to *restrain liberality of sentiment, freedom of opinions, and disfranchise a large and respectable class of citizens.*

The preceding remarks will not be deemed wanting in truth, nor charity, after having read the published documents of the respectable ecclesiastical council, respecting the conduct of the Reverend Moses Thacher of Wrentham, attempting to excommunicate a correct and moral member of his church from its privileges, not for alleged vicious conduct, but in consequence of possessing an independent opinion; and refusing to submit to the unsocial measures and base injunctions of his pastor. The member criminated was acquitted of the vexatious charges preferred against him; and the respectable enlightened council of the same denomination, mutually chosen, disapproving the measures adopted by the Reverend Moses Thacher in the case, has, virtually, implicated him, as a *calumniator* and a *vexatious prosecutor*. 'A tree is known by its fruit;' the quality of the fruit has been tasted. Its poisonous effects, woefully experienced, will be further delineated.

Moses Thacher is a seceding Mason. The ground of controversy, it appears, was, the pastor finding he had not persuasive influence to convert to his faith and practice a member of his church, a Mason, previously, held in high estimation, and between whom had existed a warm friendship, came to the infatuated determination to pursue him with fearful persecution. Herein the pastor, devoid of that spirit of christianity, of that humility, of that meekness, of that interior knowledge of spiritual

things, so necessary for every pious minister to possess, *did not know himself.* Let us review the pastor's subsequent measures. He had influence to divide his once peaceable church, (which to him should have been precious) and with a minority established a new society, in contravention of the discipline and long established usages of congregational churches, of which *his* was one;—particulars of which may be read in the decision of the council, annexed to the published letters of the Rev. Mr. Furguson, (also an antimason) addressed to the Rev. Moses Thacher, not only severely reprobating his conduct and measures, but implicating him in prevarication and falsehood. The evils of Moses Thacher's conduct do not here cease. The church united, small as it was, found it a burthen to support the preached gospel;—a burthen cheerfully borne. In their state of division, the difficulty is much increased. Herein, the pastor, by his persecutions, his dogmas, and by his proud overbearing measures, has been instrumental of marring the happiness of a small parish, who, previously, had lived in harmony and peace.

We will suppose, for the sake of argument, the criminated member had really given cause of offence;—would it not have been the duty of a christian minister to have attempted his reclamation from evil by kind, affectionate means; not by severe persecutions? This is strong evidence the *pastor did not know his spiritual duties.* He took upon himself the responsible office of a christian minister, without possessing the spirit of his Lord and Master. Let us again suppose, that the pastor, by threatened persecutions had induced his brother to succumb to his opinion, and abjure Masonry, as he had previously. Could strong reliance be placed on a proselyte coerced by fear? Instead of mild means, the pastor held a rod of correction over his brother to compel him to assume the character of a hypocrite to avoid his reckless vengeance. 'Wo unto you scribes and pharisees and hypocrites, for you compass sea and land to make one proselyte, and when he is made, you make him twofold more a child of hell than yourselves.'

Citizens of Norfolk! descendants of your noble progenitors, who religiously, and gloriously contended against arbitrary power, for the sake of freedom of opinion; for the sake of all those civil and religious privileges, you now possess; can you have forgotten, so soon, your respective duties?—duties you owe not to yourselves only; but, to every member of society, to respect the rights of each other; not to be made by falsehood and misrepresentations, the unrighteous instruments of depriving others of freedom of opinions, which, you wish to enjoy yourselves. You will not give your suffrages to a man for a public office, who would have deprived a member of his church of its benefits, for adhering to opinions different from his own. If, Moses Thacher has transgressed in, comparatively, small things, can he be entrusted with the more important affairs of the state, or nation? This question, Moses Thacher has already, answered by measures adopted by himself in the Senate of Massachusetts, January last; measures anticipated, previous to being elected to the responsible office of Senator, and which, by some strange popular infatuation, were the means of his election.

Had Moses Thacher's inquisitorial position, respecting 'extra-judicial oaths' the last session of the General Court, preferred for the consideration

of the honorable Senate, been approved and passed into a law, thousands of the best and most respectable citizens of the state, would have been disfranchised. Without spending time to exhibit the iniquity of the proposition in relation to moral and civil liberty; will Moses Thacher plead, he was so ignorant of the constitution of Massachusetts, as not to know an *ex post facto* law would have been null and void? Moses Thacher's *WILL* we take for the *NEED*. He has publicly announced what he wished to have effected. Enough has been exhibited to expose his intentions. Knowing the man by his own deeds, our only design is to show him to the electors of Norfolk in his true light. Is not this premeditated public official act of Moses Thacher sufficient to open the eyes of every considerate man, not obscured by the *phantasmagoria* of antimasonic delusion and falsification?

Electors of Norfolk! rise in your strength redeem your former reputations as warm advocates for freedom of opinion; do not elect that man for a Senator, who imposes on your good sense by hypocritical cant, 'and for pretence makes long prayers.' If, for party considerations, you determine to elect an avowed antimason, be advised to select from your body, an *honest, upright, sensible* man; not a political fanatic—a man who respects his own moral obligations;—*not a seceder.* In language of truth, it is asked, can confidence be placed in a man, who has violated the disciplinary regulations of his own denomination; and religious obligations, by which, he was bound to his own church? Can confidence be placed in *one*, who has publicly avowed himself an oath breaker? Will *he* claim your confidence, who has demonstrated, with a vindictive spirit, his infidelity to a moral, charitable association; an association he did not abjure, until prompted by ambition to raise himself to some degree of consequence on the whirlwind of phrenzy, to direct the storm of popular commotion? Will you give your votes for a *man*, who by his senatorial transactions discovers himself a tyrant in principle, providentially, without the ability to carry his nefarious designs into operation? Will you give your suffrages to *one*, identified with a *BAND*, a leader of whom declares, 'WE WILL PUT DOWN MASONRY BY THE SWORD, IF WE CANNOT PUT IT DOWN WITHOUT?' Will a *minister* of the gospel be your choice, who in the senatorial chamber, said, 'IF CIVIL WAR BECOMES NECESSARY, LET IT COME, I FEAR NO CIVIL WAR; who would *piously* for the good of your souls revive the fires of Smithfield; and *impiously*, for the Lord's sake infuse the fanatical spirits of the Spanish inquisition and Salem Witchcraft into the public mind? In fine, will you elect a *man* who, repeatedly, by his conduct has demonstrated, he will be bound by no moral obligations, ecclesiastical, nor civil; but determines to make his *own will* a law, his own ambition his governing principle? It is presumed your good sense and judicious discernment will determine this question on the day of election.

Officers of the Worcester County Encampment, elected on the 19th of January last.

James Esterbrook, G. C.; Linus Childs, G.; Christopher C. Baldwin, C. G.; Daniel L. B. Goodwin, P.; Merrell Davis, S. W.; T. Harback, J. W.; D. Tenney, T.; A. Dustin, R.; L. Thayer, S. B.; C. Hatch, St. B.; S. Stratton, W.; A. Driden, A. Woodbury, Jos. L. Freeman, G's.; Samuel B. Thomas, C.; O. Clapp, I. S.

THE BOQUET.

[From the Missouri Republican.]

THE GIPSY HAT.

There's poetry in moonlight skies,
There's poetry in quivering shades,
There's poetry in Zephyr's sighs,
And poetry in mossy glades—
But none is half so sweet as that
Beneath a certain *Gipsy Hat*.

Let him, then, who would touch the Lyre,
And in sweet numbers pour his soul,
On fancy's wings in speed retire,
From shade or glade or glassy knoll—
For they have not the beauties that
Are 'neath a certain *Gipsy Hat*.

When I first saw this Gipsy crown,
Its ribbons fluttered in the wind,
Their hues of pink were fine, I'll own
But brighter hues mine eyes could find
In rosy cheeks, the brightest that
E'er glow'd beneath a *Gipsy Hat*.

But there were other beauties, too,
Beneath that Gipsy crown, I deem—
Sweet eyes, of Heaven's purest blue.
From whence a host of cupids gleam;
But there was even more than that
Beneath this charming *Gipsy Hat*.

I followed whither crowds repair
To send their weekly thanks on high—
Forgive me, saints, that even there
I could not force away mine eye,
From all the thousand beauties that
Were crowded 'neath this *Gipsy Hat*.

Soft glossy curls, of raven hue,
Reposing on her forehead fair,
And lips whence gales of fragrance blew,
Might with their charms a saint ensnare—
No muse can sing the beauties that
Were nestling 'neath this *Gipsy Hat*.

And, whether on the mountain wave,
Or Mississippi's mighty streams
In prairie wide or sparry cave,
In waking moments or in dreams,
All that is mine, I'd give for that
Which moves beneath this *Gipsy Hat*.

SCHWARMGEIST.

[For the Mirror.]

NOVELTY.

Every thing and being, even a dog, has its day.
So, logically, men have dogdays, just as we prove
a cat has three tails. They are ups and downs—
life's aberrations—novelties. They vivify—they
depress—animal spirits. Tears start when smiles
cease. Pleasure is the forerunner of displeasure.
Our temperaments, like the temperatures, are ac-
cidental. Uncertainty is certain. There is an
uniform irregularity of feeling. This is novel-
ty.

Events are novelties. The people cry 'rota-
tion'—and civil office and officers change. The
parish ere long begin to think the minister mo-
notonous. These are species of Antism. A
lady makes most infidels—a gentleman most
sectarians—and seceders make themselves most
ridiculous. Nobody knows what charity means.
The common maxim of these eventful times is
that 'it is't fair for you to eat cheese when I don't.'

Mankind have lost their patriotism, and this is the
reason why they don't finish Bunker Hill Monu-
ment. What is history? Mutation. What is
life? Motion.

There is novelty of character. The 'originals'
are everybody. Nature exceeds all your millin-
ers in odd fashions. We cannot hide her habits
and ways. Our peculiarities constantly appear.
Proportional trees are rare, but those that are
knotty, crooked and cracked, are common. They
represent character. Sameness is the 'old road,'
but novelty a 'railroad.' Even popularity de-
pends on novel thought, animation, action, expres-
sion.

Behold men every way occupied, every way
accustomed, and you see the zest of existence.—
What is stationary in a moving universe? And
are men no part or parcel of this rolling planet?—
Fancy loves new creations. Feeling ever finds
fresh outlets. Like bees we fly from delight to
delight, seeking new gratification. Thus it is
heaven's decree that we should never tire of life.
While organic vision takes its real outline the
mind speculates, and life itself is found a novelty,
incomprehensible, various as it is, the mysterious
gift of God!

FLOS.

MISCELLANY.

[From the New-York Constellation.]

A NEW-YORK NEGRO AND A KENTUCKIAN.

Not long since a gentleman from Kentucky was
standing at the door of one of our hotels whence
he was about starting for the steamboat. Wishing
for some one to carry his baggage, and seeing a
spruce looking negro passing along the street, he
called out to him—Here, you nig, take my trunk
and carry it down to the steam boat.

The negro stopped, and raised his quizzing
glass to his eye, stared at the Kentuckian with a
mixture of indignation and astonishment. Having
scanned him sufficiently with his glass, he gave
his hat an independent twist to one side, pulled
up his dickey about his ears, drew himself up to
his fullest height, and thus replied 'Did you 'dress
that language to me, Sir?'

'Yes, you black rascal; I want you to take my
trunk to the boat.'

'Indeed! I guess you come from the slave hold-
ing states, didn't you, if I may take the liberty to
ax?'

'Ay, you black dog—and what if I did? You
take too much liberty, I can tell you.'

'Why, I was sure you must have come from
the slave states, otherwise you wouldn't treat a
gentleman in this *supersilly* manner just because
his skin is't of the same color of your own.'

'Shut up your thick lips, or I'll stick my fist
down your throat.'

'We don't have any gag laws in this state.'

'Well you ought to have, to stop the mouths of
such saucy black rascals as you are. I wish I had
you in Kentucky once.'

I spose you'd would gouge me then. But thank
heaven, I'm not in Kentucky, and not a slave,
neither. And what's more, I undertake to tell
you, Mr. *impotence*, that there is no gouging, no
gagging in this free state, and one man is as much
inspected as another, if he behaves as well, al-
though he is a black man, or a Nig as you call
him. Behaviour makes the man, sir. For my
part, I should be ashamed to show my face among
other gentlemen, if I 'dressed a man in the *super-
silly* manner you did me.'

Having finished his speech, the dark colored
beau again raising his quizzing glass to his eye,
and giving his antagonist a look of ineffable dis-
dain, walked on; while the Ketuckian almost
doubting his senses, wondered what sort of repub-
lican principle that could be which gives a black
man as much liberty as a white one.

SENTIMENT OF REV. J. LELAND.

The following is an extract from an address of
the Rev. Mr. Leland, to a company assembled to
commemorate the battle of New-Orleans, on the
eve of the 8th of January last.

'I close, fellow citizens, with the following sec-
tion:'

'I was a man grown when the grand drama
opened at Lexington, and lived through the Re-
volutionary war. The most prominent defeats
are yet fresh in my mind. At the close of war,
Confederation was found insufficient to protect
the states from anarchy; energetic government
superceded. Under the new government, I have
witnessed eleven presidential elections, and twenty-
two elections for members of Congress. And now in
the eve of a life (very poorly spent) I would say to
the people of the United States, 'Let no one de-
ceive you. Only will to be free, and you will
hold your freedom. Place confidence enough in
your rulers to enable them to act sentimentally—
give a fair interpretation to their measures, and
time for their operation: but always hold the reins
of responsibility in your own hands. Never sur-
render the right of free suffrage, which is the
strong hold of republicanism. Adhere to the
vital principle of free government, that the
voice of a majority is the voice of the whole.—
Shun that rock of considering religious opinions
objects of civil government. Believe and act for
yourselves, and guarantee the same for your neigh-
bors.

Remember that christianity is of divine origin
—the only religion that ever brought pardon to a
guilty world; but it has suffered more injury, by
its pretended friends, (who have undertaken to
regulate it by law,) than from its enemies'.

THE DIVORCE.

A married couple determined to be divorced;
but not being able to agree with respect to dispo-
sing of the children, they referred the dispute to an
aunt, to whose arbitration they respectively agreed
to submit. 'We have three children' said the
husband, 'I insist upon keeping *two*; the third
shall be left to the care of the mother.' 'But I,'
said the mother 'have a right to two—the care of
one will be more than sufficient for you. 'There
is no way to settle this dispute,' said the aunt with
the gravity of a Judge, 'but by waiting for the
bird' a fourth child, you can separate on equal
terms. The decision restored good humor. The
contending parties embraced, and the idea of a di-
vorce was forgotten.

RETIREMENT.

One of the most beautiful descriptions of re-
tirement is in an ode of Charles Cotton, the friend
of old Isaac Walton, the famous piscator.

How calm and quiet a delight

It is alone

To read, and meditate, and write

By none offended, and offending none;

To walk, ride, sit, or sleep at one's ease,

And pleasing man's self, none other to displease.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, MARCH 26, 1831.

NORFOLK SENATORIAL ELECTION.

We give below a list of the candidates nominated at a Convention of the electors of Norfolk, held at Dedham, on Monday the 21st inst. It is a list in which *all parties*, with the exception of the most infamous of all *factions*, are united. It is what may be properly called the

Freedom of Opinion Ticket.

SENATORS.

HON. LEWIS FISHER, of Franklin.

JOHN ENDICOTT, of Dedham.

SAMUEL P. LOUD, Esq. of Dorchester.

Let the people of Norfolk, opposed to the proscriptive policy of Antimasonry, *one and all*, go forth to the polls. *Let no man withhold his vote.* We would that every free and honest elector in the county, might have it in his power to say, that he raised his hand to crush the most antirepublican, proscriptive and dishonest faction that ever reared its hydra-head in a republican government. The question is not whether a Democratic, National Republican or Workingmen Ticket shall succeed. All these parties are happily united in the candidates above named. The only question is whether *freedom of opinion shall be tolerated—whether liberal principles shall prevail!* The electors of Norfolk will decide this question by their votes on the first Monday in April next. Let them rally at the polls—*inspect their votes*—for frauds will again be practised. Let them do their duty—a duty they owe to themselves and their country—and the result will be *just*, and honorable to them as American freemen. Neither of the candidates are Masons, nor are they antimasons. They are men of liberal and honorable views; such men as are worthy of the suffrages of the yeomanry of Norfolk.

What is antimasonry in Norfolk County? What is it *anti* to? Surely not to Masons, for none are before the people for their suffrages. The candidates to whom the antimasonic party are opposed, are Republicans, are Workingmen. Are not then the terms *antimasonry* and *antirepublicanism*, synonymous?—are they not *one and the same thing*? We cannot perceive the difference. Were Masons up as candidates for the Senate, the party opposed to them would be *anti-Masons*. But Republicans are before the people; not Masons. Are not their opponents then *anti-Republicans*? *Let the Republicans of Norfolk think of this.* It is time enough to form an *anti-Mason* party when Masons are candidates for office. It seems to us preposterous to talk of an antimasonic party, in this election, where there are no Masons to oppose. It is obvious enough that the design of these men is to conceal their opposition to the Republican party, under the *pretence* of opposition to Masons; and when Masons are to be opposed, this *pretence* may serve them; but it cannot in the present case. *The foot is laid bare.* Let Republicans look to it. Let them not be swindled out of their senses, and they will not be cheated out of their rights. But if they must be robbed of *both*, let the robbery be committed by a party not entirely destitute of moral and political honesty. Let it not be done by such a degraded, profligate, and unprincipled set of men, as the political jugglers by whom they are now beset.

LOCKPORT TRIALS.

We give the following extracts of letters addressed to the editors of the Albany Record, without comment; not yet being in possession of the evidence necessary to enable us to form a correct opinion. Some of the antimasonic papers are publishing what purport to be abstracts of the trial of Adams; but as the court requested that the evidence should not be made public until after the final termination of the prosecution, we cannot place much reliance on the report of any individual, who has so little regard for his own character as to disregard a request so reasonable, and essential to the cause of justice. Much allowance should therefore be made for any statements that may appear on the subject. The testimony of *Giddins* can have no weight, further than it is corroborated by the evidence of others. In this view it seems to have been regarded by the court. The Judge did not undertake to determine the competency of his evidence; but left the question to be settled by the Jury. One of the Jury did not believe his testimony; and is therefore charged with being a Mason, and acting under the influence of Masonic obligations. *There is no obligation in Masonry that interferes with his duties as a Jurymen.* And as told by these reporters that, in empanelling the jury, a great number

of jurymen were called and set aside; some having expressed an opinion, and same on account of their Masonic obligations. Now it appears to us somewhat anomalous, that a part of the jurymen called should be set aside on account of their being Masons, and yet a *Mason be permitted to serve!* It seems also not less remarkable, as the question of Masonry in regard to the jurymen was agitated, that the counsel for the prosecution should voluntarily consent to a Mason's serving. We believe that Masons have invariably been rejected as jurymen on these trials. The only evidence we have that the dissenting juror is a Mason, is the declaration of Tharlow Weed, a reckless political antimason, rendered conspicuous by stripping the corpse of Monroe of its whiskers, to give it a greater semblance to the natural appearance of Morgan: in which condition he thought 'it would make a good enough Morgan till after election!' Much allowance is to be made in receiving the testimony of such a man. We do not wish to be understood as saying that the jurymen in question is not a Mason. The public have the same means of determining that question that we have. We only mean to say that it seems to us highly improbable that the prosecuting counsel would object to one man on the grounds of his Masonic obligations, and admit another against whom the same objections were equally valid. But such *may have been* the fact. And may not the disagreeing juror have been honest and conscientious in his disagreement? We have no desire to go into an elaborate argument on this subject, and have adverted to it merely for the purpose of calling the attention of our readers to the circumstances as they really exist. We do not think that a correct opinion can be formed, on the evidence now before the public, in regard to the character and extent of the disclosures said to have been elicited on the trial of Adams. The extracts from the record follow:

Lockport, February 27th, 1831.

The court convened last Monday, judge Nelson presiding. The trial of Elisha Adams was first called on. The usual difficulty was had in procuring a jury; one was however obtained tolerably fair. The trial commenced. Giddins was introduced. He was objected to on account of religious belief. The same testimony that appeared at Canandaigua against him was produced, and if anything stronger. He had been in the training of the antimasons. Witnesses were introduced [members of the Morgan committee] who swore to his good character; extenuated his infidelity; swore they would believe him under oath;—proved that he had recently taught his children prayers, &c. &c. He was admitted—with the charge from the court however, that the jury were still to be the judges of his competency. Giddins related his story, not differing much from the almanac. The trial has occupied the week. The jury retired last evening, and news came to

the judge this morning (Sunday) that they could not agree. The judge manifested his determination to keep them until they did agree.

Lockport, February 28th.

There is not upon record, a clearer case of *infidelity* than that of Edward Giddins; and no man endowed with common sense, a correct idea of the laws of the country, and impressed with proper respect for the rights and privileges of his fellow citizens, would, I am bold to say, have permitted him in a court of justice, to have called upon the name of the Almighty, whom he so freely and positively declares incapable or indisposed to punish the perjured—nay, no man—it is mockery! Yet, this is done, and the liberty of a fellow man placed in jeopardy, upon his solitary oath. * * * * * The testimony of Whitney, Bruce, and Lawson is very interesting, inasmuch, as it forms a chain of testimony, clearly proving the fact, that Morgan went through the country *voluntarily*. This testimony, with that of Giddins, a man of the name of *Shed*, (a singular object of pity and contempt) together with another by the name of *Farwell*, is all that is new, and its importance will be, when time permits, a sufficient inducement to furnish you with a report. There is no evidence against Adams, except that of Giddins and Shed.

Lockport, March 1st.

Shed was the last witness on the part of the prosecution. When he left the stand the court adjourned till Saturday morning. No witnesses were called by the defence. About 10 o'clock, W. H. Adams, esq., commenced summing up, and occupied a little more than five hours. Birdseye occupied about three hours in reply. The judge closed his charge between 8 and 9 P. M. when the jury retired, and the court adjourned for one hour. The jury had not agreed. Court adjourned till Sunday morning at 9. Met accordingly. Jury not agreed. Adjourned till Monday morning at 7. Met accordingly. Jury not agreed. Discharged. So these trials are precisely where they were one week ago. The court adjourned at 8 o'clock last evening. Jury unpanelled in the case of Gen. Whitney, Shaw and others.

Since preparing the above, we have received the following from the Lockport Balance. It will be seen that no person has been convicted. Two having been discharged, and the jury not agreeing on the others.

SPECIAL COURT.—We this week commence the publication of a full report of the trial of Gen. P. Whitney and others, for the alleged abduction, &c. of William Morgan. The trial occupied eight days. Two of the defendants, Timothy Shaw and William Miller, were acquitted. The jury could not agree as to the other three, and were discharged, after being kept together about twenty-four hours. As in the case of Adams, Edward Giddins was permitted to take the stand as a witness against the defendants. Hence, as a dernier resort they were compelled to attack his credibility, and never have we seen a witness so completely shook to pieces. *He was clearly contradicted in more than twenty different particulars, and in many others was proved by the most respectable witnesses to have made statements opposite to what he swore—or rather affirmed on the stand.* Still it appears there are men who believe him—nay, a number of witnesses swore that notwithstanding he had been a willing and leading participant in the Morgan conspiracy, and had been guilty of another immoral act of rather a delicate nature, appertaining to his domestic affairs, yet they would believe him if they *KNEW HE WAS AN ATHEIST.*

The trial of Maxwell and Shepherd has taken place.—The panel was completed Tuesday afternoon. Some part of this testimony will occupy different ground from the others. Should any part of it be new and interesting we shall publish it, after having disposed of the rest. After examining about twelve witnesses on the part of the people, the Special Counsel informed the Court he had no testimony, and the jury immediately returned a verdict of *not guilty*. There was not even a circumstance against the defendants. The court was then adjourned, *sine die*.

SPIRIT OF FREEMASONRY.

A POEM:

By John Nichols.—John Panchard, Boston, 1831,
12mo. 24 p.

This beautiful little poem we have only had time to peruse in a hasty manner, reserving to ourselves the privilege of making a longer acquaintance with its merits in those hours devoted to intellectual recreation, when the mind, unburthened of its cares, may roam over the fields of fancy, and, losing itself amidst the fairy creations there presented, may taste of pleasure unalloyed, and inhale sweet incense from each flower that helps to variegate the paradise of thought. We cannot put aside this poem without bestowing on its author our feeble praise, and, feeble as it is, we give it cheerfully. We were not prepossessed in its favor because the author touched upon a subject that was near and dear to us; for we have learned to look around us with an unprejudiced eye—the fulsome praise of friends and the bitter revilings of enemies, alike, unheeded pass us; we should be ashamed to acknowledge that, because our friends have spoken well of us, we are, in duty bound, to laud them to the very skies; and, acting on this principle, indiscriminately heap honors upon their heads. No! we despise the sycophant too much ever to follow in his track; and let us be adjudged as guilty of what crime soever, that of wanton flattery shall never be brought against us by our unsparing enemies.

There breathes throughout this poem a spirit of parity. The author has not *carelessly* applied the lash of ridicule; they whose persons it is intended to reach will quail beneath the chastising hand that wields it; if they are men, and have the feelings common to mankind, they must feel, severely too, its point, and cry aloud unto the earth, to open unto them and admit their degraded forms into its dark abyss.

The author has proved himself, by this effort of genius, what none will deny—a poet! and a poet of no common rank. Go on in thy pleasing task. Cull a few more flowers—present thy rich bouquet to thy delighted readers' gaze again and again—and we will dare predict that the name of John Nichols will not go unhonored to the grave. We make a few extracts:

'Suppose the organ, rich in every tone,
Is to a rude and wondering savage shown;
Its gilded pipes and ornaments he views,
And thinks it made for show, and not for use.
His untaught fingers on its keys are laid,
He starts astonished at the noises made,
And shocked, confounded by the horrid din,
Exclaims, "Cursed evil spirits dwell within!"
But let a master of concordant sounds
Touch but those keys, what melody abounds,
What soft enrapturing harmony we hear—
What peals of music burst upon the ear.
So Antimasons view Masonic tools,
As implements of knaves, or toys of fools.
The common gavel, which we say prepares
Stones for the builder's use, the Anti scares—
His morbid fancy dwells on murder still;
The thing he swears was made to fright or kill.'

'But to our theme. Freemasonry we know
To be of vice and bigotry the foe.
The vicious and the prejudiced we find
In fierce array against her now combined—
In vain combined; their fury and their toil
On their own heads must certainly recoil.
By hatred urged, those poor, deluded men
Work hard for our destruction; shall we then
Invoke the tempest in its wildest power,
Hail, fire, and thunder on their heads to shower?
Not so our order's laws we understand,
"Forgive your enemy" is her command.'

The author here gives a perfect delineation of the 'Spirit of Freemasonry.' List, ye anties! and, listening, be convinced that the Spirit of *Antimasonry* is a spirit of a

far different character, and of a hue partaking more of the diabolical tint:—read and you will acknowledge, that, for once at least, *we speak the truth!*

'Foes to their fate to leave, is wise, we deem;
Our thoughts pursue a more instructive theme,
The Spirit of Freemasonry. She comes,
Unseen, but felt, to cheer and bless our homes;
She visits the afflicted, and bestows
A balm to mitigate their keenest woes;
Goes with the joyous to the festive board,
To every scene, that can delight afford
To enlighten minds, and gives a richer zest
To every social, every mental feast.
Freemasonry, in spirit, still persuades
All men to duty, all in duty aids;
Goes with the Patriot where his country calls,
To fields of blood, or legislative halls.

* * * * *
Goes with the Laborer to his daily task,
Who murmurs not, although his neighbors bask
In sunny places, while he delves in mire,
To win the pittance daily wants require;
Tells him that honest poverty bestows
More bliss than purse-proud avarice ever knows,
For that in God's all-wise, all-glorious plan
Content alone can make a happy man.

* * * * *
Goes with the Christian Pastor, when he feeds
His flock, or guides them into flowery meads,
Or guards them 'gainst those savage beasts of prey,
Bad passions, lurking ambushed near their way;
When feeble lambs he in his arms infolds,
Takes care of all, and good from none withholds;
Goes with the kind Physician who extends
His aid alike to strangers, foes, or friends,
When rich and poor, the good and vicious, share
Alike his medicines, services, and care;
Goes with the Lawyer, who defends the cause
Of injured worth, or vindicates the laws,
Which unto all their sacred rights secure,
Be they as devils vile, as angels pure!

'Wherever Art has greatest progress made,
Or Vice, by force of principle, been stayed,
Wherever Liberty has blessed mankind,
The foot-prints of Freemasonry we find.
There its blest spirit, in some LAFAYETTE,
Has bounds to despots, bounds to anarchy set.
By showing Freedom's best supported cause,
Where all uphold a government of laws—
Laws to secure the rights of all designed,
To loose the oppressed and the oppressors bind.'

Moses the Reverend may understand the following:

'There stands a church; a pastor too was there,
Who loved his flock, and spent his life in prayer—
The rich man's almoner, in friendship sure,
The guide, the father of the suffering poor;
To all that's good, to all that's pure allied,
He lived Freemasonry personified.'

A Seceder appears—now behold the contrast!

'Confusion reigned, where order dwelt before,
Friendship and love were chased from door to door,
The best of pastors from his people driven,
The church, each family, asunder riven,
Base scandal honored, perjury employed,
Justice corrupted, confidence destroyed,
And monuments erected o'er the dead,
Around the yard in broken fragments spread,
Signs, which more forcibly than words declare
What modern Goths and Vandals triumph there.'

'If demagogues, to raise themselves to place,
Can bring upon Freemasonry disgrace,
By senseless clamor and extraneous strife,
Who is secure in property, or life?
If Masonry may be condemned, because
Misguided men have, unrestrained by laws,
Inhuman outrage done,—what Church can stand?
Some Judas larks in every chosen land.'

GEORGE IV.—In the Appendix to 'Croly's Life and Times' of George IV. we find the following paragraph.

'On the death of the late Duke of Cumberland, George the Fourth, the Prince of Wales, was elected Grand Master of the Grand Lodge of Freemasons, and in that character his royal highness presided at the subsequent anniversary dinner, consisting of the members, of all the inaugurated Lodges of Masons in London. The meeting was held at Freemasons' Tavern, and nearly five hundred persons were present. On this occasion the Prince exhibited, in various speeches, powers which astonished the audience; and while he expatiated upon the character and virtues of his recently deceased uncle and predecessor in office, many were in tears. This, we believe, was the only great public occasion in which the oratorical powers of the Prince of Wales were exhibited during three or four hours. Lord Moira occupied a place on the right hand of the Prince, who appointed him Deputy Grand Master, which, by the death of the Duke of Manchester, had become vacant.'

[Henry IV. is the present Grand Master. Is it not a little remarkable that the kings, princes and noblemen of England, should consider it an honor to belong to and preside over such a *murderous, infidel, treasonable, and abominable* society as the Masonic? It is a wonder there is not an antimasonic party got up there to turn them all out of office! Is it not the duty of the 'Suffolk Committee' to look to it?]

HENRY CLAY.—The Commercial Gazette has the following remark: 'It is understood that powerful efforts have been made to induce Mr. Clay to abandon the institution of Masonry, but without effect—this decision is highly creditable to him.' It then speaks of the probability that the antimasonic party will nominate John M'Lean for the Presidency. 'This nomination, whenever made, will undoubtedly be satisfactory to a large portion of the country; but it can never be made by antimasons. John M'Lean we are told is a *Mason*; and like Mr. Clay, (if the Gazette be correct,) will never be induced to abandon the institution of Masonry.' Mr. M'Lean is a high-minded, honorable politician, far above the low intrigue of party. We hope in proper time to see him President of the United States.

[We learn that the notorious A. B. C. Jonathan, of Lynn, has perpetrated and published through the columns of the receptacle of infamy over which he ostensibly presides, a base falsehood concerning this paper; but such being strictly in character with the man, and in keeping with his occupation, our friends in Lynn will pardon us, if we take no further notice of him. He's altogether too poor game. It is true that we are sometimes compelled in self defence to quarrel with asses and knaves; but in no case can we condescend to quarrel with any man in whom the two characters are combined.]

MIDDLESEX.—The antimasons of this county have nominated for Senators, Messrs. Francis Winship, of Brighton, Nathan Brooks, of Concord, William Austin, of Charlestown, Benjamin Wyman, of Woburn, Jacob Reeves, of East Sudbury. The two gentlemen first named are supported by the National Republican party, and are not antimasons. It is believed also that Mr. Wyman is not an antimason. Mr. Reeves is a superannuated old gentleman, and has probably been duped by the political managers into whose hands he has fallen.

GREAT BANK ROBBERY.—The New York City Bank was entered sometime between the closing of business on Saturday and the commencement of it on Monday morning last, by means of false keys, and robbed of bills and Spanish doubloons, amounting to more than \$200,000! A reward of \$5,000 is offered for the apprehension of the robber and recovery of the money. Forty thousand dollars were of the Lansingburg Bank; a large amount in the Morris Canal Banking Company's bills.

FAMILY LIBRARY.—R. P. & C. Williams have just received the 16th No. of this work. The subject is 'Discovery and Adventure in Africa, with maps, and engravings,' most miserably executed. The volume is highly interesting.

THE WRATH.

THE GIFT.

[BY WILLIAM PITT PALMER.]

I asked the airy sprites that dwell
By fount and green-wood tree—
What precious gift so rich as man's
'From nature's hand have ye?'
'We've countless things of mystic worth,
Of every form and dye;
But nought of all the wealth we prize
With that one gift can vie.'

I asked the earth, inlaid with gems
And sands of glittering gold—
'What sparkling boon, like heaven's to man,
Does thy regalia hold?'
'Golconda's wealth. Potosi's stores
Are mine,' proud earth replied,
'With many a priceless pearl, but all
Are poor that gift beside!'

I asked the ocean's favored king,
Amid his gorgeous hoard—
'What prouder gift than man can bring,
Within thy realms are stored?'
And frankly free in all his pride
The trident king declared—
'Take all the wealth of all my realms,
Tis nought with that compared.'

I asked the jewelled stars that light
The shadowy throne of even—
'Boast ye a richer, fairer boon,
Than hath to man been given?'
And from the stilly depths of night
There came an answering tone—
'Though many a glorious gift we hold,
Man bears a nobler boon.'

And nature speaks, 'thy quest forbear;
No more my favors scan
Of all who've shared my free bequests,
There's none so blest as man.'
And what his high and hallowed gift,
That hath no counterpart
In all the treasured universe?
'Tis woman's blessed heart!

MISCELLANY.

POOR VIRGINIE!

The Paris correspondent of a morning paper, gives this characteristic account of a scene which occurred during the late events in Paris, taken as he states, from the manuscript of a well known French poet and patriot. 'Poor Virginie! I had known her for twenty years. She had sat at the corner of the Rue——, for a great length of years. She was seventy years of age on the 28th of July. I had purchased many an apple from her stall, and never failed to raise my hat, when I passed by her charming old face. Poor Virginie! She had sat at the same corner, and sold her apples at the same bench for nearly half a century.—For twenty years she had been a widow, and she had only one son. She had seen Louis XVI. proceed to the scaffold, and had wept for his fate. She had expressed dislike of Robespierre from the corner of the Rue——, and yet had never been arrested. She had cried 'Vive l'Emperor!' She had no sort of respect for kings, but paid great homage to men of talents. No mobs ever frightened poor Virginie—no arm had ever been raised

against her. She was a sort of predestinarian, and said 'What is, is for the best.' Poor Virginie! it was well she thought so for she often sat the whole day long, without taking enough sous, to buy her a potage. I had often smoked a cigar at the corner of the street at nightfall, to knock up a chat with her, for she knew all about my neighbors, and sometimes told me news of myself. Her cap was the prettiest I ever saw. I have preserved the last one she wore, as you will find hereafter.—Her face was placid as a lake; and though she loved liberty, she was no noisy lover. The old lady could read without spectacles, and the proprietor of the adjoining cafe always lent her the Constitutional. Well, on the 28th of July, my poor old Virginie was seventy years of age. She proceeded as usual, to the corner of the street, and placed her little stall: but the gendarmes came and ordered her to retire. 'Why should I be driven away?' said Virginie, 'no one will harm me.' 'Retire without delay,' roared an incensed gendarme, and at the very instant of saying this, I arrived. The Boulevard was in confusion—the troops of Charles X. were arrived, firing was heard, the people were collecting together with arms, and I entreated poor Virginie to retire. She knew I was her friend, and she consented. She proceeded to pack up her basket, and arrange for departure, when the gendarmes rushed upon our party of fifty citizens, who were collected at the corner of the street, and with sword in hand, threatened to cut us down. I was armed with a musket. The mob rushed on the gendarmes, and endeavored to destroy or disperse them. 'Vive la Charte!' cried poor Virginie—and when I turned my head, she was a corpse. The Royal Guards had arrived; one of them had fired at the corner of the street, and a fatal ball had prostrated in an instant, my acquaintance of twenty years, by my side. I raised my musket—'Villain,' I exclaimed, 'you shall perish!' I advanced two paces and took aim. The monster was dead ere I could reflect on my position; but on turning round, who should be raising the lifeless body of Virginie, but her brave though disconsolate son? I had time only to take from her head her last cap, and to tell her son that her murderer was a corpse on the Boulevard.'

HOUSE OF REFORMATION.

A person not living thirty miles from Boston, hearing that one of his neighbors had killed an ox, and thinking that a piece of the surloin would make a good Sunday's dinner, called a companion and proceeded, after the family had retired to rest, to the barn where the ox was suspended, with a stick between the flanks in the usual way. It was agreed that he should mount the cross stick and cut away, whilst the other kept watch. He had scarcely commenced operations when the stick slipped from under him, the ribs closed in and fairly locked him inside the carcase, his arms extended above his head and his feet projecting from the neck of the animal. His companion fled, leaving the prisoner to be released from his confinement by the owner of the ox, who, upon opening his barn at sunrise, greeted him with a hearty 'Good morning.'

[Transcript.]

A MAN'S THREE FATHERS.

Edris, the Turkish historiographer, observes, that 'a man has three fathers, to wit: the father to whom he owes his existence; the father who feeds his mind; and the father at whose hands he receives a wife.'

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WILLIAM HENRY CLARK, PRINTER.

[Original.]

TO MOSES THACHER,

Member of the Senate of Massachusetts, Ex-Minister of the Church in the North Parish of Wrentham, Present Minister of the Church in North Wrentham, Member of the late Antimasonic State Convention of Massachusetts, Member of the late National Antimasonic Convention, Secceding Mason, Antimasonic Lecturer, and Editor of the Antimasonic Boston Telegraph.

LETTER X.

SIR:

The first demonstration you made of your antimasonic inclination, was given in the extraordinary publication called an Address before Montgomery and St. Alban's Lodges, with a preface and notes. That publication should have been entitled: *a Preface and Notes, to which is added an Address before Montgomery and St. Alban's Lodges.* The 'Address' was made public, in order that you might set forth that 'Preface' and those 'Notes.' Perhaps it was wise in you to adopt some respectable, paternal name, under which you might introduce into good society the illegitimate progeny to which you stand in the intimate relation of more than putative father. But this world is not sufficiently charitable, not so excessively indulgent, as to permit this bold intrusion of your unlawful banlings, even if disposed to overlook your *faux pas*. Least of all, sir, could you expect that Montgomery and St. Alban's Lodges would readily stand sponsors for your left-handed offspring, to whom no one claims maternity, unless it be that degraded, meretricious thing, called antimasonry. Your shameful attempt to palm upon the Masonic Fraternity, these hideous productions, under color of the respectable names of Montgomery and St. Alban's Lodges, was an earnest of your partizan devotion; a pledge to your political party. How well you have redeemed that pledge has already been seen,—whether you have received your full, promised reward, is less certain.

Allow me, sir, to take in hand the eldest born of all your hopeful, antimasonic race, and point out a single feature, so remarkable in expression, so very like its parent, that any one might swear to its parentage by its resemblance, were it permitted to do a thing so very like an extrajudicial oath. I mean your own, your favorite, your first born, which you have dignified with the cognomen of 'Preface.' A very appropriate, significant and philological name! A veritable *courier en avant*, 'introductory to the main design!' You bespoke for it the charitable indulgence of all kind, good-natured persons who might notice the early virtues of the infant. But, sir, let the first pledge of your antimasonic loves speak for itself.

With the Masonic and antimasonic discussion, which has raged, for two years past, the writer of the following Address has had, and wishes to have, nothing to do. He la-

ments the intemperance and acrimony, with which the subject has been treated, on both sides. He has not been biased, in his own judgment, by anything which has agitated the public in this controversy, nor does he now intend to take the ground of a partizan.

What an unpretending exordium! How meek the spirit that pervades it! How subdued the temper it indicates! How artful the design that deprecates the anger of Masons, that jesuitically implores the indulgence of the wavering, that tenders its humble devotions at the footstool of its new idol! Why stand with such coyness at the threshold of the temple of that idol? Sir, apostates are received there with open arms: they are affiliated on the easiest terms. But, to your 'Preface.'

Here are several, independent, distinct assertions, as extraordinary as they are incredible. Allow me here to make a passing observation. It is very singular that you should recognise a discussion which has raged for two years, and should, in the same 'Preface,' talk of 'the Lodge of which I have been a member for nearly two years!' It seems by your own admission that the discussion and your membership were nearly simultaneous! For this I make no accusation; but I do say, it is very strange!

One of your most extraordinary assertions is, that you had then had, and wished to have, nothing to do with 'the Masonic and antimasonic discussion!' I avail myself of the right to say to you, that neither the sanctity of your canonicals, nor the honorable political station you hold, should shield you a moment from the charge of GROSS HYPOCRISY. Can you, sir, read that 'Preface' and those 'Notes,' and then say you have had nothing to do with the 'discussion?' Do you call it nothing, in the very moment of public, feverish excitement, to express your misgiving whether Masonry be not 'a hindrance to religion,' and whether there is not 'more of a disposition to conceal and deny, than to correct and remove abuses?' Is it nothing that in your 'Notes' you question the 'original design' of the Institution as 'moral and charitable,' that you charge it with 'the admission and retention of unprincipled members,' that you make Lodges 'nurseries of conviviality,' that you charge 'Lodges and Chapters' with 'political intrigue?' Is it nothing that you state 'from experience' how great has been the disappointment of 'the divine' in not finding in Lodges the lights and illustrations to aid him in his theological speculations? Sir, these things are 'set in a note book' of your own making; and yet you have the unblushing effrontery to introduce it with a declaration that 'with the Masonic and antimasonic discussion, which has raged for two years past, the writer of the following Address has had, and wishes to have, nothing to do!!'—Had shame wholly deserted you? When the community are bereft of their senses and understanding, you may then conceal your ulterior objects under such bold and impudent disguises; but not till then.

Another of your extraordinary assertions is in the following words: 'He laments the intemperance and acrimony, with which the subject has been treated, on both sides.' Wonderful excess of impartial grief! If you really have shed tears on the occasion, it would be worth some philosophical investigation to learn whether the tears you shed over Masonry, and the tears you shed over antimasonry, had any sympathy of union, when they stained the skirts of your garment. The scene, sir, is made sufficiently dramatic, without tears; and your robes are sufficiently defiled, without mourning over the 'intem-

perance and acrimony' of Masons. If they shall ever doubt the goodness of their cause, it will be when Moses Thacher shall express any sympathy for Masons or Masonry. Sir, I had heard before of the sting of ingratitude, and of crocodile tears; but I never expected to see the mean, dastardly attempt to extract the poison of that sting by the tears of hypocrisy.

It is not the least, among your extraordinary assertions, when you aver, of yourself, 'He has not been biased in his own judgment, by anything which has agitated the public in this controversy, nor does he now intend to take the ground of a partizan.' Your evil genius did however betray you into an expression which shows that your conscience was not at rest. Your anticipations prompted you to solicit indulgence, at the same time that you put yourself, with some show of parade, on your own integrity. 'If any are disposed to charge me with using severity, and acting a disingenuous part, my only answer is *'What I have written I have written.'*' Was you conscious then that you should probably be charged with acting 'a disingenuous part?' If you was not at that moment guilty, why did you anticipate the imputation? If I understand the application of your italicised quotation, it is this: that you shall never defend yourself against the imputation. In this you show some cunning, not to say wisdom. It is prudent to pass in silence that which you cannot contemplate with peace of mind, nor defend with a prospect of success. Next to conquering, is the merit of making good a retreat. Remain silent, and a very short period will hide you in your own worthlessness and obscurity.

Your declaration, that you did not 'intend to take the ground of a partizan,' has obtained for you no credit for veracity. The truth is, sir, there never was a felon yet who made a public declaration that he was about to commit a felony; there never was a traitor who placarded his intention to commit treason; there never was a perfidious deceiver who forewarned the subject of his treachery.—Neither could it be supposed that you would disclose the secret designs that influenced you; and thus put it in the power of others to counteract your designs. As the felon, the traitor, the deceiver severally stand on the precipice where they take their last plunge into the abyss of ruin, and survey the prospect of the present and the hopes of the future, so stood you on the memorable 14th of May, 1829, the date of your 'Preface.' Sir, firmer nerves than yours might have been moved at the irrevocable step you was about to take. Having reached the brink of that abyss, you might well pause and declare you would not 'take the ground of a partizan;' you might well shrink from a final plunge into the wide, and deep, and dark gulph of infamy. You did shrink—you did pause.—But the resistless passion of Political Ambition drove you onward. You leaped the precipice; and you now stand, on 'the ground of a partizan,' a recreant Mason, and a disgraced man.

I am, Sir, yours,

FENELON.

Officers of Union Lodge, in Corinth, Vermont, for the present year:

John W. Roice, Master; William Richardson, Senior Warden; Amos C. Tenney, Treasurer; Plant S. Poor, Sec.; Peter Graton, Senior Deacon; John Taplin, Junior Deacon; Hiram Rowe and Hiram Locke, Stewards; Daniel Metcalf, Tyler.

REVIEW

Of the Rev. Mr. Furguson's Letters to the Rev. Moses Thacher, Pastor of the North Church of Wrentham.

[Continued.]

Let it be remembered that the Rev. Mr. Furguson is a minister of the orthodox denomination, as is Mr. Thacher, to whom the letters are addressed. Mr. Furguson apprises Mr. Thacher that the difficulties in his church over which he is pastor, commenced at the time he became a Mason. He purposely waived the consideration at the time, when he took upon himself the Masonic obligations. The time alluded to, was during the excitement of Morgan's abduction. Had it not been for that excitement Mr. Thacher never would have thought of becoming a Mason. He was already united in feeling and principle with the antimasonic party; this is evident from Mr. Furguson's statement of his previous opinions. Connected with his opinions in opposition to Masonry, Mr. Thacher had a higher object in view, than merely to join the *hue and cry* of a tumultuous collection to be drawn together by powerfully exciting misrepresentations. Inordinate zeal is no criterion to judge of the goodness of a cause.—In order to effect the high object Mr. Thacher had in contemplation, it became necessary to violate the obligations he was under to his church and the general cause of the kingdom of the Lord, to assume the character of the hypocrite, which he must do, to act the various parts he was about to perform. First, he became a Mason; the object is above stated. When in Lodge, he affected not only to be pleased with the principles, but, unreservedly expressed himself in strong language, in favor of the institution. So far was flattering to the fraternity. He was repeatedly elected their orator; in his addresses he did not fail to exercise all the powers of his eloquence to laud the morality and benevolent principles of the institution.—The lodge was a good theatre, on which without reserve he might improve that eloquence, to be employed in a different part of the drama, he had in contemplation to perform. After having frequented lodges, times sufficient to be inducted to many of the degrees of Masonry, he, secondly, abjured, in the most public manner, those very principles, which a few days previously, he had approved in strains of more eloquence, than he had, on any occasion preached the religious doctrines of his church to his people. Will this sudden versatility be justified by any principle of religion, or morality? It is most evident that Mr. Thacher's conduct from first to last was deceptive and hypocritical. Every prudent man would have hesitated to become a Mason at a period of commotion against Masonry. 'Turn rogue to catch a rogue' is proverbial. However despicable the character, yet, in civil life it is winked at. But in sacred concerns, will a similar deception be admitted in justification before the throne of heaven, when in addition to the character of hypocrite, the character of accuser is assumed by false declarations? Had Mr. Thacher been disappointed in his first step of Masonry, why did he progress? Because, it became to him important, as he was about to assume the new character of a civilian, to be able to say to the world, *I am not an antimason*, on the mere supposition the principles of Masonry are vicious and dangerous; but, *I am an antimason, knowing their principles to be most corrupt, opposed to religion and the doctrines of Christianity*. Here we have a clue to the hypocrisy of Mr. Thacher, from the moment he became a Mason in form (he never was a Mason in principle) to the period of his secession. His unblushing effrontery is no evidence of the justice of his cause. We have seen the convicted criminal on the gallows meet his doom with the same apparent fortitude and submission, as has been reported of the sainted Martyr. We give Mr. Thacher credit for *one qualification*, in the performance of the second part of his hypocritical drama. This is industry; yes, he has been most industrious; indefatigably industrious, preaching slander and abuse throughout the country. He has even contaminated the walls of the Senate chamber with the vituperation and abuse of men, of pure and spotless reputations. Has

he the infatuation to believe, his clerical office will sanctify his denunciations of better men, of purer principles, than was ever awarded by his best friends, in his best days, to himself? Has Mr. Thacher hardened his soul against the shafts of truth? Is there not one redeeming principle of virtue to be found in his mind? If there may be, the mild and Christian-like rebukes of the Rev. Mr. Furguson may rekindle the latent spark.

Mr. Furguson proceeds. 'In drawing attention to the manner and circumstances of your renunciation of Masonry, permit me for the present to regard you simply in your relation to the church and congregation of North Wrentham. You sustained to them a very sacred and endearing relation. You was their pastor and teacher, in things pertaining to eternity, and the kingdom of God; and many among them doubtless regarded you as their under shepherd, set over them in the Lord. In this endearing relation, every opinion of yours was of importance and of weight to them. They had known, that you had two or three years previous entered a lodge, and to some of them, you were by that means united in what to them appeared an additional obligation. But at length you were compelled, by what you deemed a sense of moral obligation, to renounce Masonry. I lament that such a step was necessary; that you were by your own act brought into such a state of trial. But here let me ask, what under all circumstances, would have been the path of duty, had your eye been directed by wisdom, and your heart been fixed exclusively on the people of your charge.—You knew that your church was divided in sentiment on that very subject, which you were about to agitate—that a larger than usual proportion of your brethren were members of that fraternity, from which you were about to separate yourself in a manner (according to your own showing) most awful to a thorough going Mason. And now, brother, what, in another case, would have been deemed proper in similar circumstances? Would you in the very commencement, have charged your brethren in the church, in common with other Masons with the blackest crimes? I here say nothing of the complaint urged by Masons, that you obtained their vote of thanks for a purpose very foreign from that for which it was given. But I am now regarding you simply as the pastor of the North Church of Wrentham, and when I ask myself, whether in publishing your address, with its accompanying notes, you pursued the course best calculated to maintain peace, and to gain your brethren, I am driven to the conclusion, that you served the cause of antimasonry and Christianity, in that renunciation, so far as Wrentham was concerned, in a bungling manner. Nor am I alone in this conclusion.—And here I would again ask, whether your manner and the circumstances of your renunciation of Masonry were the best which could have been adopted, regarding you simply in your connexion with the church and people of North Wrentham? You was their pastor; and Oh brother, have you acted towards them, in all this matter, as though one lost sheep from the fold was of more value, than the ninety and nine which had not strayed? But there is yet another view of this subject. You might conclude,

2. 'That the circumstances of the times and of your situation, called you to overlook North Wrentham, and to act in reference to the general cause.—[of antimasonry] Suppose, if you please, that it was your duty to enter the Senate, to be a candidate for Congress, the Editor of an antimasonic paper, a lecturer in different parts of the country on speculative Masonry, a member of the National Antimasonic Convention, &c.; what I ask, would have been a *magnanimous* and *honorable* and *Christian* course in regard to the people of your particular charge?' The question involves Christian virtues erased from Mr. Thacher's vocabulary. The tender of Mr. Furguson's affectionate suggestion to his recreant brother, is like casting pearls before swine, who trample them under their feet, and turn again and rend you. We will hear the suggestions of Mr. Furguson. 'Suppose you had stood before them and said, Brethren, I am acting, or about to act, in reference to a cause, which will greatly

agitate and perplex your minds. I am about to come out in opposition to what has been my own known and established opinion, and I cannot take that contemplated stand, which I know will deeply affect your peace, without first asking a dismission from my particular relation to you—suppose this course had been adopted, is it likely that the church in North Wrentham would now have been as sheep having no shepherd?' When a man finds himself involved in evils brought upon himself by his own ambitious folly, he is like the mariner navigating his frail bark between Scylla and Charybdis, on all sides are seen either breakers, or quicksands.

3. 'There may be yet another consideration,' adds Mr. Furguson; 'you may tell me, that it was *circumstances* which placed you where you are. Allowing it to be so, are you to have all the advantage of circumstances, while your afflicted church are trodden in the dust, because they have felt those circumstances bear hardly upon them? Admit, if you please, that you did not mean to go beyond your first [antimasonic] address—that after telling the world, that you and a number of your brethren had been for years connected with a society, which obligated you to perpetrate and conceal crimes, you meant there to stop. Admit if you please, that you was driven by circumstances at home and abroad, to take step after step until you, reached your present position; are you to have the advantage of all these circumstances, and to be regarded as an injured, persecuted, righteous man, while your brethren in the church and in the ministry are to be deserted and proclaimed to the world as persecutors because they cannot see with your optics, nor move in your orbit? Truly, Brother Thacher, if this is the reward of your righteousness, and if thus others are to drink of your cup, it would be better to fall into the hands of God, than thus to fall into the hands of men.'

It appears that Mr. Thacher in his own justification, alleges, he was led on in the pursuit of his adopted measures by *circumstances*. Whenever was there a criminal brought to the bar of justice, who has not attempted to vindicate his nefarious deeds by the plea of *circumstances*? *Circumstances* are his only defence. Of these Mr. Thacher abundantly avails himself.

EDITOR THACHER.—Can this gentleman faithfully discharge the multifarious duties of Minister, Editor, and Senator, at one and the same time? It is very certain that he cannot. No man can do it; and that Moses Thacher cannot, is sufficiently evident from the fact that much of his time in the Senate Chamber the past year, was occupied in *selecting* from the newspapers, probably for his own *honor*, such paragraphs as suited his fancy. Are the electors of Norfolk willing to pay this gentleman four dollars a day for the *honor* of his presence in the Senate?—are they willing to pay him for the time he employs in his editorial capacity? I have no wish to see the Senate Chamber converted into an editorial room, and shall therefore give my vote for the 'freedom of opinion ticket;' and I trust most of my fellow-citizens will 'do likewise.'

NORFOLK.

'Your Bull has gored my Ox.'—Some of the anti editors begin to discover the unfairness of charging to the account of Masonry every evil with which the world has been afflicted since Adam's fall, and of affixing the title of Mason upon every criminal since Cain became a murderer. Having now made the discovery, we trust that they will profit by it, and in future let every 'tub stand on its bottom.' The way, however, in which this grand discovery was made, was simply this:—Some one who discovered that the anties were not a whit better than their neighbors—that they had 'a beam in their own eyes,' made a list of a few of the antimasonic rogues and rascals that have been hung, shot, and penitentiaryized within something less than the last 2000 years and that list being pretty formidable in numbers, the anti editors just then discover that it is very unfair to charge the sins of any one man upon a party. Agreed to. We can find enough intrinsically evil in antimasonry to crush any party, without resorting to the sins of one man or a few men.

MECHANICS JOURNAL.

[From the Republican and Journal.]

AURORA BOREALIS.

Various theories have been adduced, to account for this singular phenomenon, but none, as yet, perfectly satisfactory; by some who have more imagination than philosophical research, it has been imputed to the eruption of a vast volcano; situated somewhere, but *where*, they do not pretend to say. In our hemisphere it uniformly appears in the north, extending towards the north-west and south-east. In Greenland, it is said sometimes to be seen towards the south, tending to prove that the cause is not a *local one*, on the earth. In the southern hemisphere, it exhibits but a feeble light, in the direction of the south pole.

It was first noticed in New-England, in 1719. It is more frequent some years than others, and, generally most apparent near the autumnal equinox. Some years it is scarcely ever seen, in others it has appeared every night during the months of September and October, and then disappeared during the remainder of the year. In Europe it is common only near the 60th degree of latitude. In America, it is usual towards the 50th. It generally appears in France, not much elevated above the horizon. This appearance commences between 8 and 9 o'clock, in this latitude, and is preceded by a dark cloud, nearly resembling the segment of a circle, of which the horizon forms the chord. Its circumference very soon is bordered with a whitish light, which sometimes appears gently to expire. Frequently, the cloudy segment opens in different parts, whence issues streams and rays of light, of a yellow, rose, purple, white, and a sea-green color. A general movement agitates all the cloudy and enlightened space; rays becoming more and more bright, shoot across each other, attended with a crackling noise. By degrees, there is formed in the zenith, a luminous crown, which seems to be the central point of all the motions of the luminous matter. After having occupied for an hour or two, almost the whole of the northern expanse of the heavens, it contracts itself, at first, on the southern side, afterwards, on the west and east, and finally disappears towards the north. Almost all philosophers agree in supposing it to be an electric or an electrochemical phenomena. The hypothesis of Professor Libes appears to be the most simple and philosophical.

It being known that the component parts of the atmosphere are oxygen and nitrogen gases; this philosopher has laid down the six following principles. 1st. If the electric spark be transmitted through a mixture of oxygen and nitrogen gases, the result is the production of nitric or nitrous acids, or of nitrous gas, according to the proportion subsisting between the oxygen and nitrogen, which compose the mixture. 2d. Nitric acid acquires additional color and volatility on being exposed to the rays of the sun. A glass receiver being placed over the saucer containing nitric acid, and being exposed to the sun, the acid became colored, and the receiver was filled with reddish vapors, which remained in it for some time diffusing a lustre similar to that of Aurora Borealis. 3d. In fluids containing nitrous acid, we always perceive above the acid a very red and volatile vapor, which never condenses. 4th. Nitrous gas, when in contact with atmospheric air emits deep red vapors, which escape into the atmosphere. 5th. The hydrogen gas which is disengaged from the surface of the globe, occupies a space in the higher regions of the atmosphere, marked out by its specific gravity. 6th. The solar heat has but little influence in the polar regions.

In reflecting upon these principles, it is easy to perceive the production of hydrogen gas, being extremely small, if at all in the polar regions, the electric fluid in flowing back from the equator towards the pole, must pass through a space, occupied only by oxygen and nitrogen gases; that the electric spark fixes and combines these gases; that this combination ought to cause the produc-

tion of nitrous acid, or of nitrous gas, according to the proportion of the two component gases; and that the gas and the nitrous acid thus formed, should exhibit red and volatile vapors, which give rise to the phenomena of the Aurora Borealis. If these phenomena do not occur in lower latitudes, the reason may be, that in the heated atmosphere there is always to be found a mixture of oxygen and hydrogen gases, which attracts the electric spark, thus occasioning thunder and lightning. It is worthy of remark, and goes to confirm the hypothesis that the Aurora Borealis is owing to electricity, that thunder and lightning are seldom if ever known above 70 degrees of latitude.

This explanation does not account for the blackish segment forming the base of the luminous atmosphere; this must be left to future observations to determine. Professor Malte-Erun suggests that the Aurora Borealis may be the effect of one of those optical illusions, which so frequently occur in some countries, called the *mirage*, and that the circular segment may be the image of the terrestrial globe, reflected in the nocturnal atmosphere. If so, the luminous rays which appear to issue from this cloudy segment, would, in fact, issue from the earth itself.

W. H. S.

Cementation of Iron by Cast Iron.—Pure iron, when surrounded by, and in contact with, cast iron turnings, and heated, is carbonised very rapidly, so as to harden, to temper, and in fact to exhibit all the properties of steel. M. Guatier finds this to be a very advantageous process in numerous cases, especially where the articles to be case-hardened, or converted into steel, are small, as iron wire, or wire gauze. The temperature required is not so high as in the ordinary process of cementation, and the pieces to be carbonised are not injured in form. The kind of cast iron used should be gray metal, and the more minutely it is divided, the more rapid and complete is the operation. By covering the mass of cast metal, in which the iron to be carbonised is enveloped, with sand, oxidation from the contact of the air is prevented, and the cast metal may be used many times. Plumbago experimented with in the same manner does not produce the effect.

[Jour. de Pharm.]

Indelible Ink.—As the art of man can unmake whatever the art of man can make, we have no right to expect an *indelible ink*. However, a sort of approximation to it may be made as follows:—Make a saturated solution of indigo and madder in boiling water, in such proportions as to give a purple tint; add to this from one-sixth to one-eighth of its weight of oil of vitriol, according to the thickness and strength of the paper to be used. This makes an ink which flows pretty freely from the pen; and when writing which has been executed, is exposed to a considerable but gradual heat from a fire, it becomes completely black, the letters being burnt in and charred by the action of the oil of vitriol. If the acid has not been used in sufficient quantity to destroy the texture of the paper, and reduce it to the state of tinder, then the color may be discharged by the oxymuriatic and oxalic acids and their compounds, though not without great difficulty. When the full proportion of acid has been employed, a little crumbling and rubbing of the paper reduces the carbonaceous matter of the writing to powder, but though this be done, we can still, by putting a black ground behind them, render the letters legible; and thus a species of indelible writing is procured (for the letters are, in a manner stamped out of the paper,) which might be useful for some purposes, perhaps for the signature of bank notes.

[Brande's Jour.]

Iodous Acid.—In making this substance, M. Pleischl bids us take three parts of the chlorate of potassa and one of iodine; he also bids us keep the receiver cool during the process.

Hypo Sulphuric Acid.—In preparing this acid M. Heeren says the black oxide of manganese should be in fine powder when we pass the sulphuric acid over it, and the temperature should be low. We thus get a larger

quantity of the hypo-sulphuric acid than by any other mode.

Oxide of Lead made soluble by Lime. We are indebted to M. Fournet for our knowledge of the fact, that with the assistance of heat lime will render the oxide of lead (lytharge) soluble in water. From this we perceive how this deleterious substance may get diffused through fluids without our being able to detect it but by chemical means, for M. Fournet says it forms a transparent and colorless solution.

Evolution of heat during Compression of Water. M. Despretz has ascertained experimentally that the compression of water by force equal to twenty atmospheres causes the disengagement of one sixty-sixth part of a degree of heat.

[Brande's Jour.]

Paper to resist humidity.—M. Engle prepares paper which will resist moisture; to accomplish this, he dips unsized paper once or twice into a clear solution of mastic in oil of turpentine, and dries it by a gentle heat. The paper without becoming transparent, has all the properties of writing paper, and may be used for the same purposes. It is especially recommended for passports, workmen's books, legal papers, &c. When preserved for years, it is free from injury, either by humidity, insects, or mice. It is further added, that a solution of caoutchouc will produce even a still better effect.

[German Journal.]

NEW METHOD OF FINDING THE VELOCITY OF A SHIP AT SEA.

As the writer of this is not aware of any other method of finding the velocity of a ship when running her course than the log-line, and as much depends on the accuracy with which that velocity is ascertained, the following plan is submitted to the judgment of those qualified to judge upon its merits, as offering a nearer approximation to the truth.

In the running of a ship a powerful effect is produced in the hinder part of the vessel, which the writer thinks available in finding the velocity at which a vessel moves. This effect may be traced to the following cause:—On every square inch of the ship's vertical area, when she is in motion, there is a powerful action upon the stern, occasioned by the adhesion of the fluid particles to the vessel. The extent of the effect hereby produced must always be in exact proportion to the speed of the vessel; and to render it available to the purpose of measuring the ship's way, the following apparatus is proposed. Let a copper tube of about one-fourth of an inch in diameter be placed in a hole, perforated through the hull of the vessel at the stern, about two feet below the ballast-water line, and let the tubes mouth be open so that the water may have free access into it. From the inside of the hull the other end of the tube by a knee is to be turned to an erect position with its diameter increased to about two or three inches, extending upward to about one or two feet above the load-water line. In this tube, when the vessel is standing still, the water will rise to the height of the surface outside of the vessel, and when she is put in motion the water will sink in the tube in proportion to the velocity of the vessel. The rate of sinking in the tube cannot as yet be accurately stated; to ascertain this will require experiments on a large scale. From some experiments, however, which I have attempted with a small rectangular tube in running water, I have been led to conclude that about one inch to each mile of speed will not be far from the amount. Proceeding on this data, if one mile of speed cause the water to sink in the tube one inch, and if sixteen miles per hour be about the highest speed that vessels are known to make, then, by adapting to sixteen inches of the tube a perpendicular scale, resembling that of a barometer of the old construction, or by means of a dial-plate of the circular form, the speed with which the vessel goes may be ascertained with as much ease as we ascertain the time of day by looking at a clock.

BOSTON MASONIC MIRROR.

[Original.]

We live in a very marvellous age, Mr. Editor,—an age fraught with wonders strange and signs portentous—truly we ought to feel very grateful that it has fallen to our lot to live and be, if not participators in, beholders at least of, the wonderful mutations and *twistifications* which are now being done and carried on. At no age of the world of which I have ever gathered any account either from history or by tradition, has there been such an overturn, overthrow, overflow and inundation upon this mundane sphere as at the present.

Virtue, light, beauty, happiness and liberty are about to dawn in all their magnificent effulgence upon our hitherto darkened, grovelling and benighted world. And this Mr. Editor, is wholly in consequence of the Herculean, untiring, patriotic, disinterested, benevolent, charitable and humane exertions of that glorious, and immortal phalanx and galaxy of heroes, worthies and patriots, which are compounded of and compose that three times thrice puissant host, called known and y'clept antimasons, and compared to which the band at Ther mopylae sink with their deeds of heroism into utter nothingness and insignificance.

What gratitude do we not owe to those devils incarnate, otherwise called Masons, for their abduction of William Morgan? Surely, instead of branding them with villanous epithets, we should hail them as the origin (if not the rise and progress) of that immaculate and immortal sect '*the true blue Anties*.' For unless they had so done, the world would in all probability have lost the illumination which the anties as a body have thrown around, above and below them.

I have been led to these profound and well digested cogitations, thoughts and speculations (I love triplets) by noticing the late acquisition which the anties have gained in the renunciation of Masonry by a gentleman in the south part of this County, who states in his valedictory address that he was initiated into the secrets and took the oaths required to become a Mason, at King David's Lodge in this town.

Now, Mr Editor, I have a word or two, to talk upon that affair—the gentleman, doubtless believes, and honestly too, that he *was* made a Mason, some fifteen or twenty years gone by, as he has stated. But it is the lot of humanity to err. Memory sometimes proves, if not treacherous, still very *stretchers*; and we are in consequence thereof at times with the most *honest* convictions and intentions led astray from truth. Selfish considerations not unfrequently bias the mind and wrestle with the memory of man, until the former claims the victory over the latter and warps and bends them to its purposes and wishes.

Suppose Mr. Editor, (and I ask pardon for the base supposition) that you were an antimason and afflicted precisely in the same manner in which all anties are, with a terrible and inexpressible itching and desire for honor, office, titles, power and filthy lucre; and moreover that you knew or had good reason to believe, that by denouncing both Masonry and Masons, your chance of obtaining these deeply cherished wishes would not only be facilitated and accelerated, but would in all probability be brought to a speedy and happy consummation? What then I ask would be the nature of your reflections, provided that it was necessary

for you to forget or deny what you knew to be true in order to attack the long sought and hitherto dimly discovered land of promise.

Would not selfishness and antimasonry give battle to honesty and virtue until they were completely driven from the heart. Or in other words would not the spirit of antimasonry (than which a worse was never permitted to scourge our land) break down every barrier, and overcome every moral, and religious obligation to accomplish its own detestable designs? I leave it to you who have witnessed the operations of that party to answer?

But this is not german to the gentleman in the South part of this County—he as I before stated honestly thinks he is a Mason, or was at least before his renunciation. I shall now proceed to give some account of that affair and to notice some little discrepancies as it regards his statement of facts.

In the first place I think he is mistaken as it regards the time which has elapsed since that important epoch in his not unimportant and eventful life. Instead of its being some fifteen or twenty years since, I am somewhat positive that it cannot exceed ten years at the most—and instead of his being manufactured from his own original purity into a filthy and unclean Mason by the officers of King David's Lodge, I am quite as positive that that important ceremony was performed by a certain wandering vagabond, a manufacturer, administrator and ventilator of *exhilarating gas* which he carried about in a bladder.

This fellow was one of your swaggering, bold faced impudent horse jockey vagrants, who stopped in this place and took up his residence in the Hotel during the session of the court. And while here he manufactured his gas to please such babies, boys and children of a larger growth as felt disposed to patronize such a worthy hero. The gentleman before alluded to in the South part of the County, was here at this time and among a host of other wise men of Gotham concluded to try the effects of exhilarating gas. He accordingly took it and immediately imagined himself to have been made a Mason. I know not whether the vender of gas, gave him a deeper or a stronger portion than he usually gave, but certain it is that from that time down to his renunciation he has continued in the firm belief of being a Mason. And I have no doubt that he really supposes he went through all the ceremonies and complied with all the requisitions of the Lodge, at that time, for I understood that the gas worked strangely upon all who had the honor and pleasure of inhaling the same. Under its influence some fought the chairs, floor and walls—some told strange stories—some danced and cut divers singular capers and somersets—some sung—some laughed—some cried—some revealed their affairs, some received broken noses and none were any wiser for inhaling the celebrated Mr. Cliff's still more celebrated gas. The unfortunate hallucination wrought upon the gentleman by the effects of gas taken at that time has continued upon him ever since—and would probably have continued till the day of his death, had not the spirit of antimasonry, pointed out through the vista of the future—the high places of honor and profit, which the gentleman was to fill, provided he would renounce his Masonry.—But instead of renouncing Masonry, he has after all renounced nothing more nor less than Mr. Cliff's gas. I make these remarks not for the purpose of injuring the gentleman's popularity

among the anties. It matters not to them whether a man renounces Masonry—religion—exhilarating gas—his country—his wife—his children—his honesty or his God—provided he will join heart and hand in their unhallowed designs to subvert everything sacred and holy—and to brand with infamy and contempt a large and respectable portion of the community. He of course will not suffer in their estimation, provided he will give them his hearty support in future.

New-Bedford, March 1881.

MOSES THACHER.

We would call the attention of the *electors of Norfolk* to the following STATEMENT OF FACTS, prepared for and submitted to the Ecclesiastical Council convened at North Wrentham, Dec. 14, 1880. We would invite them to read it, and then candidly to declare by their votes on Monday next, whether the *Rev. Moses Thacher* is calculated to add to the dignity or respectability of the Senate of Massachusetts.

STATEMENT, &c.

The Committee chosen, Nov. 20, 1880, by the Church in the North Parish in Wrentham, for the purpose of calling a council, &c. met on the 2d of December, voted that, Brothers Claudius Hayward, Daniel Cook, and Darius Ware be a sub-committee to prepare and lay the business before the Council. The sub-committee have agreed to the following statement of facts; which, in their opinion, are a part of the events which have led to the present unhappy and divided state of this church and people.

Article 1st. On the 11th day of May, 1829, Mr. Thacher stated to a brother in the church, that he was fully convinced that Masonry was a corrupt institution, and that it led directly to infidelity.—On the 13th of the same month, he delivered an address before St. Alban's Lodge, in which he called the Masonic a 'moral and charitable institution.' The address is among the papers laid before the Council; the notes attached to the address were written before the address was delivered. The preface, which bears the date May 14th, was written and submitted to a number of clergymen on or before the 29th of April, and the testimonials of Messrs. Cummings and Warren were received about that date.

2d. A number of the brethren of this Church, and others who were present when Mr. Thacher delivered his address, stated, that Mr. Thacher, in a conversation after the address, said that he had no idea of renouncing or denouncing the Institution. Mr. Thacher does not say they are mistaken, but charges them with wilful misrepresentations, both in his conversations and in his writings. See 'Letters to a brother in a Church,' p. 17, and 18.

3d. On the 12th of Feb. 1830, a Committee, consisting of Dea. Asa Ware, Daniel Cook, and Benjamin Rockwood, was chosen by the church for the purpose of investigating the cause of our present divided state. The committee after consulting with the brethren who were Masons, agreed to advise the church to request the Masons to withdraw; so far as not to attend, or have anything to do with, any Masonic meeting.

A vote was written and given to Mr. Thacher by one of the Committee, with a request to have the church stop the next Sabbath after public worship, for the purpose of having the vote passed.—The church tarried the next Sabbath but one ad

ter, but the business of the committee was not mentioned.

Mr. Thacher stated to the church that he had it from good authority, that there was deposited in the Knight Templar's Armory at Boston, arms sufficient to arm two thousand men. Mr. Thacher spoke on the subject at some length, and with apparent feeling. During the week, three of the church went to Boston in order to ascertain the fact, and found the story *without foundation*; but Mr. Thacher insisted that the story was correct, and charged the brethren with going to Boston for the purpose of proving him guilty of falsehood.

4th. Mr. Thacher has charged a number of the members of the Church, in a public manner, with acting from improper motives.

5th. In connexion with the above article, we would call the attention of the Council to an article in the Boston Christian Herald, Oct. 6, 1830, headed Freemasonry and the Church.

6th. At a church-meeting, held Oct. 8, 1830, the Church having previously voted to unite with Br. Anson Mann in a mutual Council in a case of discipline, a committee was mentioned to sign the letters missive. Mr. Thacher said that he was the proper organ of the church, and should sign the letters in behalf of the church. The next Sabbath the church tarried after public worship, and Mr. Thacher then informed the church that he should not sign the letters, and stated as a reason that the Council was called through Masonic influence.

7th. On the 20th of Oct. the Council met; and the next morning the Council advised Br. Mann to make such an acknowledgement as they presented, and advised the church to accept it.

Br. Mann and the church readily accepted of the advice, twelve of the church voting in favor and none against it. There were eight present who did not vote. The next Sabbath, Mr. Thacher read to the church a paper signed by a number of the members of this church, requesting to be dismissed, for the purpose of forming a new church. The church appointed a week from the next Saturday to attend to their request. Mr. Thacher stated that if they did not have an answer then they should consider it a refusal. Mr. Thacher and a part of those who had signed the paper, met the next morning at 10 o'clock, and formed themselves into what they called a new church.*

* In referring to Br. Mann, we feel it our duty to give a history of the case of discipline in which he was involved. There were three articles of charge brought against him, on the first of which he was acquitted by the church; and for the third he made satisfaction and was forgiven. The second was for charging the Pastor with writing and publishing Atheism. The circumstances as they appeared on trial before the church, and also before the council, to which this charge was referred, were as follows:—More than a year previous, in conversation with Mr. Thacher, Brother Mann did say, with regard to certain pieces alluded to, that he believed Mr. Thacher to be the author of them, and that they contained Atheism or Deism. His meaning was, not that Mr. Thacher, was a Deist or an Atheist, but that he thought the same arguments might be urged against the Scriptures, or against the being of a God, which were urged in these pieces against Masonry. This declaration produced no breach of fellowship or affection between him and Mr. Thacher, until more than a year afterwards; and then the grievance was not made manifest by Mr. T.; but by one who it was well known to numbers in the church, was not the most friendly to Br. Mann. The public will see from this statement, the reason of the peculiar nature of the result of the council to which this

8. On the Friday and Saturday after the Council, Mr. Thacher, went to members of the church, to get signers to his paper, and called on a number of women, without calling on their husbands, who were also members of the church.

9. Nov. 6th the church met according to appointment. Mr. Thacher not being present, the church chose Br. Daniel Cook, Dea. E. Pond, and Dea. C. D. Hayward, a Committee to wait on Mr. Thacher, and ask him if he considered himself as Moderator of the church in the North Parish in Wrentham. The committee soon returned, and reported that Mr. Thacher says that he does not consider himself the moderator of said church.

At a church meeting on the 20th, Mr. Thacher denied the above statement.

10. At a meeting of the church on the 6th of Nov., a vote was passed to ask Mr. Thacher the reasons why he and others wished to be dismissed. On the 13th, Mr. Thacher offered to give them verbally, but the church voted not to receive them unless they were in writing. Mr. Thacher said that he could furnish them, but could set no time. The church has not yet received them.

11. The church, by their committee, have repeatedly asked Mr. Thacher whether he considers himself their pastor, and he has declined giving them an answer.

12. Mr. Thacher and those that adhere to him, have held their communion every month, thereby depriving the church of the privilege of the meeting-house. The stated period of the communion was once in two months.

13. A committee chosen by the church to provide for the communion on the first Sabbath in December, waited on Mr. Thacher and asked him if he would administer the Sacrament to the church. Mr. Thacher said he would on *certain conditions*.

N. B.—Explanations and proof to be given as called for by the Council. Mr. Thacher has asked a dismission during the past season, which ought to have been mentioned in another place, but the committee will explain how that subject was disposed of. A true copy from files,

Attest: INCREASE BLAKE, Church Clerk.

Messrs. Moore and Sevey:—

Gentlemen:—I observed in the Masonic Mirror of the 12th ult., the name of *James Pierce* on the list of the Antimasonic Remonstrance. I have since that time endeavored to find a person, other than myself, of that name; have applied to the directory, to the tax book and have offered a reward, to any person who would bring one of that name to me, belonging to this city; but all in vain, —and I feel it a duty which I owe to the public at large, and especially to myself, to state publicly that the name of James Pierce in the Remonstrance against the petition of the Grand Lodge of Massachusetts, was never signed by me, and if meant for me, it is a barefaced forgery. It may be there is another James Pierce; but it never was signed by

JAMES PIERCE, of *Hawkins St.*

ASTRONOMY.

The science of astronomy probably originated in an idea universal in the east, that, by the assistance of the stars a knowledge of future events might be obtained.

case was referred, and also, whether it is a fact that discipline has not been, or cannot be, maintained in the church at North Wrentham.

At a meeting of Star in the East Lodge, March 21, 1831, for the choice of Officers, the following named Brethren were duly elected for the year ensuing.

Ephraim Kempton, M.; George Randall, S. W.; John Fuller, J. W.; Thomas Cole, T.; Benj. Thompson, jr. Sec.; Benj. Gage, S. D.; Wm. Bain J. D.; Stephen Potter, 2d. S. S.; Stephen Dogget, J. S.; Zacheus Cushman, Chap.; Oliver Swain, Marshall; J. Lewis, Tyler.

To the editor of the Mirror.

We are doing well in the cause here, antimasonry is almost extinct in this town, city and county. We have recently fitted up, and dedicated a new Hall, and have had occasion to turn out in procession at the funeral of a brother, and the brethren generally manifested as much zeal as the times require. We are doing well in both our Lodges, our Chapter and Encampment. I subjoin a list of the officers of the several orders which you may insert in your paper, if you have room, and are so disposed.

New Haven Encampment, No. 2.

Thomas Hubbard, G. C.; Wm. Jones, G.; T. P. Beers; C. G. Rev. John M. Garfield, P.; W. H. Ellis, T.; Henry Lines, R.; Nahum Flagg, S. W.; Justin Redfield, J. W.; E. Gilman Storer, W.; Henry Peck, S. B.; Nahum Hayward, S. B.; William Lyon, S.

Harmony Council, No. 8.

Jeremy L. Cross, T. I.; Nahum Flagg, D. T. I.; Wm. H. Ellis, P. C.; James C. Parker, E. G.; Uriah C. Foot, G. S.; E. Gilman Storer, R.; Henry Peck, Treas.; Willard Lyon, Tyler.

Franklin Chapter, No. 2.

Wm. H. Jones, H. P.; Nahum Flagg, R.;—Wm. H. Ellis, S.; Justin Redfield, C. H.; E. Gilman Storer, P. S.; Cyprian Wilcox, R. A. C.; Marcus Bassett, M. 3d v.; Josiah Brinsmade, M. 2d v.; Benjamin Beecher, jr. M. 1. v.; Richard Dodd, Treasurer; Avery C. Babcock Secretary; William Lyon, Tyler.

Hiram Lodge, No. 1.

Wm. H. Ellis, W. M.; E. Gilman Storer S. W.; Joel Potter, J. W.; David Kimberly, Treasurer; Anson T. Colt, Secretary; Marcus Bassett, S. D.; Lee Dunning J. D.; Henry Grennet, 1st S.; Reuben Burnell, 2d. S.; Willard Lyon, T.

Adelphi Lodge, No. 63.

Henry Peck, W. M.; Justin Redfield, S. W.; Avery C. Babcock, J. W.; Alexander Cobourn, T.; Richard M. Treadway, Secy.; Cyprian Wilcox, S. D.; David H. Carr, J. D.; Phillip Saunders, 1st Steward.; Joseph Barber, 2d Do.; Willard Lyon, Tyler.

At the annual communication of the Grand Royal Arch Chapter of the State of New York, convened in the city of Albany on the first ultimo, the following officers were elected for the ensuing year.

E. S. Cozier, of Utica, G. H. P.; M. Myers, of New York, D. G. H. P.; J. T. B. Van Vechen, of Albany, G. K.; J. F. Hubbard, of Chenango county, G. Scribe; J. O. Cole, of Albany, G. S.; G. W. Ryckman, of Albany, G. T.; Rev. Ed. Andrews, of Chenango, co., G. C.; John Bull, of New-Lebanon, G. M.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, APRIL, 2, 1831.

NORFOLK SENATORIAL ELECTION.

MOSES THACHER, with a recklessness of consequences without a parallel in the history of political effrontery, has again offered himself to the free and independent yeomanry of Norfolk, as a candidate for re-election to the Senate of this Commonwealth! He again solicits at their hands the highest office in their power to bestow! Will this be granted? Will Moses Thacher again be permitted to cast off the surplice, for the robes of the Senator? Will the good people of Norfolk again deprive the little flock of Christians, whom Providence has committed to his charge, of the protection and counsel of their Pastor? Will the electors of Norfolk be instrumental in diverting the 'labor and talents' of an expositor of the gospel, from the 'work' of the ministry; a work which Mr. Thacher declares to be 'more than sufficient to employ all the time, and all the talents, and all the labor, of men vastly more able than himself?' We cannot believe that they will be so regardless of the sacred interests of the ministry, as to be instrumental in diverting into a secular channel, the 'talents and labor' of the divine who now asks for their suffrages. The electors of Norfolk cannot wish to do such violence to the cause of the ministry: they will not deprive it of one of its pillars: they will not take one of its supporters from the scene of its supposed usefulness, and place him where his 'talents and labor' will be inoperative; where he can be of no service to the ministry, but where he must be, from his acknowledged destitution of political honesty, and want of political knowledge and experience, a hindrance to the operation of the wheels of legislation; an expense and a discredit to the government of the State.

Before they take this important step; before they cast their votes on Monday next, we urge them to review the services rendered by the Reverend gentleman, in his Senatorial capacity. What measures has he proposed? In what manner have the interests of the Commonwealth been advanced by him? He has rendered himself conspicuous, only by an exhibition of his folly. It is to Moses Thacher that our Senate is indebted for the disgrace of that ill-formed, unconstitutional and extra-judicial monster of folly, designed by its apostate father for the suppression of extra-judicial oaths.—This superlatively ridiculous act of extra-legislation, occupied the time of the Senate, (consisting of 40 members, at \$4 a day,) not less than four days; and, consequently, cost the State not less than six hundred and forty dollars! In other words—that he might have an opportunity to display his antimasonic talents and exhibit the evidence of his own moral depravity, Moses Thacher mulcted the citizens of Massachusetts in the trifling sum of six hundred and forty dollars!—Add to this amount his own salary, say \$400, and we find that the gentleman's Senatorial labors for the year past, have cost the State not less than one thousand and forty dollars!! Per contra—an antimasonic lecture!!! Is this satisfactory to the people of Norfolk? Will they send this man back, that he may again squander away their money and bring disgrace upon their Senate, by another exhibition of antimasonic buffoonery, and another recitation of unlocated falsehoods? They will be

called upon to answer this question at the polls, on Monday next. Let that answer be worthy of their characters as free, intelligent citizens: let it be full, unequivocal, distinct. If, as Mr. Thacher has publicly declared, the 'interests of religion' and the 'work of the ministry,' require all his time, all his talents, and all his labor, and 'furnish him with a sufficient excuse for considering himself no longer a member of the Masonic Institution,' they also furnish the citizens of Norfolk with a sufficient reason why they should consider him no longer a member of the Senate of Massachusetts. If the gentleman's political ambition or love of country induced him to sacrifice his duties as a minister, let the electors of Norfolk tell him on Monday, that they ask no such sacrifice.

We have another and, in our view, a strong objection to Mr. Thacher, as a Senator. We would have no minister of the gospel in our Senate, who has violated his solemn covenant with his church. An Ecclesiastical Council at North Wrentham, have found Moses Thacher guilty of this offence. We would have no minister of the gospel in our Senate, who has been found guilty of prevarication, duplicity and falsehood, in his transactions with his church and society. We would have no minister of the gospel in our Senate, who has the ruffian effrontery to declare himself an oath-breaker. Would the people of Norfolk have such a man to represent them, in the Senate of Massachusetts? If they would, they will elect Moses Thacher. But if they would not; if they would erase the deep stain that rests upon their political escutcheon, they will rally at the polls on Monday next, and, like honest freemen, declare their disapprobation of such bold offences.

MOSES THACHER,

Candidate for the Senate of Massachusetts!

A few weeks since we attempted to show the binding force of that class of oaths, legally termed extra-judicial. We selected for this purpose, the oath read by Rev. Moses Thacher before the Senate of this Commonwealth; which he avowed he had taken and, as a seceding Mason, had deliberately broken. From this avowal we endeavored to prove that, that gentleman, and his associate seceders, were as guilty of perjury, in the view of the moral law and in the eye of Heaven, as though they had violated their solemn oath, administered in legal form and by a legal agent. How far we were successful in that attempt, can be better determined by the reader than by ourselves. But it is some evidence of the correctness of the position we assumed, that it is sanctioned by high antimasonic authority! It is also satisfactory to us, to learn that there are those among our opponents who have honesty enough to declare their conviction of the moral turpitude of the avowed oath-breaker.

As we said on the occasion referred to, so say we now again. The violator of an oath, voluntarily and solemnly subscribed to in the presence of Almighty God, must inevitably be regarded by the moral portion of community, as a being too wicked and debased to mingle in the society of moral men. Will then the moral people of Norfolk permit an avowed oath-breaker, again to contaminate by his presence the moral atmosphere of the Senate Chamber of Massachusetts? We think not. It is contrary to the natural constitution of the human heart; to the principles implanted, by the Creator of all things, in the breast of man, that the traitor or the renegade should find favor, longer than interest demands, even with those at whose bidding, and on whose fair promises, he has been induced to betray his country, party or friends; and for whose special profit he has, perhaps, bartered away his temporal and eternal happiness! This remark is fully exemplified by the subjoined extract from the leading antimasonic paper in this city; to which we invite the attention of the o-

lectors of Norfolk, as showing the estimation in which Mr. Thacher, as a seceding Mason, is held by intelligent members of the antimasonic party

I don't believe any adhering Mason an honest man, because the very principles which actuate and govern him, are in opposition to that which is honest; he cannot in accordance with his Masonic oaths act honestly and uprightly towards the mass of his fellow-citizens—**HE MUST EITHER PERJURE HIMSELF, BY BREAKING HIS UNHALLOWED OBLIGATIONS, or he must deny justice to the uninitiated.**

Here is a direct, positive, unequivocal avowal that seceding Masons are guilty of PERJURY! Moses Thacher is a Seceding Mason! Let the electors of Norfolk make the application,—let them apply the argument. The premises are before them. They are furnished by Mr. Thacher's antimasonic friends. They are presumed to be correct.

It is on the evidence of seceding Masons that the present proscriptive crusade against the Masonic fraternity is predicated. Antimasons say these men are perjured! Is their testimony then to be received as sufficient to warrant the persecution of individuals against whom no offence is alleged, other than that of being Masons?

We did not expect that this class of beings, vile as they may be, would be thus prematurely cast off and abandoned by the men for 'whose special profit' they had made such immense sacrifice. We did not expect that the time had come when the interests of their employers no longer required their services. But thus sure and speedy is the reward of treachery! To be scorned and detested by those for whose interest the treachery was perpetrated! Thus it was with Judas; so also it was with Arnold; and it will continue to be so through all coming time. Men may love the treason, but will abhor, detest and execrate the traitor. It is a lesson for seceding Masons. Mr. Thacher may learn from it that he is held in no higher repute by the honest and candid of his antimasonic friends, than he is by those to whom he has proved recreant;—whom he has deserted, and falsely and basely calumniated. He may learn from this first honest expression of antimasonic feeling, that a writer of the party in whose interests he is engaged, has stamped on the forehead of the seceding Mason, the enormous and appalling crime of PERJURY! This charge is preferred by that paper in whose columns he first figured as an antimasonic disputant! It therefore has peculiar claims to his personal attention. That Mr. Thacher may be certain that the sentiment avowed in the quotation already made, is concurred in by the party, we will now extract another sentence from the editorial remarks contained in the same paper, of the same date:

Remember that by putting Masons in places of public trust, it is you (antimasonic electors,) who put them in the dreadful situation of breaking either their civil or Masonic OATH.

The breaking of Masonic oaths is here very properly declared to be a dreadful alternative. It is unnecessary to say more to show that even Mr. Thacher's antimasonic sponsors do not agree with him in his estimation of Masonic 'oaths and penalties.' The electors of Norfolk will signify by their votes on Monday next, in what estimation they hold the violator of oaths. They will say whether Moses Thacher shall re-occupy his seat at the Senate board, or whether he shall be left to the reflections of 'dignified retirement,' and to the compunctious visitings of his own conscience.

The antimasons are making desperate efforts to secure the success of their candidates in Norfolk. They have had their mountebank about delivering lectures in every part of the county, for a fortnight past. The county is groaning under the oppressive weight of their lying and abusive handbills, papers, and electioneering vagrants. It is all to no purpose. The electors of Norfolk are aroused, and they will acquit themselves manfully on Monday next. They have had enough of antimasonry; and they will have no more.

POLITICS—Norfolk Election.—That our readers, unacquainted with the peculiar circumstances which characterise the pending election in Norfolk, may not presume that we are about to enter the political arena, as a combatant, we deem it proper to disclaim such intention.—With politics we editorially have no connexion. Our opposition is to the unhallowed principles of antimasonry; against which we shall array ourselves at all times and on all occasions. The stand we have taken in reference to the Norfolk election, is predicated on the sacred principles of self-preservation. Antimasons have entered that field of political strife, not as the opponents of Masons asking for office; but they have entered it with the avowed purpose of carrying their persecution of Masons even into the consecrated retreats of private life!—Against such fiendish, hell-generated principles we would raise our arm, though that arm should wither in the attempt. We have never studied the doctrine of *passive obedience*; though we have fully complied with the scripture requirements: 'Unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid him not to take thy coat also.' We have been smitten on the one cheek, and we have offered the other, and been smitten on that also. We have been robbed of our cloak, and we have quietly permitted our coat to be stripped from our back. But our enemies are not satisfied. They now grasp at the skin, and are ready to strip that from us also. He who will submit to this, is recreant to himself. Forbearance in this case becomes cowardice—it is criminal. When we quietly submit to such degradation we shall righteously deserve to be proscribed, to be persecuted, disfranchised and cast off from the society of freemen.

The contest in Norfolk is between the honest yeomanry of that county and the political jugglers of antimasonry—it is between the people and a base proscriptive faction—between the republican institutions of the country and a banditti of political disorganizers. If the electors do their duty—a duty they owe to themselves, their children, their country and their God—the result will be a triumphant vindication of *freedom of opinion*—of the natural and constitutional rights of freemen. Put down antimasonry in the county of Norfolk, and you put it down forever in Massachusetts. Let the electors bear this in mind. The eyes of the intelligent and honest men of the whole community are upon them. The honor of crushing the proscriptive demon of antiism in its infancy, has devolved on them. Let them go forth boldly to the work, and redeem themselves from the thralldom of fanatical delusion.

SPIRIT OF ANTIMASONRY. We extract the following sentence from an antimasonic paper published in this city the present week:

'The present is a period big with interest to all that we value and revere. A great struggle is now going on between the people of this Republic, and three hundred thousand MIDNIGHT CONSPIRATORS.'!!

These 'midnight conspirators' are the members of the Masonic Institution!—many of whom are among the most active and intelligent citizens of this Commonwealth. The electors of Norfolk will say by their votes on Monday next, what credit they attach to this atrocious charge.

In character with this, is the declaration of a certain Deacon of Weymouth, who publicly avowed that if the thieves who broke open the Lodge room in that town, stole the regalia, and attempted to set fire to the building, were detected, and arrested, he would fix his bayonet to his gun, and rescue them by force of arms! This declaration was made by a Deacon of a Church! Will the people of Norfolk sanction such fiend-like principles, by re-electing the leaders of such a base faction to represent them in the Senate of this Commonwealth?

The celebrated ball which was recently given at Paris, and at which Lafayette and his grand daughters and all the royal family were present, took place on Sunday—the popular day for such fetes in that country.

NORFOLK SENATORS.

Hon. LEWIS FISHER,

" JOHN ENDICOTT,

SAMUEL P. LOUD, Esq.

The above gentlemen were nominated by the National Republican Convention at Dedham, on the 21st ult. and concurred in by the Workingmen's Convention held at the same time and place. We are told by gentlemen from Norfolk that a better or more popular ticket could not have been selected. The gentlemen named, are such men as will do honor to our Senate; and we trust, and believe that they will receive the united support of all parties. The importance of this election should be felt by every man who is friendly to the perpetuity of our free institutions.—If the antimasonic faction prevail in this country, it will not be satisfied with the demolition of the Masonic Institution. It will go farther. It will attack every institution, whose principles may be obnoxious to its leaders. Already has one of its religious periodicals denounced the Unitarians, and charged them with exercising an improper influence even in the election now pending! The Phi Beta Kappa, justly ranked as the first literary society in the United States, has been assailed by the rude blasts of antimasonry; and a worthless mountebank has undertaken to disclose and denounce its forms and ceremonies! So they will go on, if not checked, until every society in the country, worth preserving, is destroyed. It is now in the power of the electors of Norfolk, to put a stop to the ravages of this infernal spirit. Can they hesitate? We think not. Let every man, old and young, capable of going or being carried to the polls, 'be up and doing.'—*Inspect your votes—frauds will be attempted.*

LOCKPORT TRIALS.—We extract the following from *Niles' Register*. It will be seen that the editor of that celebrated and deservedly popular work does not attach the same importance to the disclosures had on these trials, as the editor of the 'Commercial.'

'We rather hastily adopted a paragraph from the New York 'Commercial Advertiser,' and published it in our last paper, concerning a matter about which, because of its prolixity and uncertainty, we had resolved to do no more than record results. We have read the trial of Adams, at Lockport. The testimony on behalf of the people, was given by Edward Giddins and James A. Shed, the accomplices in the false imprisonment and conspiracy against Morgan. The testimony is not of that direct character, which the 'Commercial' led us to expect, as to the murder of Morgan; because the Judge, in his charge, said 'the defendant, if guilty at all, was guilty of assault and battery and false imprisonment of William Morgan, and of a conspiracy actually carried into effect. The punishment was imprisonment, not exceeding two years, and a fine not exceeding one hundred dollars.' To these things Giddins and Shed were as much parties as Adams, the prisoner at the bar; and, relying on the testimony of the witnesses, it seems they understood that Morgan had been murdered, but how and when, and where, or by whom, they knew not—or did not tell. And though the probability of murder is so much strengthened, as to inspire a belief that Morgan's life was surely taken, the dark transaction has not been cleared up by this trial, as we supposed that it had been, on reading the article in the 'Commercial.' Eleven of the jury agreed upon a verdict of guilty against Adams, for assault and battery, &c. as stated by the Judge—but the twelfth man 'would not believe the witnesses who were accomplices,' and the jury, not being able to agree, was discharged.'

A Philadelphia ship builder says, vessels may be constructed almost entirely of yellow pine, instead of white oak, which is now high. He says a ship built of yellow pine, copper-fastened to the low water line with 'yellow pine wales,' would be equal, if not superior, to the common oak ships, and would be constructed at nearly one-third less expense, lasting equally long.

VOTES.—We would impress upon the attention of our Norfolk friends, the importance of having a plentiful supply of votes. Their enemies will destroy all they can get possession of, in order to force off their own. Let every voter before he goes to the polls write at least three—if they are not wanted the loss of labor will not be much. We would remind them also that many victories are lost by *procrastination*—let it not be the case on Monday. Let the friends of toleration, of liberal principles, and the rights of man, rally at the polls in season; and watch the manœuvres of the vile faction that will attempt 'then and there' to rob them of their dearest and most sacred rights.

MR. THACHER'S PRESS.—We understand that the Reverend (Ex?) Senator has removed his press from Boston to North Wrentham; for which we heartily congratulate our fellow-citizens, though we must commiserate the people of Norfolk on the evil that has befallen them. We further understand that it is in contemplation to change the name from that of the 'Boston Telegraph,' to the more appropriate cognomen of 'Tuckertown Hornet!' [Tuckertown is the familiar name of North Wrentham.]

MASONIC TEMPLE.—It is with much pleasure that we are enabled to announce to our friends at a distance, that this building is rapidly progressing. When finished it will be one of the most elegant superstructures in the city; alike honorable to the fraternity and creditable to the metropolis of New-England. The location is one of the most beautiful that could have been selected. The style of architecture is chaste and appropriate; and the workmanship, judging from what has been done, we feel ourselves authorized in saying, will not be excelled by that of any other public building in the country.

ITEMS.

The Tremont Theatre will re-open on Monday evening next. The entertainments of the evening will be for the benefit of Mrs. G. Barrett. This lady's claims on the admirers of chaste and spirited dramatic representation, are a sure pledge that her benefit-night will be honored by a full and fashionable audience.

The robber of the New-York City-Bank was taken in that city on Saturday night. His name is Edward Smith,—has a wife and two children, all of whom are now in prison; the children at the request of the mother. \$175,738 have been recovered. \$63,000 are missing. Smith is said to be an Englishman, about 35 years of age.

An English gentleman at Lima, has spent 110,000 in sea shells, with which he has freighted a ship, for speculation.

In the granite quarries near Seringapatam, India, the workmen cut a long groove in a rock about two inches deep. Upon this a fire is kindled, and when the rock is thoroughly heated, a line of men and women, each with a pot of cold water, sweep the ashes quickly away and pour the water into the groove. Blocks six feet in the side and 80 in length are thus detached. Such a block would weigh nearly 200,000 lbs.

NOTICE.

THE new Hall recently erected by Rising Star Lodge, in Stoughton, will be dedicated, in ample form, on Wednesday, the 27th of April current.

An Address will be delivered by R. W. and Rev. Luther Hamilton, of Taunton. The services will commence at 3 o'clock, P. M. Members of the Masonic Fraternity are respectfully invited to attend.

By order of the Committee of Arrangements.

R. M. CRANE,

Sec'y. of the R. S. Lodge.

Stoughton, March 30th, A. L. 5831.

MISCELLANY.

ARMSTRONG,
And the Four Dutchmen.

Until within a few years past, many of the descendants of the original Dutch, on the Mohawk, were remarkable for their rude, brutal and boisterous behaviour. To a fondness for boxing and bruising, they added the habit of drinking to excess, and the vice of compelling all within their reach, if possible, to become as boozey as themselves.

It happened that four of these turbulent Dutchmen were one day swilling at a tavern, when they observed, in the bar-room, a respectable and modest young man, who was engaged as a teacher in the neighborhood. He was from New-England, and as the Dutch bore no very good will to the Yankees; who surpassed them in shrewdness, sobriety and knowledge, it would be a matter to boast of, if they could bring the schoolmaster to the same beastly level with themselves. They accordingly asked him to drink with them, which he declined. They insisted; he refused.

'Wont you trink mit us?' said one of them angrily; 'if you wont, I'll trow dis krog in your face.' With that he dashed the contents of the glass in the eyes of the young man, and for a moment nearly blinded him. Irritated with the insult and the smart, the teacher expressed his resentment in pretty strong terms; and as the clump-headed Dutchman could not maintain an equal war of words with a Yankee, they fell upon him and kicked and beat him in a most shameful manner. He was bruised from head to foot; but he escaped with life, and related the case to another Yankee of his acquaintance, by the name of Armstrong.

This man was rightly named, for he was really a fellow of strong arms—a man of noble stature, of mighty bone, and corresponding muscle. He was at the same time a man of excellent disposition, and never picked a quarrel with any human being. But while he was gentle and pacific to the peaceful and unoffending, he was a very lion to the abusive and quarrelsome. In short, he was, as far from submitting tamely to an injury, as inflicting one; and as he would not pocket an abuse himself, so he would not willingly see one offered to his neighbors.

As soon as the teacher had so far recovered from his bruises as to be able to get abroad comfortably, Armstrong accompanied him to the tavern, where the violence had been offered, to obtain satisfaction. The bruising Dutchmen were not there; but being sent for, at the request of Armstrong; soon came.

'Well,' said one of them, 'wat do you want mit us?'

'I want you should make satisfaction to this young man, whom you have so shamefully abused,' replied Armstrong.

'Satisfaction!' exclaimed the Dutchman, 'de tyvel! wat satisfaction do you want?'

'Why,' replied the champion, 'that you should pay him for his wounds, bruises, loss of time and doctor's bill; and then beg his pardon on your knees.'

'He may go to de tyvel,' said the Dutchman, 'mit his bruises and his toctor's pill; and you may go along wit him, you tam lubbering Yankee, you.'

'Wont you make him satisfaction then?' said Armstrong.

'No we will not,' answered all the bruisers.—'If he wants satisfaction, he may take it out of our hides, and be tam to him.'

'I'll do that myself,' said the hero coolly, 'I'll flog every scoundrel of you.'

'You'd petter try it!' said they, confident in their numbers, 'You'd petter try it, mishter!'

'Very well said he, and taking off his coat, he rolled up his shirt sleeves and discovered an arm that might have struck terror to Hercules himself; when stepping towards the door, he invited them to follow.

They did so, and as he was a going out, one of them struck him on the back of the neck, so as to sally him forward a little, but not sufficient to bring him to the ground. He recovered instantly, wheeled round and striking the two who were nearest, one with the right and the other with the left hand, he felled them to the ground, as a butcher would an ox. They rolled heavily in the sand sent forth a Dutch groan, and kicked as if it had been their last.

The third now came up, when the victor seized him by the collar and hurled him across the road with the same ease that a common mortal hurls a cat. His head struck a fence, and he dropped bleeding. The fourth was advancing, but when he saw the catastrophe of his three companions, he belloyed with terror, and took to his heels. But flight did not avail him, for Armstrong was as swift on foot as he was powerful of hand. He pursued, and in a voice of thunder bade the flying coward stop. Seeing that he could not escape, the refugee turned back, and begged for life. The victor with becoming clemency, accepted his submission, and they returned to the field of battle, where the other three having by this time ascertained that they were not entirely dead, began to get upon their feet and look about them. Their first impulse was to fly.

'Stir not a step!' said the appalling voice of Armstrong, 'if you do, down you go again. Now tell me, will you make satisfaction to this young man, or not?'

'Yaw, yaw, yaw,' said they all in a breath, 'we will make satisfaction to de schoolmeister.' And turning to him, they said, 'What you ax for de peating and de prusing that we gin you?'

'Nothing,' replied the young man, 'but what is reasonable. I have suffered a good deal of pain lost some time, and incurred considerable expense at the doctor's.'

'O yaw, that is no more as right,' said they, 'we was trunk when we peat you and prused you; but dat is notting to de matter, you must be paid for de lost time, and de toctor's pill; dat is all fair.'

The Dutchmen being brought to this humble mood the matter was settled without further difficulty. They shook hands with the young man and his champion, called Armstrong a tyvelish good fellow, and insisting upon treating them both to as much as they would drink.

The Dutchmen never forgot this lesson. From that day forth, Armstrong was an antagonist they never dared encounter. His very name was a terror to them; and as he was always known to take up on the side of the weak or injured party, they became extremely cautious in offering violence, where it was likely to come to the ears of the chivalrous yankee. 'Mein Got!', said they, 'he has got two fists like a sledge ham uer, and I

would sooner put mein hand under de dunder-bolt, as his tyvelish big paw. He is a little more mach for all on us by a tam sight.'

[Constellation?]

STATESMEN.

Our American statesman at least too many, do not comprehend the dignity of silence.

A HARD JOURNEY.

The Russians assert that St. Anthony made a voyage from Rome to Novorogrod on a millstone.

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BOSTON MASONIC MIRROR.

MOORE & SEVEY.

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

[Original.]

TO MOSES THACHER,

Member of the Senate of Massachusetts, Ex-Minister of the Church in the North Parish of Wrentham, Present Minister of the Church in North Wrentham, Member of the late Antimasonic State Convention of Massachusetts, Member of the late National Antimasonic Convention, Seceding Mission, Antimasonic Lecturer, and Editor of the Antimasonic Boston Telegraph.

LETTER XI.

SIR:

The man who adopts a crooked, dishonest policy, should be careful what he writes, and particularly cautious what he publishes. I know not what your reputation might have been previous to the publication of your 'Address to the Church and Congregation,' commonly called your *renouncing address*; but no candid, intelligent man can read that production, without discovering on every page, that it is rather an apology for treacherous conduct, than a fair exposition of honest opinions. You even prefix an *advertisement*; a singular appendage to a tract of twelve pages; and a curiosity for its terms.

'The writer consents that this Address may be published, in order to correct certain misrepresentations which are abroad. He is willing what he has written should speak for itself; but he is not willing that others should put words into his mouth, which he never uttered. However the public, or individuals, may judge respecting the step which he has now taken, and the motives by which he has been actuated, he sincerely rejoices, that "all things are naked and open to the eyes of Him, with whom we have to do," and that the day is coming when "every secret thing" shall be brought into judgment.' With this view of the subject, he lays aside his pen, praying for the general prosperity of the church, that the despised LAMB of God may be honored, all his people be reclaimed from their wandering, and his name be glorified throughout the earth.'

You also proclaim in your title page, the sickly affectation: 'published by particular request.'

You might have given the light of your wisdom to the world without making *proclamation* of its importance; without stating a word of 'the divers good and sufficient reasons thereunto moving.' But the *simplicity* of that course would not have satisfied the *complexity* of your views. You have contrived to make a merit of yielding to 'particular request;' of honorable desire 'to correct certain misrepresentations;' of pious inclination to promote, by your prayers, 'the general prosperity of the church, that the despised LAMB of God may be honored.'

There is, in all this, a degree of spiritual pride and affectation, that might well excite the remark of the most casual observer. And, sir, he would not know which most to admire; the arrogant manner in which you identify the honor of 'the despised LAMB of God' with the

movements of 'the writer' of that jesuitical effusion, when 'he lays aside his pen;' or the great equanimity with which you call up disorder and confusion, and then deprecate any consequent 'harshness of feeling, any bitterness of expression, or any excitement of passion.' There is also, in this introduction to your little book of penitential confessions, a degree of profane freedom and irreverence, in naming so lightly, and in such a connexion, the name of 'Him with whom we have to do,' that, without your allegation of the fact, no one could have supposed its 'leading sentiment to be that confession of sin affords relief to the penitent heart.' If your 'confession of sin' has afforded you relief, then indeed your relief must have been realized to an almost unbounded extent; for, if your statement be true, your 'sin' has been as ample as you could well bear, and your 'confession' has been quite as public and notorious as your 'sin.' But it is of little consequence what 'confession' you make before a human tribunal. There is a tribunal to which all are amenable, and to which you will be held accountable; and that you may prepare for that tribunal, it is of more consequence that you obtain *future pardon by repentance*, than that you obtain *present relief by 'confession.'*

You make 'confession' to your Church, not for *irreligious or immoral conduct*, but for opinions. Suppose you really once thought the Masonic Institution beneficial, and afterwards injurious; what then? Do you consider it necessary to make public 'confession' of *all* your errors? Have you confessed all your errors before your church? Why, sir, you carry the doctrine of *auricular confession* farther than even the Romish Church! There, confession of sin is made to a *spiritual father*, and his aid and assistance are asked in the work of *repentance and reformation*. Do you make your 'confession' that your church and congregation may aid you in your work of *repentance and reformation*? You become their *spiritual dictator*! You set at defiance the doings of the Church and Congregation. Do you make your confession to your 'fathers and brethren in the Ministry,' and ask them to advise you in your spiritual embarrassments? You have set them wholly at defiance. Your Church and your 'fathers and brethren in the ministry' have unitedly advised you. And yet you treat their advice with contempt! It is a misfortune with some men to betray themselves by *overacting their part*. You make parade of asking forgiveness of 'the Church.' Why ask forgiveness of 'the Church?' They had not preferred charges against you; they had not become your accusers; they had not arraigned you; they had not put you on trial. If you had offended, it was not against a human tribunal. If your conscience accused you, your answer must be to God, and not to man.

Even you do not pretend that the obligations of Masons necessarily involve crime. And yet the principle you would settle is, that Masons are to suffer pains and penalties, civil and religious disabilities, merely because they are Masons, and not for any act injurious to society or to morals. Is this persecution? It is persecution; and persecution for *opinions* merely. I can only say to you that Fanaticism and Hypocrisy may gain by it; but religion and morals never can. You may force men's manners, but not their morals. You may control actions, but you cannot control the will. Things almost immaterial, become of consequence when we are called upon to abandon them as rights. They then become principles.

The reasons you state for not withdrawing 'in silence,'

show you to be a vain, heartless, ostentatious man. Take the following specimen:

'Should I do this, I must necessarily leave the weight of my name, example and influence, however light they might appear, in favor of the Institution.' p. 11.

Sir, this inuendo of affected modesty, '*however light they might appear*,' in the mouth of one who speaks so complacently, and so arrogantly of his 'name, example and influence,' is almost too much misplaced, even for your inconsistencies. But why so tender of your 'name, example and influence?' What had you done for patriotism, for letters, for religion, for humanity, that you should be so chary of the 'name' of Moses Thacher? What music, what 'concord of sweet sounds' is there in the 'name' of Moses Thacher, which brings upon the ear recollections of distinguished merit, of exalted virtue? What magic is there in the uncompromising 'name' of Moses Thacher to conjure up any associations, except those which arise from the *political legerdemain* that has made him notorious? It is not known that for your saint-like virtues you have yet received deification. And although your pretensions to sanctity are quite enough for your purposes of saintship, no one of the *Kalendars* enrols the spiritual honor, unless, *ex abundantia*, it appear in the immortal columns of the *Antimasonic Annual*.—Sir, there are hundreds of ordinary names, which, when ornamented with the prefix of *Reverend* or *Honorable*, are as comely and as fair-proportioned as yours. 'The weight of my name!!' Prodigious! How touching the application! How dignified the phrase! How modest the sentiment! Yes, sir, there is indeed 'weight' in a name. Cunning and duplicity, treachery and misrepresentation, give a *weight of infamy* to some names, that become quite as *notorious* as the names of the benefactors of mankind. Write out the name of Moses Thacher. Has it beauty of proportion? Measure it in poetic numbers.—Is there inspiration in its smoothness? Chant it in song. Has it harmony? Sir, ecclesiastical legends preserve the reminiscences of unseemly saintly relics, and of such strange and uncommon names, that even you may not despair of obtaining the reward of *antimasonic devotion*, and of yet seeing your own apotheosis recognize the name of Saint Moses.

With some, the distance of time, when they are 'pleased with a rattle, tickled with a straw,' from that later period, when 'beads and prayer books are the toys of age,' loses the intervening space of youth and manhood. It is hard that, if living *disgraced and humbled*, you may not sooth your disappointed hopes with the prospect of posthumous fame. It would be hard indeed, if the illusions of fancied greatness were to mislead one through all his appointed days, 'till tired he sleeps, and life's poor play is o'er.'

You not only make display of the weight of your 'name,' but you modestly talk of the weight of your 'example!' What an example! You was placed as an overseer in the spiritual vineyard of Wrentham. The warm 'influence' of Christian zeal, and the mild and gentle dews of Christian graces, might have produced an abundant harvest of 'the peaceable fruits of righteousness.'—But you permitted the wasting fires of contention to blaze in that fair vineyard: you suffered the blighting mildews of angry passions to pass over it; you have thus rendered God's heritage a spiritual wilderness.

I am, Sir, yours,

FENELON.

REVIEW

Of the Rev. Mr. Fergusson's Letters to the Rev. Moses Thacher, Pastor of the North Church of Wrentham.

[Continued.]

It is always to be borne in mind that Mr. Fergusson is a pious, sincere and honest antimason, because he is governed in his opinion by correct principles; such a man commands our respect. His objections to Masonry arises from the only evidence he could possibly have of the impure principles of the institution derived from the book of Abbe Barruel and Professor Robison, together with the common opinion that all secret societies are bad, from the assumption that evil is the supposed companion of secrecy. Mr. Fergusson very judiciously opposes the evidence of acknowledged Masons, whom he believes to be good men, to the evidence of Mr. Thacher, a seceder from Masonry, who has implicated himself in prevarication, if not in direct falsehood. It has been shown, in a former number, to what extent the Abbe and Robison's publications, they not being Masons, are entitled to authenticity. They had no better evidence for their opinions published against Masonry, than vague reports; and Mr. Fergusson, from his own acknowledgement, has no stronger grounds for his opinions. The publication of a book is precarious proof, that the handling of the subject treated of replete with conjectures and hearsays, is truth. Mr. Fergusson has long been acquainted with Masons, whose moral conversation and religious life bear testimony to the falsity of those publications. Still he apprehends that good men may be inducted into an institution whose principles are corrupt; therefore, unwilling, as he is, to admit the principles to be good he attempts to draw a line of distinction between Masons and their principles. In this, he involves himself in as great error, as he would have done, to have attempted to prove the institution of Christianity bad, because some professors of Christianity lead immoral lives. The most religious institutions may have vicious members.—The principles of an institution are not the less pure, in consequence of a defection of its members. We have no other criterion to make up judgment of men in society, than by their life and conduct. Mr. Fergusson appears to be conversant with Masons, whose characters, in his estimation, are irreproachable; but his brother Thacher denounces, *in toto*, Masonic principles as dangerous and antichristian; this we are to believe, because he says so; he would compel by the operation of his exclusive principles, all to embrace his feelings and adopt his practices, because he says they must, for *he knows he is right*.—To this spirit of exclusion Mr. Fergusson is strenuously opposed. We, as Masons, are not unwilling to submit the parity of their institution to his impartial judgment.

Mr. Fergusson as a minister of righteousness and peace, may think, that if Masons would dissolve the institution, there would be peace. Masons by their own acts did not commence the excitement; they have acted only in their own defence. The commotion was first produced by the anti-masonic leaders for political effect. Since the condemnation of two antimasons for murder, in the state of New York, the Morgan excitement began to flag.—To keep alive the fire of party zeal, the Boston Anderton story was fabricated; to prove the falsity of this abomination, some time was requisite to obtain authentic statements from Belfast in Ireland. It was done, and the abettors of the story silenced with infamy on their reputations. For want of exciting material to effect the elections in New York, the antimason Elder Witherell's night attack upon the headboard of his own bed, and the feigned fright of his wife, was imposed upon the public as evidence of Masonic outrage. This vile farce got up for political purposes; no longer exists in the minds of an enlightened public, but to excite their indignation. The anti-masonic papers and their editors are well known, their designs well understood by all men of impartial consideration. Under the weight of so much evidence and a host of similar impositions which might be adduced, can Mr. Fergusson believe that peace would follow the dissolution of

Masonic institutions? Such is the thirst for office and political preferment, it is no difficult matter to furnish materials to produce political fermentation; verifying an observation of the celebrated and honorable James Otis of revolutionary memory; 'that when the great political pot boils the scum will rise.'

We will now attend to more important arguments of Mr. Fergusson, who continues—'I have taken a very hasty view of what has appeared to me to be the cause of existing difficulties among the people of your charge. You have said that these difficulties had their origin in Masonry. But whose Masonry Brother [Thacher]? Was it your own Masonry, or that of your brethren? I verily believe, that you must admit with me, that your own Masonry, in connexion with the *time* and *manner* of your entrance and secession from the Lodge, have had an abiding influence in bringing upon you, and upon your people, your present trials. In drawing this conclusion, let me not be understood to imply, that you alone are to blame.—Alas, some of your people in North Wrentham were Masons, and all of them men. Their Pastor also became an aspiring Mason; and in a little space, he became a renouncing Mason. The fact of your becoming a Mason was enough, in these days of commotion, to have kindled a fire among a people, so situated as the people in North Wrentham; but when to this, we add the *circumstances* and *manner* of your renunciation, it was almost impossible, even admitting that there was no such thing as Masonic obligation, that they and you should have passed through such changes without agitation and division. And yet, as if the nature of the cause were not sufficient to excite division, we are told of Masonic oaths, and Masonic influence, and how people under the influence of Masonry would vote.' The last insinuation of Mr. Thacher alluded to by Mr. Fergusson, with others of a similar complexion, mark the depravity of the man. Mr. Thacher knew they had no foundation in truth. Mr. Fergusson proceeds—'But surely your people in North Wrentham must be a remarkable people,' 'if they needed all the machinery of Masonry, in addition to other exciting causes, to move them.' 'A parish minister in these days is not an immovable being; he can be moved without the aid of oaths and treasons. But I am treading on delicate ground. I am attributing to natural causes, that which it may suit you and others to attribute to secret crime. Let me attend a little to my catechism. What are the obligations of Masonry? Neither very definite, nor very good, I fear. I suspect, brother, although I have not been initiated, there is a great difference of opinion, even among Masons, in regard to the extent of their obligations.' The last observation of Mr. Fergusson will apply to mankind in general, even those who admit they are bound by moral obligation. Did he intend, it might be applied to his brother Thacher? who has evinced by his own conduct, he is not restricted by any obligations, neither ecclesiastical, civil, nor Masonic. Mr. Fergusson continues. 'I expect some of them regard themselves bound to keep Masonic secrets relating to the craft; while others feel themselves bound to keep all kinds of secrets, and to do all kinds of wickedness, under the name of Masonic obligations.' A reply to the last observation may be found in a prior number. 'And I can easily conceive, that different men, according to their different principles, would be disposed to relax, or to stretch their obligations to suit themselves. In making this supposition, allowing it to be true, I think none the better of Masonry on account of it; but I do hope, that if I were a Mason, I should be disposed to make my Masonic obligations comport with my moral and civil obligations. When, therefore, I am told that the Christian brethren in North Wrentham have given up their moral and civil obligations and are linked together by ties of blood and perjury, to accomplish a known crime against God and man, my feelings revolt from such implications, and I regard them as the whims of a disordered imagination.'

I can admit that brother Masons may feel a mutual sympathy [for each other], and when called to renounce Masonry, or become outlaws, may be associated for mutual

defence. But I must have other evidence, besides the fact that a man is a Mason, before I can give up years of intimacy, and that confidence which grows out of an upright walk and conversation. I must have evidence, such as I can estimate, before I can believe that men of all professions and in all circumstances, from the retailer of a dram, to the Minister of Christ, and to the Judge on the bench, are leagued in a conspiracy, by secret signs and barbarous obligations. When, [brother Thacher] you tell me what Masonry is, I am prepared in the view of the obligations before me, to form an opinion, just so far as I have evidence, that Masonic obligations are uniformly the same; but when you tell me how you understood the extent of its obligations, your opinion can weigh no more with me, than the opinion of another witness of equal credibility. I may be told that this man is a Mason, and that you are a renouncing Mason; on one part, I may be told that he is under an obligation to lie, to swear falsely or to decide unjustly; and on the other, that you are perjured and not to be trusted on your oath. But, brother, whatever I may be compelled, by evidence hereafter to believe, I cannot give much weight to these suggestions. I judge of you, and I judge of Masons, from personal evidence. And whether it is from instinct, from a natural bias, or from moral principle, I confess, that I cannot even by effort, judge, or form my conclusions on any other evidence. I mention these things not by way of criminating any body of men; but it has become the order of the day, and if I mistake not, it is particularly true in its application to yourself, that whatever stands in the way of the attainment of a favorite object, must be resolved into the secret and treasonable influence of Masonry. Are your people divided on a subject, which under all the circumstances, must in the very nature of things, have agitated and divided them; all those exciting causes are to be overlooked, and we are called upon to believe, that your cause is so good and the evidence of it so convincing, that nothing could have prevented entire unanimity, except the demoralizing and secret obligations of Masonry. Are the members of your church called to act upon a question coming regularly before them? We are to believe, that all who view the question in the same light with *yourself* are under the influence of truth and righteousness; while all who differ from you in opinion, whether Masons or otherwise, are under the secret influence of obligations, which bind them to violate every social, moral and Christian duty. In the decisions of questions affecting the peace and discipline of your church, is a council of Ministers and delegates convened among you? That Council meet, act, deliberate and result, under the all pervading influence of Masonry. In order to accomplish your own measures [brother Thacher] must the reasonable decision of your church, and the principle of Congregationalism, and your own covenant obligation, be trodden under foot? Ah! you are getting rid of Masonry—you are fleeing from the plague—you are changing your garments, and no matter what is prostrated. And brother, I confess that I am astonished at that self-confidence, which can carry an individual forward, when thus trifling with that which has been held sacred; can prostrate that which he is bound to uphold; and in the face of all conflicting decisions, says *I knew I was right*.

NOTICE.

THE new Hall recently erected by Rising Star Lodge, in Stoughton, will be dedicated, in ample form, on Thursday, the 21st of April current.

An Address will be delivered by R. W. and Rev. Luther Hamilton, of Taunton. The services will commence at 3 o'clock, P. M. Members of the Masonic fraternity are respectfully invited to attend.

By order of the Committee of Arrangements.

P. M. CRANE,

Sec'y. of the R. S. Lodge.

Stoughton, March 30th, A. L. 5831.

MECHANICS' JOURNAL.

ELECTRICITY.

On the Phenomena of Thunder Storms, and on the probable Sources of Atmospheric Electricity.

The spark and its attendant report, observed when a jar or battery is discharged, are effects perfectly analogous to a flash of lightning and its consequent thunder; and the variety of sounds which characterises this last, is equally the characteristic of every single explosion when it reaches the ear from a distance. A piece of artillery, discharged in any situation where the surrounding objects present irregular sources of reverberation, produces an effect which might be mistaken for the roar of thunder.

An observation of the varieties of the natural phenomenon will confirm the idea. At sea, where there is no diversity in the reverberating objects, the sound is regular, and decreases in intensity at every reverberation, until it gradually dies away; but in other situations, where the bodies capable of reverberating are numerous and irregularly placed, a succession of sounds are heard, varying in loudness and duration with the situation, distance, and nature of the sources of reverberation, and having no relation to the interval of time. When the flash is immediately followed by the report, a single explosion of a peculiar crashing sound is usually all that is heard, for the discharge has then taken place very near the observer, and damage will in such cases most frequently be found to have occurred in the immediate neighborhood. When the sound does not immediately follow the flash, the rumbling and irregular noise most frequently occurs, for the distance is then sufficient to render reverberation (from its extent) the most prominent feature of phenomenon.

The interval between the flash and explosion offers data for calculating the distance of a thunder stroke. For light moves with so much velocity, that the time it requires to traverse any ordinary distance may be considered as nothing; but sound travels only at the rate of 1142 feet in a second. The flash and the report are really contemporaneous, but the one is immediately seen, and the other requires a second of time to traverse 1142 feet. Consequently the interval that elapses between the flash and the report being multiplied by 1142, or this last by the number of seconds in the interval, will give the distance of the explosion from the observer in feet. Thus, suppose the flash of lightning to take place five seconds before the thunder is heard, then 5 times 1142 equals to 5710, or 1 mile 430 feet, which is the distance of the explosion from the observer. The distance it may, however, be proper to state, cannot be considered as a measure of his removal from danger, for it is the measure of an explosion which has taken place, and those that follow may occur in very different situations; for thunder clouds are sometimes continued over a considerable extent of country, and two or more flashes are not unfrequently seen in distant parts of the atmosphere at nearly the same time.

When the spark which causes lightning is seen, it is of the zigzag form, assumed by all powerful sparks when they traverse a considerable space of air, and in this, its natural exhibition, the spark sometimes traverses a most prodigious interval. The appearance of two distinct streams at no considerable distance from each other, is sometimes produced, when a part of a long zigzag is concealed by an intervening cloud; and the sudden and universal flash called sheet lightning, results from the reflection of an explosion which is more completely concealed. Of this last kind also appear those bright flashes that occur on summer evenings, and are not accompanied by thunder; a circumstance which it is difficult to account for, unless it may arise from their great distance from the earth's surface.

But far the greater number of the flashes of lightning are harmless discharges from one cloud to another, and

the instances in which it strikes the earth are comparatively rare; hence it appears that the clouds, or different portions of the atmosphere, are oppositely electrified, and it has been conceived with good reason by Mr. Morgan, the celebrated Electrician, that when the lightning strikes the earth the latter may merely act as a discharging rod, to shorten the striking interval between two charged clouds. Mr. Morgan has indeed supposed, that the earth cannot have its natural quantity of electric fluid either increased or diminished, because it is a conductor; but it is surrounded by air, and consequently it is an insulated conductor, and experiments teach us, that insulated conductors may be rendered positive or negative, therefore the same may be inferred relative to the earth.

Others have supposed, that when such discharges occur, they result from the electrified cloud, producing by its proximity the contrary electricity in the earth; but when the size of the largest thunder cloud is compared with our globe, it will be evident that such an opposition could produce no more effect than would result from the approximation of an excited stick of sealing-wax to an insulated mountain. Besides, we have experimental evidence that, during the occurrence of such phenomena, different parts of the atmosphere are in opposite states of electricity at the same time; and as these states are dependant on each other, the discharge cannot take place without passing from the positive to the negative, either directly or by the intervention of part of the earth, between them.

[From the United States Literary Gazette.]

THE STUDY OF BOTANY.

For the sedentary student, there is nothing so admirably adapted to the purposes of recreation as botany. It requires just so much attention of the mind as to occupy without fatiguing it,—to furnish it with a gentle stimulus to activity, without agitating or straining its faculties by too powerful an impulse. Addressing the sense not less than the understanding, acting on the mind through the medium of external perception, and exciting the memory more strongly than the judgment, it is precisely the kind of study needed as a relief in the intervals of severer intellectual labor. Nor is this the least of its excellencies in the present relation. The votary of botany is called forth by it from the solitude and confinement of his study, he is torn from that sedentary life, which, combine with constant exercise of the mind in abstract speculations, weighs so heavily on the health and spirits. Exercise ought to enter into every scholar's religion. And yet all students, I apprehend, experience the greatest repugnance to taking regular exercise from a mere sense of duty as a bodily regimen. We need an additional motive to stimulate us. There is something in the practices of the ancients, in the oral instructions given by their philosophers in the perambulations of the Porch, in the wisdom gained by their youth, not in the debilitating vigils of nocturnal research in the student's cell, but under the face of the heaven, and drunk in with the living eloquence of the orator's lips, amid Athenian groves, or under the cool shades of the Tusculan plane tree,—there is something in this, which, to me seems not more delightful to the imagination, than consonant to the dictates of nature. Modern learning is most generally drawn from the pages of books. The lectures of our universities constitute but a small portion of the intellectual aliment, which the modern scholar, the modern advocate, the modern gentleman, nay, the modern man of business, requires. Day after day, and year after year, he must pore over the printed records of human knowledge, condemned to a mode of life which, however necessary in refined existence, and however capable nature may have made our bodies of recovering from its deleterious effects, certainly is not a state which she designs as the properest one for the human constitution. She did not make man sedentary; she made him, says the great Roman, to stand erect towards heaven: *Primum eos humo excitato, celsos et erectos constituit, ut deorum cognitionem, cælum intuentes, capere possent.*

Now the study of botany is to be pursued with advantage only in the wild woods and fertile meadows, where the vegetable world flourishes in the luxuriance of unstinted nature; and it therefore impels the naturalists to active invigorating exercise in the open air, and exercise of a kind the most useful to the body and the most useful to the mind. For myself, I shall never cease to be grateful to botany, where it only for many a delightful ramble, into which it has led me, amid rural scenes of tranquillity, beauty and peace, where, dropping the burdens of life, and throwing off the oppression which sedentary occupations loads upon the spirits, I have passed from green valley to green valley, exultingly hailing at every step, the discovery of some lovelier and rare floweret whose acquisition imparted a temporary triumph, I do not say greater, but how much more innocent, than the triumphs gained in prouder conquests. And how revivifying it is, in the heat of summer, when the whole sky seems to swim in a sea of dazzling light, to quit the world of brick and mortar of our cities, for the cool, refreshing shades of the country, whither the botanist is summoned. Art may present you with the spectacle of riches and power springing out of her persevering efforts. She may point to the curious fabrics wrought by her fingers, and the wonderful machinery set in motion by her skill. She may tell you how the enterprise of her children has prompted them to descend into the bowels of the earth for jewels and precious metals, and plough the faithless seas for the spice of the eastern clime. She may show you the busy haunts of men enlivened by her activity, and place before you the marble palace and the city thronged with the gorgeous specimens of human genius, to illustrate the splendor of her success. But notwithstanding all this, there is a lavish and careless profusion of beauty and grandeur in the production of Nature, which the narrow art of man strives in vain to emulate. We shall leave the sublimest exercise of human power, the most faultless exhibitions of human genius, to find all its sublimity shrink into littleness, and all its beauty seem lifeless and tame, when compared with the works of nature. And amid these it is, that the ardent lover of botany seeks the gratification of his taste. His favorite haunts are the mountain side clothed in its everlasting forest, the margin of the sun-brightlake spotted with islets and embosomed in picturesque hills, or the banks of the stream winding along amid gay fields fertilized by its waters, where his imagination and his heart are equally elevated and improved by the contemplation of God's magnificent creations.

These are among the considerations, which recommend this charming science to the studious lover of nature, to the female sex, who are in a manner barred the study of all other branches of natural history, and to persons of whatever class or condition of life who seek relaxation from more arduous pursuits in the examination of the beauties of the vegetable world.

THE LEECH.

One of the most sensitive of all animals is the leech, a disposition owing probably to the curious arrangement of the cutaneous annules of his outer coat. This creature, being put in a phial nearly filled with water, has been used as a means of foretelling changes of the weather several hours before hand. In fair or frosty weather, it will lie rolled up in a spiral form, at the bottom of the vessel, but prior to rain or snow it will creep to the surface; if there is wind, it will glide quickly about the bottle, and if lightning be approaching, it starts convulsively near the top, and gets as much out of water as it can.

HOW TO BOIL RICE.

Put your rice in an open pot, covering it with water, then put it on the fire to boil. When it is boiled so as to become soft, (which is easily ascertained by the means of a wooden ladle, which we call a hominy stick,) take it off the fire, drain off the water, and cover the pot so as to retain the heat, then put it on coals or hot ashes for about 15 or 20 minutes, so as to throw off the steam, or as it is usually called, to soak.

HISTORICAL.

HISTORICAL ACCOUNT OF THE TORTURING OF THE
KNIGHTS TEMPLARS.

On his entrance into the Hall of Tortures, *Philip of France* seated himself in a large arm chair of crimson velvet, the only ornament of this theatre of the cruelty and barbarity of the 14th century. Enguerrand and the other nobles of his train were seated behind him, on benches so coarsely and carelessly made that save for the want of blood upon them they might easily have been mistaken for instruments of torture. The king commanded the culprits to be brought before him, forgetting in his eagerness to make them acknowledge their crime, that even their confession could not blind him to the motive which urged him to prosecute them. A side door suddenly opened, and preceded by their jailor, six Templars entered the hall of their doom. *Jaques Molai* entered at their head. He bowed to the king, as did his companions with the exception of one, who passed proudly in front of the king and his train, and seated himself on a bench near them. Philip pretended not to see him, and seemed hesitating whether or not to return the salutes made to him by the others who came slowly, one by one, through the dark and narrow door. All was calm and silent in that dismal hall. At last the king spoke—'Let those knights,' said he, 'who have made a sincere confession of their crimes, and have thus obtained their liberty, repeat here, in the presence of their God and their king, what they have already confessed in private, that it may be known that no worldly thoughts or feelings have urged us to this trial. Our sole object is the honor and glory of the church.' Some of the prisoners raised their eyes to the face of the king, as he made this hypocritical speech, but instantly cast them again to the ground.

Flamel touched his friend's elbow, and he, raising his voice to its utmost pitch, exclaimed, '*I Guillen de Boisine*, Knight of the Temple, declare the order of the Knights Templar unworthy of existence, and infamous; for felony, impiety, blasphemy, and crimes of every kind'—

'May the God of truth confound thee!' exclaimed the Grand Master.

The enraged *Boisine* replied, 'May all the devils in hell seize!'—

'Silence!' cried Philip. '*Molai*, wait till thou art questioned, or rather see if among the knights who accompany thee, there are none likely to make the confession I require; if not tortures must extract it.'

'There are none here who fear thy tortures,' replied the Grand Master calmly.

'Thy boast shall not avail thee,' replied Philip, 'Thou thyself shalt feel if the executioner understands his business. Drag *Molai* to the torture!'

The Grand Master gave the king one glance of supreme contempt, and exclaimed with fervor, 'God grant me strength to bear this trial.' A yellow curtain at the bottom of the hall drew up with a horrid creaking noise, and in the midst of wheels, racks, saws, screws, and other fearful instruments, stood a half naked man, humming the tune of a drinking song, and greasing with a sort of yellow and dirty lard, the screws and hinges of the different machines. He gazed for one moment stupidly and vacantly around him, and then con-

tinued his occupation. Among the assembled persons in that Hall some turned away their heads, others shuddered, while *Flamel* smiled and pressed the hand of *Guillen de Boisine*, who considered himself most happy in having escaped from the tortures which now threatened the ill-fated Grand Master of the Templars. 'Choose,' cried Philip, 'confess thy crimes or seat thyself in that iron chair.' *Molai* did not even answer him, but calmly and proudly sat himself down in the dreadful chair. The executioner rudely tore off the white mantle which covered the shoulders of the Templar; he then touched a spring, and two large iron hooks twisted the feet of *Molai*, while six long bars of the same metal, disposed in triangles, crossed on his chest, and pressed his naked shoulders on the sharp points with which the back of the chair was garnished. *Molai* raised his eyes to heaven, but did not utter a word, a shriek, or even a groan. His breath came whistling from his crushed and wounded chest, and the blood flowed in torrents from his shoulders on the shining and polished instrument of his torture.

'Speak,' cried Philip, 'I am innocent,' replied *Molai*, in a faint and faltering voice. 'Sire,' whispered Enguerrand, 'he will never confess.'—'Take him away,' said King Philip, 'another one less resolute will speak;' and *Molai* released from the iron bars which were crushing his chest, breathed freely once more. While the Grand Master was seated in the accursed iron chair, one of the younger Knights had shed tears, and when he was released from the torture the youthful Templar exclaimed—'God be praised.' Philip now turned to him and said—'What is thy name?' *Pierre de Villeneuve*, replied the Knight. 'Perchance,' continued the King, 'thou wilt prove less obstinate than thy Grand Master, and tortures will force thee at least to confess.' 'Thou art mistaken,' replied the Templar. 'Drag him to the torture,' cried the infuriated Monarch. 'My liege,' said a voice, 'it is the same to you which one of us submits to the torture, your aim being only to enjoy the sufferings of a Knight. My brother is young, exhausted by imprisonment, hunger and care, and to curtail his sufferings he may betray his honor. Let me be tortured in his place. My name is Fulk de Freycy.' 'No, no, my brother,' eagerly replied young Villeneuve, 'do not doubt my constancy. Executioner do thy duty;' and he advanced towards the yellow curtain. 'He is very young,' whispered Marigny, to the King, 'he cannot bear the torture long.' 'So much the better, Marigny,' replied the King, 'he will confess the sooner.' And these words were pronounced in such a terrible tone of voice that the astounded minister did not venture on another whisper during the whole trial. The eyes of the King sparkled with rage; and this same prince who had consented so reluctantly to witness this dreadful scene, seemed now determined to exhaust all the resources of cruelty, as if to appease his conscience, and to persuade himself he had listened only to the voice of justice. '*Pierre de Villeneuve*,' he said, 'it is not yet too late.'—The young man gazed at him disdainfully, and made no reply. The executioner instantly seized him, and bound him on a machine called the cross of St. Andrew. It consisted of two beams laid crossways, and almost at right angles. On the limbs of this dreadful cross, the executioner bound the naked arms and legs of the young Templar, and then slowly turned a winch that set in motion a small sharp pointed lance that penetrated the loins of the sufferer. The executioner

stopped one moment to give the King time to interrogate his victim while the lance had already penetrated between the cartilages which unite the vertebrae. 'Speak,' cried Philip, *Pierre de Villeneuve* opened his mouth slowly, and from his purple lips came forth in short and feeble accents, 'Not guilty, not guilty.' 'Go on, go on,' exclaimed the king, enraged at so much resolution and fortitude—The executioner again turned the winch, the lance rose by degrees, till suddenly the knight gave a shriek, shook the St. Andrew's cross with great violence, and the terrible and bloody lance breaking his bones like so much glass, penetrated into his bosom. The youthful Templar closed his eyes, and his head fell on his shoulder. 'My brother, my brother,' shrieked Fulk de Freycy, 'Ye have murdered him.' 'Why did he not confess then,' said Philip, carefully averting his eyes while the executioner unbound the corpse of the ill-fated *Pierre*, and bore it away on his shoulder, leaving a long track of blood behind him. When the captives were first summoned into the presence of the King, one of them, as we have already stated, passed before the royal judge without bowing to him, and had seated himself on what now proved to be an instrument of torture. His name was *John de Beaufremond*,—he had grown grey in the service of the temple, and had been in all the campaigns against the Saracens. He was remarkable tall and strong, and during the whole execution had kept his large black eyes, arched by long thick and grisly eyebrows full on the King. Irritated by his bold bearing, Philip ordered him to be tortured—'Thank you,' said the Templar, 'I began to think that you had forgotten me. Let me expire under the same torture which killed *Villeneuve*. I loved him as my son. I first taught him to wield the lance; let my blood be mingled with his and I ask no more.' 'No, no,' replied the King, 'by Our Lady that would be too easy a death for thee. Every bone in thy body shall be broken ere thine eyes close on the light of day.' 'As you will,' replied *Beaufremond*, 'but I thought as I had shed so much blood in the cause of Christianity, that I might have chosen where and how to shed the last drops that flow in these old veins of mine. Tie him to the clock,' exclaimed Philip: This of all the tortures, was the most dreadful. The sufferer was suspended between two beams, and above him swung an immense leaden weight, which at regular intervals fell and crushed one of the limbs of the victim. The executioner tried to drag this machine into the centre of the room; but it was so heavy as to resist all his efforts to stir it. *Beaufremond* sprang up, and with one firm grasp drew the immense apparatus into the middle of the hall. Astonished by this exhibition of strength, the executioner looked upon this victim as a supernatural being, and if *Beaufremond* had only given him one glance of his bright black eyes, he would never have dared to touch him. Observing his hesitation, the Knight placed himself without assistance on the dreadful machine, and the weight began to move regularly above his head. He had time to confess before it reached a large black spot, whence it was to fall on one of his limbs. 'Look at that weight,' said Philip. No answer. 'Remember that when it touches the black spot it falls,' continued the Monarch. No answer, but the bright black eyes remained fixed on the King's face. Suddenly the weight touched the black spot—it fell and crushed the Templar's leg. 'I have only one more leg at your service,' said *Beaufremond* firmly and proudly,

and still gazing intently on the King. 'Bear him hence,' cried Philip, and starting up, as if to avoid the gaze of his victim, he left the hall, called for his horse, and rode off towards the palace. Marigny followed him, and none were left in the hall but John Flamel, the legate of the Pope, and those Templars who had confessed. They were sufficient to have tortured those among the captives who still survived, but their calm and majestic mien had such an effect on their judges, that they unanimously started from their seats and rushed out of the Judgment Hall. The prisoners were reconducted to their cells, and John Flamel announced to the crowd without the prison, that the confessions had been complete and entire, and that in a few days the King's pleasure and justice would be known. Long live King Philip—long live John Flamel, shouted the crowd as they dispersed, in anxious expectation for the execution of the Knights of the Temple.—[Extract from the Priest and the Jewess, a Chronicle of the time of Philip the 4th, by Israel Jebusah.—Translated for the New-York American.]

MISCELLANY.

THE FAT TRAVELLER.

I never, for the life of me could understand why a man of *ten* stone should pay as much for a coach hire as a man of *twenty*. There's neither reason nor virtue in it; and the stage coach proprietors must be a set of unjust jolterheads not to alter it. The rogues weigh your dead stock—your luggage; and, if it be what they call over weight they make no scruple of charging so much a pound for every pound over a certain number of pounds, but they take no account at all of overweight in *living* luggage, and will charge just as much for carrying a little whipper-snapper of a passenger whose entire corpus, in full dress, might be tucked into a coach pocket, as they will with a great over-fed fellow, whose empty waistcoat would button round a haystack! If a man will stuff himself till he's as big as a roasted Manningtree ox with a pudding in his belly, let him do so—there is no statute to the contrary thereof, that I know of; but I see no reason why he should obtrude his fat upon folk of reasonable compass—or expect to have his over weight of blubber carried about the country for nothing. Twelve stone is about the average weight of a man; and if the owners were not blockheads and boobies—blind to their own interests, and to common equity, they would establish a scale of fares, hanging weighing chairs in their coach offices, and demand so much additional fare upon every stone weight above twelve; reducing the fares to those of less weight in proportion. If they would do that, a man, wedged into a six inside coach between two of these enormous bowel-cases, might take some little comfort to himself in knowing what he suffers by suffocation he saves in pocket. And truly, your political economists—your Malthuses and M. Cullochs are little better than strainers at gnats and swallowers of camels, or they would have proposed some such regulation as a check upon over-consumption; it would do more towards saving the national victual than any other of their fine drawn schemes for stinting day laborers in brats and potatoes.

It was our fate to have one of those two legged prize cattle—'A certain Franklin in the wilds of

Kent,' as a travelling sixth in the Dover coach. We took him up—or rather, he was heaved up, by the coachman and a half-a-dozen helpers, at a road-side public house, somewhere between Sandwich and Deal; and when he was up, and had poked forward, half way across the inside of the coach, his hips stuck in the door way, so that he was obliged to turn aside, before he could bring in his rear. At length he was *all in*; and down he went, squash! into the only vacant seat, between two very venerable spinster like ladies—his bowed elbows spreading over them in front like a couple of Brobdignagian sausages, and his stupendous catastrophe tearing all before it as it subsided—'Mercy on us!' cried one of the spinster-like venerables—I declare you have torn my gown completely out of the *gathers*!' And mine too! said the other. 'Really, Sir, we must get you to set up a little,' said both. 'Ay—I thought I felt something give way,' grunted the mountain of mummy; and then, instead of sitting up, as they had requested, he leaned slowly from side to side, so as to almost smother each lady in her turn, whilst the other was dragging her torn gown from beneath his abominable brawn. However, all that being arranged, and room having been made for his legs, as he called them, on he went; but he had not gone more than a mile, when he grunted—'Can't stand *this*!'—'Stand what, sir?—you seem to be sitting,' said somebody. 'Can't ride *backward*—never could,' granted tallow-keech in reply. Now it so happened, that directly opposite to him sat a fine bouncing dame—fat, fair, and fifty, tightly done up in blue braided broad-cloth, overhung with a gilt Belcher chain, almost big enough for a chain cable, and she no sooner heard his complaint of not being able to stand riding backward, than she offered to change places with him—whether from sympathy with his fat, or, respect to her own blue broad-cloth, did not appear. But how this exchange of places was to be brought about, was a thing—to the lookers on it seemed to be almost as easy as turning a couple of bullocks in a watch-box; but as the necessity for it was growing more and more urgent, the attempt was made. In the first instance they each essayed to rise like ordinary people; but that wouldn't do; before the *male* was half up, down he went again—squash!—and they repeated the attempt a second time with no better success. 'I tell you what, mummy,' grunted tallow-keech, 'you'd better catch hold of my hands.' The lady complied; and having hooked their fat fingers together, in the way boys call *butcher's* hold, they succeeded in bousing each other up, fairly out of their respective seats;—but in the attempt to turn, they miss'd stays, as it were, and swung round horizontally, across the laps of the rest of us. Here was a pretty predicament!—In a moment we were all mixed up together like so many maggots in a grease pot, all trying to get the upper hand of each other; the spinsters were shrieking; the bouncing dame squalling; the fat fellow grunting; and all of us sprunting with might and main to keep our heads above brawn. Luckily, the two fat ones had 'a kind of alacrity in sinking'—their ability to sprunt being diminished into an exact ratio to their superabundant blubber, so that we soon got them pretty well under; but, nevertheless, there is no knowing what the upshot might have been, had not a lean and long-neck'd linen dealer, in the corner, poked his head out at the window, and implored the coachman to stop—'Coachman,' cried

he—'coachman! for Heaven's sake stop the coach.' The coach did stop, and that right speedily—for the cry was urgent, and both doors being wide open, we—the four lean ones, as soon as we could disentangle ourselves, got out upon the road, shoe-top deep in mud, and the rain raining as though it thought the sooner we were cooled the better; whilst the two fat ones, assisted by the coachman and others, were getting themselves set upright on their own *propria persona*, seats; and this matter achieved, we all got in again.

QUALIFICATION OF A SCHOOLMASTER.

A young collegian, itinerating in the state of Maine, fell in company, and also in love, with a very pretty girl, the daughter of an old curmudgeon, whose brains were made of sawdust, hogs lard and molasses, but who, on account of the spaciousness of his farm, had been for years at the head of the school committee in the district. The collegian's attachment to Sally (for that was the name of the daughter) was so overpowering, that all the logic and philosophy he had learned in the schools was, compared to the force of his passion, as chaff in a hurricane. But not having the where-with-all to winter in Maine without a resort to employment, he intimated to Sally that he should like to keep the school in that district; when the kind hearted girl informed him that her father was the committee man, and she also informed him what questions would be put to him, and how he must answer them, if he expected to gain the good graces of her father. Accordingly, on Sunday evening, the young man of classic lore informed the old ignoramus that he should like to take charge of their school for the winter, and board in his family.—Whereupon the old fellow assumed an air of much importance, and looking at the applicant with his usual dignity while examining candidates for keeping school, put the same questions that Sally had informed her paramour would be asked.

'Do you believe in the final salvation of all the world?'

'Most certainly, (answered the young collegian) it is the only belief that the scriptures justify.'

'Do you believe that God ever made another man equal to Thomas Jefferson?'

'Certainly not—and I have been of this opinion ever since I read his Notes on Virginia.'

'Can you spell Massachusetts?'

'I ought to know how, sir, for it is my native state.'

'Well, spell it.'

The young man spelled the word very distinctly, when the father turned to the daughter and said, 'Did he spell it right, Sally?' Yes sir, answered the affectionate girl,—when her father, turning again to the candidate, triumphantly exclaimed—'You may begin school to-morrow.'

How the young pedagogue and Sally managed affairs through the winter, is another part of the story.—[New- Bedford Gaz.]

RELIGION.

He wears his faith but as the fashion of His hat; it ever changes with the next block.—SHAKS.

But thus it is, all sects, we see,
Have watch-words of morality;
Some cry out Venus, others Jove,
Here 'tis religion, there 'tis love!—MOORE.

For forms of government let fools contest;
What e'er is best administer'd is best.—POPE.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, APRIL 9, 1881.

DISCOVERY AND ADVENTURE IN AFRICA.—We noticed the publication of this interesting work, a few weeks since and promised to advert to it again. With the following paragraph from the New-York Constellation, we now introduce a few short extracts: 'It is collected from travellers of the earliest times down to the present; and embodies in a single volume of a moderate size, an account of the various expeditions, and of the fate of their bold and enterprising authors, nearly all of whom have perished in their attempts to explore the interior of Africa. An inhospitable climate and still more inhospitable men, have rendered it almost certain death to attempt penetrating this interior; and it is melancholy to reflect how many fine spirited men have laid down their lives in the undertaking. Still Africa is in a great measure unexplored. The outlet of the Niger is yet a matter of doubt, in spite of all the attempts made to ascertain that point. Conjecture has indeed identified it with that of the river Benin; but other conjectures on the contrary have fixed on the lake Tchad as the probable receptacle.'

Though these many expeditions have failed in some of the principal objects of their undertaking, they have nevertheless furnished a variety of interesting particulars respecting the soil, climate, productions, &c. of the regions travelled over; as well as a view of the manners, custom and condition of the inhabitants.'

AFRICAN MATRIMONIALS.—Farther acquaintance discovered other irregularities, against which a painful struggle was to be maintained. It was a prevailing practice, that before marriage the two parties should live together for some time, and make trial of each other's tempers and inclinations, before they formed the final engagement. To this system of probation the people were most obstinately attached, and the missionaries in vain denounced it, calling upon them at once either to marry or to separate. The young ladies were always the most anxious to have the full benefit of this experimental process; and the mothers, on being referred to, refused to incur responsibility, and expose themselves to the reproaches of their daughters, by urging them to an abridgment of the trial, of which they might, afterwards repent. The missionaries seem to have been most diligent in the task, as they call it, of 'reducing strayed souls to matrimony.' Father Benedict succeeded with no less than six hundred; but he found it such 'laborious work,' that he fell sick and died in consequence.

AFRICAN CHARMS.—Another subject of deep regret respected the many superstitious practices still prevalent, even among those who exhibited some sort of Christian profession. Sometimes the children brought for baptism proved to be bound in magic cords, to which the mothers, as an additional security from evil, had fastened beads, relics, and figures of the Agnus Dei. The chiefs, in like manner, while they gladly availed themselves of the protection promised from the wearing of crucifixes and images of the Virgin, were unprepared to part with the enchanted rings, and other pagan amulets, with which they had been accustomed to form a panoply around their persons. In case of dangerous illness, sorcery had been always contemplated as the main or sole remedy; and those who rejected its use were reproached as rather allowing their sick relations to die than incur the expense of a conjurer. But the most general and most pernicious application of magic was made in judicial proceedings. When a charge was advanced against any individual, no one ever thought of inquiring into the facts, or of collecting evidence; every case was decided by preternatural tests. The magicians prepared a beverage, which produced on the guilty person, according to the measure of his iniquity, spasm, fainting, or death, but left the innocent quite free from harm. It seems a sound conclusion of the missionaries, that the draught was modified according to the good

or ill will of the magician, or the liberality of the supposed culprit. This trial, called the *bolungo*, was indeed renounced by the king, but only to substitute another, in which the accused was made to bend over a large basin of water, when if he fell in, he was concluded guilty. At other times, a bar of red hot iron was passed along the leg, or the arm was thrust into scalding water; and if the natural effects followed, the person's head was immediately struck off. Snail-shells, applied to temples, if they stuck, inferred guilt. When a dispute arose between man and man, the plan was to place a shell on the head of each, and make them stoop; when he from off whose head the shell first dropped had a verdict found against him.—While we wonder at the deplorable ignorance on which these practices were founded, we must not forget that the 'judgments of God' as they were termed, employed by our sage ancestors during the middle ages, were founded on the same unenlightened views, and were in some cases absolutely identical.

HORRORS OF THE DESERT.—The travellers had not proceeded far when the melancholy aspect of the Desert was heightened by a succession of objects which could not be viewed without the deepest horror. The ground was strewn with the skeletons of former travellers, who had perished in the attempt to cross this extensive wilderness.—These at first appeared singly, but afterwards increased till they amounted to fifty or sixty in a day. At Meshreo a hundred were seen together; and near the wells at El Hammar they were found lying in countless multitudes. One forenoon, as Major Denham was dozing on horseback, he was awakened by the sound of something crashing under his horse's feet, and on looking down, saw the animal trampling on two perfect human skeletons. A movement of one of the feet had separated the skull from the trunk, and driven it forward like a ball. In some of these remains portion of the flesh and hair were left, and even the features were still distinguishable. Two female skeletons lay closely twined together, having evidently been faithful friends, who had died in each other's arms. The Arabs gave little proof of their boasted sensibility in the utter indifference with which they viewed these dismal objects, driving about the limbs with their firelocks, passing coarse jests upon the dead, and deriding the sympathy manifested by their English companions. They told them these were only blacks, 'damn their fathers,'—the barbarous prejudices arising from difference of religion and lineage having thus extinguished in their breasts every touch of human sympathy. Major Denham appears in one place to countenance the popular belief that these bodies were the remains of caravans buried beneath tempests of moving sand; but none of his facts support this conclusion, or contradict the opinion of Browne, that such victims have in most cases perished from other causes. They were lying exposed, without even a covering of dust; and the catastrophe of the largest group was too well known, having been a body of slaves, the chief booty obtained by the sultan of Fezzan during his last expedition into Soudan. The troop had left Bornou without an adequate supply of provisions, which failed entirely before they approached Mourzouk. That want, or perhaps fatigue, was the real cause of this destruction was manifest from the fact that the sufferers were all negroes, while their Arab masters had taken care to reserve for themselves the means of reaching home.

OPHIDIAN REPTILES, OR SERPENTS. Among the most remarkable of the African species of this division, is the *cerastes*, or horned viper. It is characterized by a small curved horn over each eyelid. It lives in the sand, and was well known to the ancients. Another singular serpent is the *haje* (*Coluber haje*, Linnaeus.) The Egyptian jugglers, by pressing the neck of this creature between their fingers, produce a kind of catalepsy which renders it stiff and motionless. This is rather a curious fact when considered in connexion with the scriptural narrative in the seventh chapter of Exodus, where the rods of the magicians when thrown down are converted into serpents.

LOCUSTS.—Locusts are of common occurrence in many parts of Africa. Mr. Farrow records, that in the southern districts which he visited, the surface of an area of nearly 2000 square miles might literally be said to be covered by them. The water of a wide river was scarcely visible in consequence of the innumerable dead locusts that floated on its surface, apparently drowned in their attempts to reach the reeds which grew along its shores. Except these much-wished-for reeds, they had devoured every other green thing. Their destruction on a former occasion was sudden and singular. All the full grown insects were driven into the sea by a tempestuous north-west wind, and were afterward cast upon the beach, where they formed a bank three or four feet high, and extending nearly fifty English miles. The smell, as may easily be supposed, was abominable, and was sensibly felt at a distance of 150 miles.

The migratory flight of the locust, and its desolating effects upon vegetation, and consequent injury both to man and beast, have afforded a frequent exercise to the pen of the poet; but by none have their injurious inroads been so magnificently treated as by the Prophet Joel. 'A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong: there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them, and behind them a flame burneth: the land is as the Garden of Eder before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.' 'The earth shall quake before them; the heavens shall tremble: the sun and moon shall be dark, and the stars shall withdraw their shining.' 'How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.'

MORGAN TRIALS.—On these trials the Lockport Balance has the following remarks:

The trials of these causes have been a subject of intense interest not only to the parties concerned, and their personal friends, but to the public generally. The defendants well knew, that whether guilty or innocent, no effort would be spared to convict them, and that a fair and impartial trial could not be had, without the most powerful exertions, and that then, they might easily fall victims to the excited prejudices of community against a society, of which they were members. The late Special Circuit in this county, was perhaps, more than any other preceding it, calculated to produce this state of feeling. It was intended to be the closing scene, and it was in the neighborhood of the outrage. The June Circuit had passed with three acquittals—eight more were to be tried, and what would the public say if this should likewise end without a conviction. Something must be done for the cause of antimasonry abroad, by way of convincing the public that the fraternity are as generally guilty as has been represented. These, judging from visible facts, were undoubtedly the silent reflections and midnight whispers of the leaders of political antimasonry in this region. It was not reasonable to presume that the public could much longer be imposed upon by the pretence that a dwindled and fallen minority of Masons, could forever continue to screen the guilty from punishment, in opposition to a powerful and proscriptive party, with the full control of the jury-boxes, and the disposition to use them for the accomplishment of its own designs, backed by a Special Counsel whose industry and perseverance is untiring; with a court specially appointed for the purpose, as if our constitution and laws were too feeble to effect the objects of justice; and what is more potent than all, the treasury of the state laid open as it were, without ceremony, and witnesses from the four corners of the earth, ostensibly invited to come and swear, and take, and be satisfied:—we say it was not.

reasonable to presume that the public could be longer made to believe that the guilty could be screened from punishment, with such a searching and overwhelming power brought to bear upon them, and hence if they should be acquitted under these circumstances, their innocence would be fully established in the eyes of all impartial men.

This accounts for the powerful efforts that were made to produce a conviction in the case of Whitney and others. Every prominent member of the party seemed to think himself called upon to make the cause his own, and he did so, with a zeal which would have done honor to pure intentions and a righteous cause. Western New York, Ohio, Canada, &c. were thoroughly raked, as well as every other place where there was the least prospect of finding a witness, no matter of what shape, or color, who could remember to have dreamed of a circumstance that could be tortured to speak against the defendants, or the wicked institution of Freemasonry; and it must be confessed that some things of a strange and 'questionable shape'—'black spirits and white, red spirits and grey,' were conjured up from the cauldron of human depravity, and took the stand 'with intents wicked,' and 'swore terribly.'

The result is known. Not a conviction was had, and antismasonry is again disappointed of her prey. The effect of this disappointment is visible. They feel the blow sensibly, as they do everything calculated to injure them politically. They must now suffer under the just imputation of having pursued and proscribed for years a number of innocent and respectable men, merely for political effect. It is in vain for them to say that they have not received all the aid which government had the power to afford, and that the law was not administered with a rigid regard to the detection and punishment of crime. They will not say that Judge Nelson did not preside with ability and impartiality, or that he did not hold the scales of justice with a steady and even hand, or that the public prosecutor did not exert every nerve to produce a conviction. *There is no alternative but to say the defendants were all innocent.*

With regard to the defendants, they had able counsel. We do not recollect to have heard a cause summed up more ably and eloquently, than was this by Mr. W. H. Adams. Some of his flights of eloquence and satire would have done honor to the efforts of a Ciceronian. As the cause entirely turned on the question as to whether the jury should believe the testimony of Edward Giddins and one James A. Shed, from Ohio, *who was by a previous contract paid a dollar per day, besides his expenses, and who was, with Giddins, one of the EARLIEST and most WILLING offenders*, the greater part of Mr. Adams' speech was necessarily directed to them. It is certainly a fearful thing for such witnesses to pass through such an ordeal. Giddins could not endure it, and left the house; Shed remained in visible torment, undoubtedly cursing his *dollar a day*, and wishing himself back to Ohio. He will long remember the name of the Canadian butcher, with whom he had the conversation about murdering Morgan.

The Special Council will undoubtedly enter a nolle prosequi on the remaining indictments, as further endeavors to produce a conviction is obviously hopeless. We cannot think that justice requires that they should be longer harassed, when it is not pretended that any additional testimony against them can be found. Giddins was the last resort, and he has failed them.

The Editor of the Portland Courier has been presented with a mess of *new potatoes*, some of them large as hens' eggs, raised the present season by Capt. Benjamin Waterhouse of Cape Elizabeth. The Editor of a Wisconsin paper acknowledges the receipt, in that quarter, of a snow storm, which made tolerable sleighing for a day or two.—[Gaz.]

A package of watch tools worth \$50, has lately been returned to a jeweller by a conscience-stricken thief.

NORFOLK ELECTION.

It is probable that Messrs. Webb and Baily are elected Senators from Norfolk county. The election of the third candidate must be decided by the House, in June; the *Rev. MOSES THACHER* not having the requisite number of votes. Mr. Loud has the highest number of votes on the National Republican ticket, and will probably be elected by the Legislature. The antimasons will elect representatives with a view to the decision of this question, in every town where they have the majority. Let the friends of correct principles be on the alert. In Wrentham Mr. Thacher received 151 and Mr. Endicott 205!

PLYMOUTH.—It is probable there has been no choice of Senators in this county. The Legislature will be called on to settle this difference also. The approaching Representative election will be one of great importance; in which every friend to the free institutions of our country should feel a deep interest.

BRISTOL COUNTY.—The antimasonic ticket has prevailed in Bristol county: we understand, however, that two of the gentlemen elected are far from being political antimasons. There is probably no choice for member of Congress. Mr. Ruggles is supported by the antimasons, Jacksonians, and anti-tariffites. Mr. Hodges by the National Republicans. The vote is about even.

CITY ELECTIONS.—Messrs. Charles Welles, Alexander H. Everett, George Blake, Benjamin T. Pickman, Otis Everett and James C. Merrill, were elected Senators from this city on Monday. The antimasonic party run a ticket composed of three gentlemen from the National Republican party and three antimasons. Through fraud and deception, they were enabled to carry about 800 votes. A portion of their votes was headed by Levi Lincoln for Governor, and Thomas L. Winthrop for Lieutenant Governor; another portion with Marcus Morton and Nathan Willis; by which means many voters were deceived, and unwittingly cast votes for men to whom they were decidedly opposed. Several instances have come to our knowledge.

The venerable Isaiah Thomas is no more!

This venerable and well-beloved man died at Worcester on Monday last. He was the father of American printers; and past Grand Master of the Grand Lodge of this Commonwealth. He was born in this city in January, 1749. 'He began his career,' says Mr. John Russell, in his address to the members of the Faustus Association, in 1808, 'about the time Franklin was called from the private studies of his office, to fulfil the duties of public minister abroad. On his first entrance into business, he was distinguished for enterprise and ingenuity—and possessing an ardent mind, he pursued the natural bent of his enthusiasm in the cause of liberty, by eminently contributing in his private example, and professional ability, as editor of a newspaper, to the progress and consummation of that glorious revolution, which seated the proud empire of America on the throne of independence.'

At a meeting of the Council of the American Antiquarian Society, held at the house of the Rev. Dr. Bancroft, on Monday the 4th day of April, A. D. 1831, being the day of the decease of the late ISAIAH THOMAS, L. L. D. and late President of said Society—

Resolved, That this Society deplore the death of their venerable President, as a distinguished public benefactor, to whose munificence we are almost exclusively indebted for our valuable literary and other property.

Resolved, That for a long succession of years he has devoted his valuable services with great zeal to the interests of this Society, and has left to the public in the Library, a legacy for which they ought to be grateful.

Resolved, That this Society will attend his funeral, and request a member of their body to deliver an appropriate address on that occasion.

Resolved, That Rejoice Newton, Esq. be requested to communicate these Resolutions to the surviving relatives and to make all necessary arrangements.

Attest,

REJOICE NEWTON, *Rec'g. Sec.*

His funeral was attended at the meeting-house of the Second Parish in Worcester, on Thursday last.

FOREIGN SUMMARY.

ROME.—The Editors of the New York Gazette give the following extract from a letter from Rome, dated Jan. 24. The date of this letter is also prior to the date of the revolutionary movements in the neighboring Duchies of Reggic, Modena, &c.

'You will no doubt feel anxious, from the extravagant reports in the French Journals respecting Italy, but I assure you that they are much exaggerated, and at present all is tranquil. The Cardinals, who have been in conclave more than a month, have not yet fixed upon a Pope. It is however expected, that a decision will be made in a few days, after which the Carnival will commence. At present there are many Americans here, viz: Mr. Harper, and family, Secretary of Legation at Paris; Mr. Depeau and family; Mr. Boggs and family, Mr. Cohen, Mr. Cutting, Dr. Hamersly, and Mr. Courson, all of New York; Mr. Otis and Mr. Fisher, from Boston, besides many Englishmen.'

Another letter of the same date observes, 'Every thing at Rome is tranquil. The noble Roman people appear so little conscious of the greivous yoke they bear, that their loudest complaint is, that the Cardinals now in conclave are so slow in making a Pope, that they are in a fair way of being deprived of their Carnival. I feel but little sympathy for such a people—they are not fit to be free.—The best change for them would be a change of master.'

Prince Metternich was married on the 30th of January to Princess Melanie de Sacy. The ceremony was performed by the Pope's Nuncio.

The Paris Journal du Commerce of the 10th says, 'The Messenger of this evening announces several extraordinary matters; in the first place an insurrection in the Russian dominions in Finland, next, an offer made to Poland by Austria of 10,000 men, and the Archduke Charles for a King; the possibility thence deduced is, of an approaching struggle between Prussia and Russia on the one hand and Austria and Poland, on the other. All this it may well be supposed, is not given as positive; it is, at all events, sufficient to exercise the mind of the reader.'

A report was current in Paris that Constantine and his army had gone over to the Poles, but it wanted confirmation. It was also said that Prince Radzivil, already a Generalissimo, would be elected king of Poland.

[Neither of the above two last items are entitled to credit.]

One fact appears certain; which is, notwithstanding the thermometer was at eighteen, firing was heard on the 1st of Feb. on the banks of the Bug; but no serious engagement had taken place.

The Emperor Nicholas has named Gen. Diebitsch Governor of Poland; and if the weather permitted he would commence his movements on the 2d or 3d of February.

The inauguration of the Rev. Mr. Palfrey at the University in Cambridge as Professor of Biblical Literature, and Dean of the Theological Faculty, took place Wednesday afternoon.

The Western half of the Cheshire, N. H. bridge was swept away by ice, on the night of 20th ult.

To Correspondents.—N. B. is received; but for reasons which must be obvious to the writer, if he re-examine his remarks, cannot appear in its present shape.

THE WREATH.

THE ORPHAN GIRL.

I have no mother,—for she died
When I was very young;
But her memory, still, around my heart
Like morning mists has hung.

They tell me of an angel form
That watched me while I slept,
And of a soft and gentle hand
That wiped the tears I wept;—

And that same hand that held my own
When I began to walk,
And the joy that sparkled in my eyes
When first I tried to talk—

For they say the mother's heart is pleased
When infant charms expand—
I wonder if she thinks of me,
In that bright, happy land;

For I know she is in heaven, now—
That holy place of rest—
For she was always good to me,
And the good alone are blest.

I remember, too, when I was ill,
She kiss'd my burning brow,
And the tear that fell upon my cheek—
I think I feel it now.

And I have still some little books
She learn'd me how to spell;
And the chiding, or the kiss she gave,
I still remember well.

And then she used to kneel with me,
And teach me how to pray,
And raise my little hands to heaven,
And tell me what to say.

O, mother, mother, to my heart
Thy image still shall be,
And I will hope in heaven at last
That I may meet with thee.

T. K. S.

STANZAS.

Oh! ask me not to sing to-night.
Oh! ask me not to sing to-night,
Dejection chills my feeble powers,
I own that halls of glittering light
Are festive as in former hours.
But when I last amid them moved,
I sung for friends beloved and dear,
Their smiles inspired, their lips approved,
Now all is changed—they are not here.

I gaze around—I view a throng,
The radiant slaves of pride and art,
Oh! can they prize my simple song,
The soft low breathings of the heart?
Take back the lute, its tuneful string
Is moistened by a sorrowing tear.
To night, I may not, cannot sing,
The friends that loved me are not here.

‘What time of day is it, Sambo?’
‘Wy, I don’t know, massa, what time he be.’
‘Don’t know!’ why you have got a watch in your
pocket, and can look.’
‘Yes, massa—but recollect, he’s a stop-watch.’

MASONIC REGISTER.

Full Moon, this Month, Tuesday the 26th.

The regular meetings of the following Lodges,
unless otherwise designated, are on the evenings
(specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's, 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. St. Andrew's Chapter, 1st Wednesday Dec. June and Sep. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec., March, June and Sept. Encampment, 3d Wednesday.

Monday.

Waltham Monitor. Ashfield Morning Sun. Lynn Mount Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mount Zion Chapter Concord. Corinthian Bridgewater. Fellowship New Salem. Golden Rule Belchertown. Groton St. Paul's. Newburyport St. Peters. Southwick Friendly Society. Nantucket Union. South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.

Greenwich Village Encampment. Dorchester Union. Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun.—Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphan's Hope. Reading Good Samaritan.

Wednesday.

Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star. West Granville Mt. Pleasant. Wrentham St. Alban's. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mt. Zion. Amherst Pacific. Leicester Great Barrington Cincinnatus. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.

Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram.—Pittsfield Mystic. Uxbridge Solomon's Temple.—Woburn Freedom. Needham Meridian. Lowell Pentucket.

Friday.

Hingham Old Colony. Northborough Fredonia.—Methuen Grecian.

Miscellany.

Salem, Essex, 1st. Tuesday. Warre Chapter 3d Thursday, Marlboro Thursday succeeding. Groton St. John's Chapter, 1st Tuesday in December, February, April, June and October. Brimfield Humanity Tuesday every month. Charlestown King Solomon 2d Tuesday. Cambridge Amicable 3d Monday.—Brighton Bethesda 2d Tuesday. Medway Montgomery 1st Wednesday. Falmouth Marine 1st Wednesday. Nantucket Union 1st Monday. Urbanity 3d Monday. Union Council S. M. 4th Monday in December March June and September. Rising Sun Chapter 2d Monday. Charlton Fayette last Wednesday January April August and October. St. John's Thursday succeeding. Duxbury Corner Stone Monday succeeding. Taunton Adoniram Chapter Tuesday succeeding.—Gloucester Tyrian 1st Tuesday. Sutton Olive Branch 3d Monday. Greenfield Franklin Chapter 1st Wednesday. New Bedford Star in the East 3d Monday.

Munson Thomas 2d Wednesday every month except July August December March. Franklin Mount Lebanon. Middleborough Social Harmony Tuesday succeeding full moon.

AGENTS FOR THE MIRROR.

MASSACHUSETTS.

Attleboro, S. O. Draper; Ashby, A. T. Willard, Esq; Ashburnham, S. Woods, Esq; Colrain, Isaac B. Barber, Esq; Douglas, Post-Master; Fall-River, G. D. Cook; Lowell, Abner Ball; Methuen, Thomas Thaxter; Monson, E. Norcross; Medfield, C. Onion, Esq; Northborough, Benjamin Wilson; New-Bedford, Oliver Swain; Northampton, C. C. Mower; Newburyport, I. Johnson; Oxford, E. F. Dixey; Provincetown, E. C. Scott, Esq; Reading, N. Parker; Stoughton, Nathaniel Blake; St. Mendon, Leonard Rice; Southwick, J. Byington; Springfield, Henry Brewer; Uxbridge, William C. Capron; Walpole, J. N. Bird; Ware, J. Bosworth; Westminster, Simeon Sanderson; Wilkersonville, Thomas Harback, Esq.

MAINE.

Bangor, John Williams, Esq; Belfast, N. P. Hawes; Ellsworth, J. A. Dean, Esq; Gardiner, J. B. Walton; Portland, J. H. Roch.

NEW-HAMPSHIRE.

Bedford, Thomas Rundlett; Charlestown, Frederick A. Sumner, Esq; Dover, William Frye; Great Falls. A. S. Howard; Portsmouth, Robert Smith.

VERMONT.

Bennington, S. H. Blackman, Esq; Brandon, E. Jackson; Burlington, N. B. Haswell, Esq; Hartland, C. A. Saxton.

RHODE-ISLAND.

Slaterville, William Yearnshaw; Pawtucket, Geo F. Jenks.

CONNECTICUT.

Andover, Leonard Hendee, Esq; Bristol, C. Byington; Colchester, A. D. Scoville, Esq; Canton, Dr. O. B. Freeman; Goshen, A. Chapin; Granby, Dr. J. F. ett; Jew Hartford, Elisha Harrington; Harwington. G. R. Sanford; Mansfield, Elisha Branch, Esq; Middletown, C. B. Darrow; New-London, E. Way, Esq; Norwich, S. Gallup; Stafford, B. Mann, Esq; Windham, B. Cartis; Wallingford, James Carrington, Esq; Wolcottville, S. Bradley, Esq.

NEW-YORK.

Granville, Arch Bishop.

NEW-JERSEY.

Plainfield, J. Wilson.

NORTH-CAROLINA.

Scotland Neck, S. M. Nichols.

ALABAMA.

Greensboro', U. S. Whitehead; Washington, John A. Whetstone.

Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

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BOSTON MASONIC MIRROR.

MOORE & SEVEY,

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

[Original.]

TO MOSES THACHER,

Member of the Senate of Massachusetts, Ex-Minister of 'the Church in the North Parish of Wrentham,' Present Minister of 'the Church in North Wrentham,' Member of the late 'Antimasonic State Convention of Massachusetts,' Member of the late 'National Antimasonic Convention,' Seceding Mason, Antimasonic Lecturer, and Editor of the Antimasonic 'Boston Telegraph.'

LETTER XII.

SIR:

There is not, probably, 'an intelligent man in the community, who has observed the unprincipled course of policy that you have pursued, who has a single doubt that you entered the Masonic Institution with the express determination of becoming a traitor. You advanced in your course of premeditated wickedness with a degree of unparalleled hardihood, by taking one degree and another, and yet another, until you arrived at the seventh!—Still, your ungorged appetite felt no satiety; nor did your heart feel any generous relents. As the taste of human blood is said to be exciting to the fierce desires of savage, untamed animals; so did your unnatural wishes become more ferocious, in the indulgence of your brutal inclination. With the form of a man, you have combined the unnatural ferocity of a hyæna. *You have spared neither the living, nor the dead.*

Why was you deterred from the further accomplishment of your wicked purposes? What arrested another bound on some other object of prey? Why did not some other Masonic Institution feel your blood reeking fangs fastened on its defenceless limbs to glut your unsatiated appetite? Read, miserable man, the testimony from the 'Report of the Committee of St. Alban's Lodge:'

'Mr. Thacher had taken seven degrees in Providence without paying any fees, and it has been known to the fraternity that he was anxious to receive further degrees in Boston, and would have received them if he could have been accepted, and the necessary expences, according to the established regulations of the Encampment, had not prevented.' Note, p. 8.

And so, sir, the deeper infamy of further treachery was only prevented by the mean and pitiful calculations of parsimony. The commission of another bold crime was arrested by the interposition of another paltry vice.—Your virtue then, on the score of treason, is indebted to your baseness on the score of avarice. What, sir, not expend the small amount of an admission fee, to qualify yourself for higher services in your base purposes of betraying the unsuspecting who might have reposed confidence in you? The higher you advanced in your degrees, the lower would be your descent. The deeper you steeped yourself in iniquity, the better your qualifications for your business. The more social duties you violated, the

more you would recommend yourself by your devotion to your employers. Think, sir, how much you lose, in your inability to declare, *from personal inspection*, that the 'Boston Encampment of Knights Templars' did truly contain 'TWO THOUSAND STAND OF ARMS!' The boldness of that glaring falsehood lost some credit, even for you; for, at that time, there were some honest persons who did entertain a hope that 'palpable misrepresentation' would be avoided, when truth would be equally serviceable.

If you have any regrets that you have not participated in the honors of Knighthood, recollect that there are causes of consolation, even in your sorrow, sufficiently ample to reconcile you to your loss: it has saved that Institution from the disgrace of your name; it has saved you from additional accumulation of perfidious treachery.

You would be a Knight withal! And what use would you make of the memorials of Chivalry? Would you touch the lance of the order? It would remind you of truth, honor, integrity, charity, fidelity. These are not the aids that unprincipled ambition requires. It must be matter of mutual congratulation, that while you escaped the assumption of such inconvenient virtues, the Rolls of Knighthood escaped the stain of your name. Your habits and practices peculiarly fit you to use a weapon of secret and sinister purposes; the treacherous, deadly stiletto. The armorial embellishments of Knighthood would badly grace your heraldic honors; for it is said that your terrors quite unmanned you under a vision of *two thousand stand of arms*; that your weakness overtook you even in your pulpit! Sir, courage is an excellent attribute of a soldier; and truth is an admirable quality in an ecclesiastic.

Were I permitted to advise you in a point of Heraldry, I know of no device more significant than a *snake in the grass*; no motto more illustrative than *torqueo et secudo*. For this gratuity of service you owe me no thanks, as my compensation is quite ample, in witnessing the notoriety of your merits.

Among other objects of honorable ambition, the indefinite and misty form even of a coronet may have flitted across your 'mind's eye,' and raised up a train of those high imaginings that shadowed forth the magnificence of your expectations. The deepest enthusiasm of wild romance could not promise higher success than you have attained in *violating your engagements in seven degrees*; and a diadem might have been the higher reward of the cold-blooded calculation of violating *higher degrees*! Think, then, infatuated man, how immensely greater *might* have been your height of greatness, how immeasurably exalted *might* have been your ample honors, could you have violated *the vows of the Temple*, and thrown into one mass of misshapen ruin all that is dear of manly honor in the recollections of the proud days of Chivalry! Need I say think? There is a fire whose unquenchable burning still proceeds, even when its original aliment seems to be exhausted. It is that self-creating immaterial element that flames on unwasted in your bosom: **DISAPPOINTED AMBITION.** Years will come, and years will pass away; and still your unsuccessful projects will rise before you like the ghost of Banquo.

'Why do you show me this? A fourth? Start eyes! What! will the line stretch out to the crack of doom? Another yet? A seventh? I'll see no more.'

But you will see more. Your violated duties will still

present themselves to your guilty vision; and when 'thick coming fancies' press upon your heart, you may well ask:

'Canst thou not minister to a mind diseased;
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And, with some sweet oblivious antidote,
Cleanse the stuff'd bosom of that perilous stuff,
Which weighs upon the heart?'

Go on, sir; follow up the high mark of your ambition. You have precedent in the French 'reign of terror.' The butchers of Paris became the great men in that eventful drama; and why may not the butchers of reputation become great men here? They did indeed erect the *guillotine* in their public squares; but they planted the *liberty cap* by its side! You require self-decapitation, and then proclaim liberty. If any one were disposed to doubt, for a moment, your indifference to general desolation in the accomplishment of your purposes, his full conviction of your headlong recklessness would be restored when he should consider your bold defiance in the Senate: 'If civil war becomes necessary, let it come; *I fear no civil war.*'

I am, Sir, yours,

FENELON.

[Original.]

REVIEW

Of the Rev. Mr. Furguson's Letters to the Rev. Moses Thacher, Pastor of the North Church of Wrentham.

[Continued.]

Mr. Furguson, in his fourth letter to Mr. Thacher concisely delineates correct principles, by which the characters and reputation of men of adverse sentiments are to be estimated; he points out what is due from a minister to the church and people over whom he is placed. He gives a rule, by which men and Masons are to be adjudged. By their works ye shall know them. In this letter we find much to approve and but little to object to, which have not received our remarks in former numbers; excepting a suggestion that '*there is light now*,' of which he seems to doubt, and appropriately asks his brother Thacher,—'*but where is the light?*' in allusion we presume to disclosures of himself and other seceding Masons. We are bold to say they are palpable misrepresentations of Masonic principles thrown out to mislead the world. They are like the *ignis fatuus* leading the benighted wayfaring man, from his direct route, into swamps and quagmires, beset with brambles and thorns, a labyrinth of difficulties, from which it is not easy to be extricated. We are speaking of moral principles. There is a wide difference between the false semblance of truth and real truth. There may be disclosures of external forms, in themselves as forms, of little importance, except for the purpose of imposing on the great body of the people; while the essential moral principles, from sinister motives of the fabricators of imposition, are falsified and perverted. We will attempt to illustrate our meaning by daily natural occurrences. The sun appears to rise and set; the major part of the world believe it to be a fact, while the natural philosopher proves by mathematical demonstration, the sun does not rise and set, but accounts for this daily phenomenon by the revolution of the earth upon its own axis. Ignorance is supportable. We cannot submit to counter-

tenance perfidious misrepresentations by our silence; which is construed an acknowledgment of our conviction, and unbridles the tongue of slander.

Mr. Furguson judiciously extricates himself from the dilemma presented to his mind, by the false evidence of a brother minister, a seceding Mason, influenced by impure selfish motives, and the opposing declarations of Masons, whose credibility for truth has never been impeached.—He correctly judges of them by their works. And so will the world, when liberated from thorns and brambles.

The moral world is equally liable to diseases as the natural. The body politic is subject to fevers as well as the animal body. The states of both are ascertained by symptoms of irregular actions and inordinate heat. The epidemic diseases of both, political and animal, assume various forms, according to the nature of approximate and existing causes; they both have their epidemic periods, more or less protracted by various existing causes. According to the usual course of epidemics, it might be conjectured, the *antimasonic* epidemic may be about to subside, unless additional exciting causes should supervene; but as it seems to be a novel moral disease *sui generis*, the political physicians have found it difficult to prognosticate by the phases of the planets, or sublunary phenomena, its acme, or declension. The remote causes of this epidemic have been traced to mephitic gases emanating from volcanic eruptions of subterranean fires, denominated, *infernal*. Epidemic diseases, natural or political or moral require remedies adapted to their respective states.—Pallatives, judiciously administered, appear to be the most appropriate remedies for the present *antimasonic* epidemic. The Rev. Mr. Furguson, as a moral physician, applies his pacific remedies to his *sickly infirm* brother with better effect, than those gentlemen who administer caustic remedies. We sincerely hope and expect Mr. Furguson's moral applications may have their desired effect to restore his brother from his moral and political *mania* to his reason and natural senses. We will follow Mr. Furguson in his course of prescriptions.

'In my last, I endeavored to separate between Masons and Masonry, because with the institution, as such, I have no sympathy; but many of its members are men, who in all the relations of life, give evidence of truth and righteousness. And although I could wish them clear of the institution, and in better company than are some of that brotherhood; yet I can no more deny them the common charities of life, because they have not yet separated themselves from Masonry, than I can deny these charities to you, because you were once a Mason. I do not know that I am right; I would not be positive; I have never been initiated, and must be allowed to see but dimly, but I am strongly inclined to draw the conclusion, that if it is impossible for good men to belong to the institution now, [as it is averred by Mr. Thacher] it is impossible that any good men ever could have belonged to it. Let me be understood. Good men may have been drawn into the lodge; for until they entered, they may be supposed to have no means of forming a conclusion; but if blood and treason, blasphemy and deism, are written in capitals over her front; if her obligations are such as to bind her members to support each other in murder and treason [as has been villainously asserted by Mr. Thacher] it is impossible for me to conceive how any good man, knowing such to be her obligation, could have entered one step beyond her vestibule.' Here we behold the hypocrisy of Moses Thacher. He says no Mason can be a good man; this he must have discovered when he took his first step; still he proceeded step after step to the seventh degree, and after this, in his orations eulogized the principles of the institution; what are the inferences to be drawn? We leave Mr. Furguson to deduce,—'I may be told, that the oaths are so administered, amidst noise and affright, that the candidate knows little or nothing of their import; but this ignorance cannot be lasting; for immediately he becomes an agent in administering those oaths to others. Nor can this trepidation and affright accompany the candidate step after step, as he multiplies his oaths, and climbs the royal arch. Again I may be told, that, until very recently, no man could re-

nounce Masonry without exposing his life. But would this danger, allowing it to be real, be any justification or even excuse to the man of principle, who was called to choose between obligations which cut him off from God and bound him to support treason and murder, or lose his life? I have no hesitation in saying, that knowing the obligations of Masonry to be such as you [brother Thacher] have represented them, you were solemnly bound to choose death rather than to submit your lips to seal such obligations.—And your not having chosen death rather than life upon such terms, is to me evidence that you did not define those obligations, as you now define them.' The above argument of Mr. Furguson is most conclusive, we may add from our knowledge that Mr. Thacher knew when he made his statement as above given, it was false. 'And brother,' continues Mr. Furguson, 'by the same reasoning which brings me to this conclusion respecting you, I am led to the general conclusion, that there is a vast difference of opinion, even among those who have taken upon themselves Masonic obligations, with regard to the obligations themselves.' The observation will apply so far as Mr. Thacher is implicated and no further. 'Either I must admit this to be true, or I must believe it to be impossible that any good man should have taken more than one degree of Masonry. And with these conclusions, I am compelled to form the same judgment respecting Masons which I form of other men. I judge them by their fruits. If I have evidence that a man is possessed of principle, that he has the fear of God before his eyes, and that he is a man of righteousness, I may be told, he is a Mason, that he has taken seven or ten degrees; but, I am compelled by the evidence of his uprightness, to believe that some how or other, he has put a different construction upon these obligations, from that which you have, [falsely and perfidiously] put upon them. I believe, from what I have seen, that those obligations are very indefinite, not in their form perhaps, but in their extent and application.' Here Mr. Furguson, like a tender, conscientious man, exhibits his sympathies for a brother in the ministry; so far he has our approbation. But we must controvert his views, when he regards those obligations '*as traps*,' which in the hands of designing men may be made to bear hard upon the consciences of good men. And when he wishes them abrogated, and the institution out of existence, he evidently discloses sentiments and feelings founded on early prejudices, which have been alluded to; and which he possessed in common with a large proportion of mankind, without the least evidence the institution is of dangerous tendency; but, merely on the suspicious supposition, that a secret institution is bad, because it chooses to keep its own affairs from the knowledge of the rest of the world. Here the institution only claims for itself that privilege which the rest of mankind, who enjoy liberty, possess—freedom of opinions. 'But,' Mr. Furguson observes, 'I can no more give up a man for being a Mason, than I can give you up [brother Thacher] for having been a Mason. I may be told there is light now; but where is the light? It is true the public have received light from the revelation of seceding Masons; this is doubted; but is there more light in the lodge now than there was ten years ago? Are not its obligations the same, and if you [brother Thacher] and others were able to reconcile those obligations with truth and righteousness, when you were ascending from one degree to another, will not those who are now Masons, by the same casuistry, be able to reconcile their obligations with truth and righteousness? To all this I may be told that William Morgan has been murdered, and that Masons have murdered him, because he revealed the secrets of Masonry. And so far as I have evidence that enables me to form a judgment, I believe it to be true. And brother, with the Mason that justifies that cruel murder, on the ground that Morgan had incurred the penalty, I wish to have nothing to do. He confesses that he understands, and is a dangerous member of community.' To the last sentence the whole fraternity of Masons will religiously subscribe, the declarations of Mr. Thacher to the contrary notwithstanding. 'But why confound the righteous with the wicked? When a man, otherwise of character, testi-

fies, that he does not allow his Masonic obligations to interfere with his duty to God and to his brother; when his actions comport with his professions; when in all the relations of life, he walks uprightly, I must be allowed to treat him as a man and as a brother. He in fact is not, and never has been, in your sense of the term, a Mason.' Nothing can be more truly said than the last observation. Masons have never understood their obligations as represented by Mr. Thacher; 'therefore,' concludes Mr. Furguson, such a man 'ought not to be regarded as having forfeited any of his rights, privileges or character.'

And that man in my view [brother Thacher] says little for himself, who having been a Mason, and standing where you stand, shall on the mere ground of renunciation, claim to separate himself from his Christian brethren, because they have not yet renounced Masonry. If you so understood your obligations, when you ascended step by step through its different degrees, you have much to be forgiven, and a low place becomes you. It does not look well, brother, for you to be the first to deny Christian fellowship to men, otherwise of uprightness, merely because they have not seen the obligations of Masonry to be inconsistent with the profession of Christianity.

ANTIMASONRY.

A few days since Mr. Turner called at the shop of Mr. Seth Geer, who, in the presence of Mr. George W. Geer and others, said to him, '*Is it true that you are an antimason and opposed to Masonry?*' Mr. Tucker replied '*I am, an't you?*' to which Mr. Geer answered, '*No, I know nothing about it.*' Some conversation then ensued about the Morgan abduction, when Tucker said, '*you can as easily bring God from heaven, as procure justice from Masons!!*'

N. B. If these *facts* are denied they will be supported by the affidavits of at least two of the parties in whose presence they transpired.

Remarks.—The foregoing is left with us for publication by Mr. George W. Geer; a man whose character is above suspicion, and who is prepared to make his affidavit to the truth of it if Mr. Tucker, or any person authorized by him, denies its correctness. There can be no doubt of the truth of the statement, and Mr. Tucker must stand before the inhabitants of the eighth, an animason of the most proscriptive character.

We appeal to the honest democracy of the ward to know whether they will vote for a man who has declared himself an antimason. Are they prepared to see our best citizens proscribed, and declared ineligible to sit as jurors—unqualified to appear as witnesses—because they are Masons? Are they prepared to support a party who have basely insinuated that De Witt Clinton committed suicide because he was concerned in Morgan's abduction? Are they prepared to sustain a set of men who declare that Washington being a Mason, was necessarily an unprincipled man, unworthy the confidence of his fellow citizens? We hope not, we think not; and although the editor who pens this is not a Mason, we must say that to do so, would be a disgrace to the character of our city. No republican who respects the fundamental principles of our government can advocate the intolerant doctrines of antimasonry. It is in direct hostility, to the spirit of our free institutions, and if it succeeds, must produce an entire change in our system of government. [N. Y. Enquirer.]

Officers of Wolcott Lodge, No. 60, Stafford, Ct. for the year ensuing, viz:

Joseph C. Dow, Worshipful Master;
Moses B. Harvey, Senior Warden;
William Adams, Junior Warden;
Samuel C. Lyon, Jr., Senior Deacon;
Thomas Pinks, Junior Deacon;
Jasiel P. Fuller, Secretary;
William Fields, Treasurer;
John Y. Adams, Steward;
William Gladding, Jr., Steward;
Lewis Parkies, Tyler.

BOSTON MASONIC MIRROR.

CENSUS OF THE UNITED STATES.

EASTERN STATES.

	1820.	1830.	Increase.
Maine,	298,335	339,462	101,127
New-Hampshire	244,161	269,533	28,372
Vermont,	235,764	280,665	44,901
Massachusetts,	523,287	610,100	86,813
Connecticut,	275,248	297,711	22,463
Rhode-Island	83,059	97,211	14,152
	1,659,854	1,951,682	297,828

MIDDLE STATES.

New-York,	1,372,812	1,934,496	561,684
New-Jersey,	277,575	320,779	43,204
Pennsylvania,	1,049,458	1,330,034	280,576
Delaware,	72,749	76,737	3,988
Maryland,	407,350	446,913	39,563
	3,179,944	4,108,959	929,015

SOUTHERN STATES.

Virginia,	1,065,366	1,186,297	120,931
North Carolina,	638,829	738,470	99,641
South Carolina,	502,741	581,478	78,838
Georgia,	340,989	516,567	175,578
	2,547,925	3,022,812	474,887

WESTERN STATES.

Ohio,	581,434	937,679	356,245
Kentucky,	564,317	688,844	124,527
Indiana,	147,178	341,585	194,404
Illinois,	55,211	157,575	102,364
Missouri,	66,586	137,427	70,841
	1,414,726	2,263,107	848,381

SOUTH-WESTERN STATES.

Tennessee,	422,813	684,822	262,009
Louisiana,	153,407	215,275	62,168
Alabama,	127,901	309,216	181,351
Mississippi,	75,448	97,865	22,417
	779,569	1,307,478	527,909

TERRITORIES.

District of Columbia,	33,039	39,858	6,819
Michigan,	8,896	31,696	22,802
Arkansas,	14,246	30,380	16,134
Florida,	—	34,725	—
	56,181	136,611	80,430

RECAPITULATION.

Eastern States,	1,659,854	1,954,682	297,828
Middle States,	3,179,944	4,108,959	929,015
Southern States,	2,547,925	3,022,812	474,887
Western States,	1,414,726	2,263,107	848,381
S. West. States,	779,569	1,307,478	527,909
Territories,	56,181	136,611	80,430
Total,	9,637,299	12,796,649	3,158,450

NOTICE.

THE new Hall recently erected by Rising Star Lodge, in Stoughton, will be dedicated, in ample form, on Thursday, the 21st of April current.

An Address will be delivered by R. W. Royall Turner, Esq. of Randolph. The services will commence at 3 o'clock, P. M. Members of the Masonic Fraternity are respectfully invited to attend.

By order of the Committee of Arrangements.

P. M. CRANE,

Sec'y. of the R. S. Lodge.

Stoughton, March 30th, A. L. 5831.

MECHANICS' JOURNAL.

PAST HISTORY OF THE EARTH.

Of all the memorials of the past history of our globe, the most interesting are those myriads of remains of organized bodies which exist in the interior of its outer crusts. In these we find traces of innumerable orders of beings existing under different circumstances, succeeding one another at different epochs, and varying through multiplied changes of form. 'If we examine the secondary rocks, beginning with the most ancient, the first organic remains that present themselves, are those of aquatic plants and large reeds, but of species different from ours. To these succeed madrepores, encrinurians, and other aquatic zoophytes, living beings of the simplest forms, which remain attached to one spot and partake in some degree, of the nature of vegetables. Posterior to these are ammonites, and other mollusci, still very simple in their forms, and entirely different from any animals now known.—After these, some fishes appear; and plants, consisting of bamboos and ferns, increase, but still differ from those that exist. In the next period, along with an increased number of extinct species of shells and fishes, we meet with amphibious and vivacious quadrupeds; such as crocodiles and tortoises and some reptiles, as serpents, which show that dry land now existed. As we approach the newest of the solid rock formations, we find lamantins, phocæ, and other cetaceous and mammiferous sea animals, with some birds. And in the newest of these formations, we find the remains of herbiferous land animals of extinct species, the palæotherium, anapotherium, &c.—and other birds, with some fresh water shells. In the lowest beds of loose soil, and in peat bogs, are found the remains of the elephant, rhinoceros, hippopotamus, elk, &c. of different species from those which now exist, but belonging to the same genera. Lastly, the bones of the species which are apparently the same with those now existing alive, and never found except in the very latest alluvial depositions, or those which are either formed in the sides of rivers, the bottom of ancient lakes and marshes now dried up, in peat beds, in the fissures and caverns of certain rocks, or at small depths below the present surface in many places where they have been overwhelmed by debris, or even buried by man. Human bones are never found except among those of animal species now living, and in situations which show, that they have been comparatively speaking recently deposited.'

More than thirty different species of animals have been found embedded in the secondary strata—no living examples of which are now to be found in any part of the globe. Among the most remarkable of these are the following:—1. The Mammoth, which bears a certain resemblance to the elephant, but is much larger, and differs considerably in size and form of their tusks, jaws, and grinders. The fossil remains of this animal are more abundant in Siberia than in other countries; there being scarcely a spot, from the river Don to Kamtschatka, in which they have not been found. Not only single bones and perfect skeletons of this animal are to be met with; but, in a late instance, the whole animal was found preserved in ice. This animal was discovered on the banks of the frozen ocean, near the river Jena, in 1799, and in 1805, Mr. Adams got it conveyed over a space of 7000 miles to Petersburg, where it was deposited in the museum. The flesh, skin, and hair were completely preserved, and even his eyes were entire. It was provided with a long mane, and his body was covered with hair. This hair was of different qualities. There were stiff black bristles from 12 to 15 inches long, and these belonged to the tail, mane, and ears. Other bristles were from 9 to 10 inches long, and of a brown color; and besides these, there was a coarse wool, from 4 to 5 inches long, a pale yellow color. This Mammoth was a male; it measured 9 feet 4 inches in height, and was 16 feet 4 inches long, without including the tusks. The tusks, measuring along the curve, are 9 feet 6 inches; and the two together weigh 360 lbs. avoirdupoise. The head alone without the tusks

weighs 414 lbs. avoirdupoise. The remains of this animal have been found likewise in Iceland, Norway, Scotland, England, and in many other places through the continent onward to the Arctic ocean.

2. The Megatherium. A complete skeleton of this colossal species was found in diluvial soil near Buenos Ayres. The specimen is 14 feet long, and 7 Spanish feet in height.

3. The great Mastodon of the Ohio. This species appears to have been as tall as the elephant, but with longer and thicker limbs. It had tusks like the elephant, and appeared to have lived on roots. Its remains abound in America, and particularly on the banks of the Ohio.

4. The Tapir, which also abounds in America. The one named Gigantic Tapir, is about 18 feet long, and 12 feet high.

5. The Elk, or the Elk of the Isle of Man. This gigantic species now apparently extinct, occurs in a fossil state, in Ireland, Isle of Man, England, Germany and France. The most perfect specimen of these species, which was found in the Isle of Man, may be seen in the Museum at the University at Edinburgh. It is 6 feet high 9 feet long, and in height to the tip of the right horn, 9 feet, 7 1-2 inches. An engraving of this skeleton may be seen in vol. 6th of *Sup. to Encyc. Brit.*

From a consideration of the phenomena above described, Geologists have been led to conclude 'that rocks now buried at a great depth, constituted at one time, the surface of continents, and the seat of organic life; and that many orders of beings have been called into existence, and afterwards destroyed by great revolutions, which introduced new classes of mineral depositions accompanied with new tribes of organic beings.' It has also been concluded by some, that the appearance of man upon the face of the globe, is, geologically speaking, a very recent event; before which the earth had been inhabited thousands of years by various families of plants and tribes of animals, which had been destroyed and renewed in a long series of succession. Whether these conclusions be necessary inferences from the phenomena of organic remains, and other geological facts, I shall not, at present, stop to inquire.—It is sufficient for the Christian Philosopher to show, that, though they should be admitted in their full extent, they are not inconsistent with the records of Sacred History, as some divines have been disposed to maintain. Though it could be proved to a demonstration, that the materials of which the present system of our globe is composed, have existed for millions of years, it would not, in the least, invalidate the Mosaic account of our world. For Moses nowhere affirms, that the materials or substance of the earth, were created, or brought from nothing into existence, at that period when his history commences.—His language, on the contrary, evidently implies, that the materials which entered into the constitution of our globe did exist, at the epoch at which he commences his narration. 'The earth was without form and void; and darkness was upon the face of the deep.' This passage plainly implies the following things: 1. That the original atoms, or materials, out of which the terraqueous globe, in its present state was formed, were then in existence, or, had been previously created. How long they had been in existence is not stated. We may suppose them to have existed for a year, a thousand years, or a million of years just as geological phenomena seem to warrant, without in the least invalidating the authority of the Sacred Historian, who states nothing contrary to the truth of either supposition. 2. That the materials of our globe, as then existing, were in a chaotic state. Instead of that order and beauty which we perceive on the face of nature, the whole mass presents a scene of confusion and disorder—such a scene, perhaps, as would be presented, were the earth stripped of its verdure, were its strata universally disrupted, its mountains hurled into the plains, and its rivers and seas, by some terrible convulsion, to forsake their ancient channels. 3. The passage seems to imply, that the whole, or the greater portion of the earth, as it then existed, was covered with a deluge of water. 'Darkness covered the face of the deep,' or the abyss. [Dicks].

MISCELLANY.

THE GHOST OF THE ISLAND.

The hint of this story is found in Gov. Winthrop's Journal for the year 1743. The following are the remarks of the Governor. 'About midnight three men saw lights rise out of the water, in form like a man, &c.' 'The like was seen by many a week after; arising about Castle Island.' 'About the same time a voice was heard upon the water, between Boston and Dorchester, calling out in a most dreadful manner, Come away! come away!' 'These proceedings have some reference to the place where Capt. Chadwick's pinnace was destroyed, gave occasion of speech of that man who was the cause of it, who professed himself to have skill in necromancy, and to have done some strange things in his way from Virginia hither, and was suspected of having murdered his master.'—page 323.

There are several small islands in the harbour of Boston, on one of which stands the fortress which defends the entrance to the city. This island is somewhat celebrated by the tradition of a singular event connected with the early history of New England.

In 1643, the good people of Boston were visited by a stranger named Allen Griffith—a sea-trader, of considerable wealth and agreeable manners.—He was tall and muscular—powerful alike in mind and body; and extremely fascinating in his intercourse with society. He came from Virginia; and told a tale of shipwreck and disaster—that he sailed out in a goodly shallop, and with a brave crew, and that they all perished save himself.—He was indeed first seen in a pinnace, rowing into the harbour from the direction of Castle Island, and his story was consequently very generally believed.

He regularly attended church—he entered with zeal into the wishes and feelings of his neighbors. He told stories to the young people of the strange things he had witnessed in Virginia; and to the elder he explained the manner in which the churches of James River were managed; and disclaimed wisely upon the political affairs of the infant colonies.

He was extremely fond of water excursions.—Not a day passed, but he was seen in his boat rowing towards Castle Island, where he landed and usually remained about an hour, and then returned to the town. His excursions were so regular—so uniformly direct to one place, that his neighbors at last began to question him on the subject. He refused to explain his conduct; but on the contrary, answered somewhat fiercely that he wished no one to interfere with his business. And he continued to visit the Castle regularly; but without revealing to any one his object.

It was moreover remarked by the good people of the church which he attended, that he knit his brows and shook his head when the minister spoke of the torments of the bottomless pit, and that once or twice when the horrid criminality of unconfessed and secret guilt was exposed, the eye of the stranger glared wildly, and his swarthy features were slightly convulsed as if something had been said that touched his heart deeply. And they whispered their suspicions to one another but nothing was said or done openly against one, whose general deportment was so satisfactory.

One mild and beautiful evening in August, Allen Griffith was standing with two discreet maidens—the one a young girl of very lovely countenance and demeanor, the other an elderly sister—on an eminence that overlooked the town and harbour. Griffith had been pleased with the former maiden when he saw her at the house of worship, and had sought her acquaintance, and had been received into the family of her father with much cordiality. The suspicions which had been whispered against him had gradually died away, inasmuch as his mysterious visit to the Island had all at once ceased, no one knew wherefore.

The twilight deepened slowly into darkness, relieved only by the pale starlight. Griffith had listened with rapture to the soft tones of the maiden and had seen by the waning light, the quick color of impassioned feeling flit over her beautiful cheek, as he spoke to her in that softened and subdued tone of the voice of manhood, which so readily finds its way to the heart of the listener. He knew at that hour she loved him: and he whispered in her ear the words of his gratitude and joy.

'What means that light yonder?' asked the elder maiden, as she pointed towards the still waters of the harbor.

Griffith looked in the direction pointed out; and started as if a vision of death had met his view. Three figures were then moving from the shore of Castle Island—apparently creatures of fire, yet bearing the similitude of the human form. One of them was, to appearance, a female; the other two bore the aspects of men. They passed on over the water directly towards the party on the hill.

'It is a vision of the Evil One!' said the elder sister. The younger sister shrieked, and clasped the arm of Griffith. He stirred not, but his eye was fixed as if by some dreadful fascination upon the fiery phantoms which were moving towards him.

The fiery vision drew nearer. 'Let us fly—it is an evil omen to some of us!' shrieked the sisters. 'Allen Griffith!—we adjure thee to fly with us, lest the enemy of souls be upon thee!'

The stout frame of Griffith was shaken as by a mortal chillness—but he neither spoke nor started from his place; and his glazing eye was fixed full upon the evil images before him. All at once the female figure raised her arm and solemnly beckoned to him; and a moment after, a dreadful and appalling voice sounded over the waters,

'Come away! Come away!'

The countenance of Griffith was dreadfully convulsed, and he muttered to himself some half-intelligible words of horrible import. Again the cry was heard, 'Come away! come away!' and the figures sunk down and were seen no more.

The fearful sighs and sounds of that night were heard and seen by many others. The sisters spoke not of the dreadful visitation; they knew not how to account for it—but they dreaded to ask an explanation from Allen Griffith. Three days now passed away and Griffith once more visited them. It was in the early twilight. His countenance was pale and haggard; and there was a frightful look of insanity in his eye.

'Let us go to the hill once more,' he said. 'Go with me now—it is my last request, I have something to reveal; it burns like fire in my bosom;—

and this is my last hour. Those who have called me once will call me again, and I must obey them.'

'Go not with him, sister,' said the elder. 'Go not with him, lest thou partake the punishment of the ungodly.' Griffith buried his face in his hand, and wept aloud as she spoke.

'Nay' sister,' said the younger, 'I fear not to go with this man. Hath he not been to us as a brother, and shall we desert him in his afflictions? The dreadful sight, which the cunning of Satan deviseth to terrify the children of the true faith, hath estranged his reason in some measure, but I will nevertheless go with him, even as he desires.' In vain the elder remonstrated, she was resolved to accompany Griffith; and neither persuasion nor tears would avail with her. The elder recommended her sister to the mercy of Heaven, and bade her farewell as if she never were to see her more.

But the sister did return—a crazy and wretched creature. God had touched her brain, and she had become a maniac; and she talked wildly of the dreadful sight she had seen; and the loss of her lover. The miserable Griffith was never seen again. The fiery figures were seen by many on that night moving along the water, and calling as if to some one on the shore, 'Come away!—Come away!' in a tone dreadful to hear.

The report of these singular matters reached the ear of the Governor, he ordered a search to be made forthwith upon Castle Island, which had for a considerable time been deserted. In an old apartment of the fortress, the visitors deputed by the Governor found the decayed body of a woman, who had apparently been murdered. This led to an investigation of the whole matter, and it was found that the stranger Griffith had sailed as passenger in a small shallop bound to New England in which was an English gentleman and his lady—a beautiful young woman—that he had instigated the crew, three in number, to rise in mutiny, and murder the Capt. and the husband of the lady. This was ascertained by the confession of one of the crew, whose pangs of conscience compelled him to reveal the horrible secret on his death bed. The ghosts never afterwards haunted the Island, which has since reared aloft its grim fortress, guarded with frowning artillery—the guardian giant of the capital of New England.

[From the New York American.]

Some months ago Dr. Cogswell, of Hartford, Ct., eminent as a physician, and beloved as a man, died. His daughter was deaf and dumb—but through the blessed agency of that system of instruction which must ever rank its founder, the Abbe de l'Epée, among the benefactors of the human race, her high capacities of intellect, and the pure and glowing affections of her heart, were fully developed. The attachment between this father and daughter, under such circumstances, may be conceived. The mournful evidence of its intensity is to be found in the fact commemorated in the poem, that in a few days after her father's death, she too died: 'her heart had so grown to his that they could not be separated.' The poem was not written for publication; but having seen it in the possession of a friend, we could not but desire to lay it before our readers, and we were happy in obtaining permission so to do:—

The following lines, from the pen of Mrs. L.H. Sigourney, were addressed to a sister of Miss Alice Cogswell, not long after her decease, and were—

accompanied with a letter from which the following is an extract:—'To know the departed as I knew her, in the expansion of her fine intellect, in the first warmth of her ingenuous and ardent affection—to witness her thirst for knowledge, and her delight in acquiring it—was sure to lay the foundation of no common attachment. Nevertheless, we 'sorrow not as without hope.' To the gain of those we mourn, our thoughts should strive to rise. In such contemplations may you find solace for your deep afflictions. Will you, dear friend, accept a few lines suggested by meditating while alone last evening, on what our departed friend might be supposed to say, where she permitted, from the abodes of bliss, to address the object of her fondest earthly regard.'

ALICE.

Sister!—there 's music here—
From countless harps it flows,
Throughout this bright celestial sphere,
Nor pause, nor discord knows.
The seal is melted from my ear
By love divine;
And what through life I pined to hear,
Is mine!—Is mine!
The warbling of an ever-tuneful choir,
And the full, deep response of David's golden lyre—
Did the kind earth hide from me
Her broken harmony,
That thus the melodies of Heaven might roll,
And whelm in deeper tides of bliss, my rapt, my
wondering soul?

Joy! I am mute no more;
My sad and silent years,
With all their painful toils, are o'er!
Sweet Sisters! Dry your tears:—
Listen at hush of eve—listen a rising day—
List at the hour of prayer,—can ye not hear my
lay?
Untaught, unchecked, it came,
As light from Chaos beam'd—
Praising His glorious name
Whose blood on Calvary stream'd:
And still it swells that highest strain—the song of
the redeemed.

Brother! My only one—
Belov'd from cradle hours,—
With whom beneath the vernal sun
I wander'd when our task was done,
And gather'd early flowers,—
I cannot come to thee!
Though 't was so sweet to rest
Upon thy gentle-guiding arm, thy sympathizing
breast—
'Tis better here to be.
No disappointments shroud
The angel bowers of joy;
Our knowledge hath no cloud,
No limit, no alloy;
The fearful word to part
Is never breath'd above;
Heaven hath no broken heart;—
Call me not hence, my love!

Oh, Mother! He is here,
To whom my soul so grew,*
That when Death's fatal spear
Stretch'd him upon his bier,
I fain must follow too.
His smile my infant griefs restrain'd—
His image, in my childish dream,

*Soon after her father's death, Alice said, 'that her heart had so grown to his, that they could not be separated.'

And o'er my young affections, reign'd,
In gratitude, unutter'd and supreme.
But yet till these effulgent skies burst forth in radiant glow:
I knew not half the unmeasur'd debt a daughter's heart doth owe.
Ask ye, if to his soul the same fond thrill is given?
Oh, yes; and filial love remains unchanged in Heaven!
I bend to soothe thy woes—
How near thou canst not see;
I watch thy lone repose—
May I not comfort thee?
To welcome thee, I wait:—Blest Mother, come to me!

ANECDOTES.

GENEROUS SACRIFICE.

Some years ago, a Parisian female of humble birth inspired a young gentleman of rank, an officer in the army, with so strong an affection for her, that his parents, fearing that he should disgrace his family by a disproportionate alliance, had him confined in the Bastille. The poor girl no sooner heard of his confinement, which she apprehended would last as long as the fears of his friends should continue, than she resolved to remove the principal obstacle to his liberty, by sacrificing herself. Accordingly, one evening, she drank the fatal cup, which was to put an end to her existence, and thus release her lover from prison. The following letter she entrusted to a friend, charging her not to deliver it to the father of the young gentleman, until her body had been consigned to the grave.

'Sir,—Your son did love me; I felt for him a mutual inclination; you feared lest this growing passion should end in his disgrace; and this motive you have deemed sufficient to justify your acting in a more barbarous manner than is perhaps consonant with the character of a parent. I should look upon myself more cruel than you, were I not to give that beloved man a proof that his happiness has constantly been the sole object of the woman he loved. His confinement must be at an end as soon as you learn I no longer exist.—These are the last lines my hand shall ever trace, and my friend is directed to present them to you, with an authentic certificate of my death. You have hastened that period; but I abstain from reproaches. Read this with as much coolness as I feel in writing it. Restore your son to freedom; do it generously, and forbear embittering the gift, by acquainting him at what price I have purchased it; the fatal tale will reach him but too soon; he will then know how I have punished myself for an attachment, which was to endure to this the last day of the unfortunate

ANTOINETTE.

LORD CASTLEREAGH & MRS. DAMER.

Mrs. Damer's prejudice against her cousin, the late Lord Castlereagh, was softened into something like regard by the following characteristic circumstance:—His lordship had promised to make Sir Alexander Johnson chief justice and president of Ceylon, on which Mrs. Damer sarcastically remarked, 'The fellow will cheat you; he is a tory.' Soon afterwards Lord Castlereagh sent express to Sir Alexander—had his commission drawn out—saw the great seal affixed—shook him by the hand, and wished him joy. This was late at night. On the following morning he fought the duel with

Canning. Sir Alexander waited on him, when Lord Castlereagh said with a smile, 'You are come to congratulate me on my escape.' 'Yes,' said Sir Alexander, 'and to say that I cannot help marvelling at your fortitude last night: who but yourself could have transacted business?' 'O, I had a reason for it,' said his lordship; 'had I fallen before the great seal was set to your commission, you would have lost the appointment, and my cousin would have said of me, 'The fellow, sir, was a cheat—he was a tory.' When Mrs. Damer heard this, the tears started in her eyes. 'Go,' she said, 'to my cousin, and say I have wronged him; that I love his manliness and his regard for honor, and that I wish to renew our intercourse of friendship.'

CHARACTERISTIC OF AN IRISHMAN.

As the Brooklyn Ferry-boat was leaving the dock the other morning, a couple of Irishmen came running down, the one close at the heels of the other. The boat was just pushed off, and the forward Irishman, wishing to get on board, made a bold spring for it, while at the same moment, the one behind fearing that his comrade would not reach the boat, or reaching it, would leave him ashore, caught the jumping Patrick by the coat-tail, who was thereby precipitated into the water—

'Arah! Pat!' cried the one on the dock to him in the water, 'and where would you had been if I had not caught you?'

'We--e--w--wh--e--e--w!' exclaimed Pat, spouting the filthy brine from his mouth, and swimming to one of the floating fenders, which he soon managed to bestride, 'Wh--e--w' he again exclaimed, putting himself in a boxing attitude, 'and wasn't it a bastely trick you was after saving me; come on to the log here, and I'll tach you better manners in future.'

'But you'd been kilt droundt if I had'nt caught you, my jewel,' said the humane Irishman, 'but now, you are only soused!'

As the water was none of the warmest, the soused Irishman was soon cooled, he sailed to the end of the log, and with the assistance of his helpmate clambered up the pier, when they embraced each other by the hand, and retired to a neighbouring porter-house, to drown their misunderstanding.—[N. Y. Constellation.]

A MADMAN'S LOGIC.—A gentleman by the name of Mann, met a maniac, who striking his cane on the ground, sternly demanded, 'Who are you?' Thinking to amuse him, the gentleman answered, 'I am a double man: Mann by name, and a man by nature.' 'Well, I am a man beside myself; so we too will fight you too;' on which he knocked him down, and walked off.

That quaint old moralist, Quarles, in his Enchiridion, gives us the following advice:—Gaze not on beauty too much, lest it blast thee; nor too near, lest it burn thee; if thou love it, it disturbs thee; if thou lust after it, it destroys thee; if virtue accompanies it, it is the heart's paradise; if vice associates with it, it is the soul's purgatory; it is the wise man's bonfire, and the fool's furnace.

A QUESTION ANSWERED.—A person asked Zeno, the philosopher, if wise men ever fell in love. His answer was, 'If wise men do not fall in love, beautiful women must be very unfortunate.'

BOSTON MASONIC MIRROR.

SATURDAY MORNING, APRIL 16, 1831.

GIBBS, THE PIRATE.—This man who stands convicted of the murder of Wm. Roberts, mate of the brig Vineyard, on the high seas, on the 23d of November last, and who is to be executed in New-York on the 22d, is a native of the State of Rhode Island. Gibbs is an assumed name. His confession, as given in the New-York papers, and which there is reason to believe to be strictly true, shows him to have been one of the most consummate villains; one of the most blood-thirsty wretches that is to be found on the annals of piracy. We have not room for a detail of all his crimes; and if we had we know not that they would be acceptable to our readers—they are enough to make the heart sick. Having failed in business in this city, and abandoned himself to intemperance and a dissolute life, he sailed for Margarett, where he entered on board the Columbian privateer Maria, Capt. Bell. They cruised for about two months in the Bay of Mexico, around Cuba, but the crew becoming dissatisfied in consequence of the non-payment of their prize-money, a mutiny arose, the crew took possession of the schooner, and landed the officers near Pensacola. A number of days elapsed before it was finally decided by them what course to pursue. Some advised that they should cruise as before, under the Columbian commission; others proposed to hoist the Black Flag. They cruised for a short time without success, and it was then *unanimously determined to hoist the black flag, and declare war against all nations.* Their bloody purpose was not carried however into immediate execution. They boarded a number of vessels, and allowed them to pass unmolested, there being no specie on board, and their cargoes not being convertible into anything valuable to themselves. At last one of the crew named Antonio, suggested that an arrangement could be made with a man in Havana, that would be mutually beneficial;—that he would receive all their goods, sell them, and divide the proceeds. This suggestion being favorably received, they ran up within two miles of the Moro Castle, and sent Antonio on shore to see the merchant and make a contract with him. Previous to this, Gibbs was chosen to navigate the vessel. Antonio succeeded in arranging everything according to their wishes, and Cape Antonio was appointed as the place of rendezvous. The merchant was to furnish drogers to transport the goods to Havana, which was done by him for more than three years.

The Maria now put to sea, with a crew of about 50 men, principally Spaniards and Americans, with every hope of infamous success. The first vessel she fell in with was the Indispensable, an English ship, bound to Havana, which was taken and carried to Cape Antonio. *The crew were immediately destroyed:* those who resisted were hewn to pieces: those who offered no resistance, were reserved to be shot and thrown overboard. Such was the manner in which they proceeded in all their subsequent captures. The unhappy being that cried for mercy in the hope that something like humanity was to be found in the breasts even of the worst of men, shared the same fate with him who resolved to sell his life at the highest price. A French brig; with a valuable cargo of wine and silk, was taken shortly after: the vessel was burnt and *the crew destroyed.*

To reap a golden harvest without the hazard of encountering living witnesses of their crimes, it was unanimously resolved to *spare no lives and to burn and plunder without mercy.*

The Spaniards were eager to accomplish that object without delay, and generally every unhappy victim disappeared in a very few minutes after they had gained the deck of a vessel.

He now directed his course towards the Bahama Banks, where they captured a brig, believed to be the William from New-York from some port in Mexico, with a cargo

of furniture; *destroyed the crew,* took her to Cape Antonio, and sent the furniture and other articles to their friend at Havana. Sometime during this cruise, the pirate was chased for nearly a whole day by a U. S. ship, supposed to be the John Adams; they hoisted Patriot colors, and finally escaped. In the early part of the summer of 1817, they took the Earl of Morira, an English ship from London, with a cargo of dry goods. *The crew were destroyed,* the vessel burnt, and the goods carried to the Cape. There they had a settlement with their Havana friend, and the proceeds were divided according to agreement.

Gibbs then repaired to Havana, introduced himself to the merchant, and made further arrangements for the successful prosecution of his piracies.

During the cruise which was made in the latter part of 1817 and the beginning of 1818, a Dutch ship from Curacao was captured, with a cargo of West India goods, and a quantity of silver plate. The passengers and crew, to the number of 30, *were all destroyed,* with the exception of a young female about 17, who fell upon her knees and implored Gibbs to save her life. The appeal was successful, and he promised to save her, though he knew it would lead to dangerous consequences among his crew. She was carried to Cape Antonio, and kept there about two months; but the dissatisfaction increased until it broke out at last into open mutiny, and one of the pirates was shot by Gibbs for daring to lay hold of her with a view of beating out her brains. Gibbs was compelled in the end to submit her fate to a council of war, at which it was decided that the preservation of their own lives made her sacrifice indispensable. He therefore acquiesced in the decision, and gave orders to have her destroyed by poison, which was immediately done.

City Prison and Bridewell, March 6, 1831.

Question. Charles Gibbs,—my name is Mr. Hopson. I understand from Mr. Merritt you wished to see me. He told me so some ten or twelve days since, and the weather being so cold, I have put off coming until now. He informed me you wished to make some communications which you would not make to any other person.

Ans. I have.

Ques. Gibbs, are you going to tell me the truth, or is it to amuse me, and make me write a long story that will not amount to anything.

Ans. I shall tell nothing but the truth; and it is only on condition that you will swear not to divulge anything I may say, when I am on my trial, and at no time after, if I should get clear.

My reply was, (says Mr. Hopson,) that I should not take my oath, but I would give him my word that it should be kept a secret according to his request.

Under this promise he stated as follows:—that he had commenced piracy in the year 1816, in the schooner Sans Sousee, belonging to the Island of Margarett, and that since that time, has been in several other vessels engaged in the same business. That many of his comrades are now living in the United States, but whose names he never would mention: That they had taken from many vessels large sums of money, and various articles of merchandize. He had no doubt he had been concerned in robbing forty different vessels; and on reflection, could mention many of the names. He then gave me the names of the following vessels:

Brig Jane, of Liverpool; cargo dry goods. Crew destroyed, vessel burnt.

Brig (name forgotten,) of New York, from the Spanish Main; took money from her. Crew destroyed, vessel burnt.

Brig Belvidere, of Boston, taken in the Gulf; crew and vessel destroyed.

Two French brigs, in the Gulf of Mexico; money taken—crews and vessels destroyed.

Ship Providence, of Providence; took from her \$10,000. She was suffered to pass, as Examinant could not consent to destroy his own townsmen.

Ship William, of Salem; took from her dry goods and money; crew and vessel destroyed.

Barque Dido, of Breinen; took from her dry goods. Vessel and crew destroyed.

Barque Larkin, of London; took from her a large quantity of dry goods. Vessel and crew destroyed.

Genoese brig, name unknown; took from her a large quantity of plate, some gilt edge paper, and from twenty to thirty piano fortes.

A French ship, cargo wine; vessel and crew destroyed.

The William Dawson, of New York; boarded her and let her pass.

Ship Earl of Moria, of London; took from her dry goods and money. Vessel and crew destroyed.

Ship Indispensable, of London; took from her dry goods and money. Vessel and crew destroyed.

A Dutch Ship from Curacao, bound to Holland. There were thirty passengers in her; some of them were females. Took a large quantity of plate, destroyed the vessel, and all on board except a young girl, the daughter of one of the families. Took her to the West end of Cuba, Cape Antonio, where we had a rendezvous, and where we had a small fort that mounted four guns. We kept her about two months, and she was then killed; and this circumstance hurt his feelings more than any act of his life; and which is the only act he can say he was sorry for. [Afterwards told me she was poisoned.] The girl was about 17 or 18 years of age; her father, mother, and all her relations were on board the vessel.

There were many other vessels taken and destroyed, and among them, Americans. Everything valuable was taken from them, and vessels and crews destroyed. The goods were sent to a Spanish House in the Havana, who sold them. We had a contract with the House, received half the proceeds.

While I was in the schooner Margarett, we took the American ship Caroline, and ran her on shore at Cape Antonio, (Cuba.) The United States armed vessel, the Enterprise, came along shortly after, and before we had a chance of taking anything out of her the crew or some of the crew of the Enterprise landed. We had a fight with them, and some of our men were killed, and I believe some of theirs. We were beaten and driven to the mountains, where we remained some days. We then separated; some got to Trinidad, south side of Cuba; others got to the Havana. The crew of the Enterprise destroyed our fort, took the goods from the Caroline and our two vessels, the Margarett and Picciana, which were principally dry goods. The cargo of the Caroline was dry goods principally, as appeared from the bills of lading.

[Here is a long statement given of the monies taken, and where secreted.]

Ques. Gibbs, why were you so cruel as to kill so many persons, when you had got all their money, which was all you wanted?

Ans. The laws are the cause of so many murders.

Ques. How can that be? what do you mean?

Ans. Because a man has to suffer death for piracy;—and the punishment for murder is no more. Then you know, all witnesses are out of the way, and I am sure if the punishment was different, there would not be so many murders.

Ques. Have you any objection to tell me the names of any persons who have been concerned in piracy, or who received the gains of pirates?

Ans. There are many now in the U. States, but I will not mention their names. I know that when I was cruising, the Governor of the Isle of Pines was concerned with pirates, and I won't mention any others.

Sometime in the course of the year 1819, he states that he left Havana and came to the United States, bringing with him about \$30,000. He passed several weeks in this city, and then went to Boston, whence he took passage for Liverpool in the ship Emerald. Before he sailed, however, he had squandered a large part of his money by dissipation and gambling. He remained in Liverpool a few months, and then returned to Boston in the ship Topaz, Captain Lewis. He subsequently, sailed for Havana.

We will pursue this sickening tale no further than to state that in 1826 he entered the navy of Buenos Ayres as a lieutenant, and was captured in his second cruise. He

then returned to New York; but hearing of the war between France and Algiers, he attempted to engage in the service of the latter. Failing in this he returned to Boston; sailed for New Orleans and there entered as one of the crew of the Vineyard. The rest is known.

He solemnly declares that he had no agency in the murder of the mate, for which he was tried and convicted, and is unable to understand how he could be found guilty, when he stood by and looked passively on the scene of destruction. He readily admits, however, his participation in the mutiny, revolt and robbery, and in the murder of Captain Thornby.

PROSCRIPTION.—A writer in the Gazette of Monday furnishes the following paragraph:

'As it may be proper the public should know some of the effects of the excitement in a portion of the community against the Masonic Institution and those who belong to it, I hope the following facts may be published for the information and benefit of the public. At the town meeting in Bridgewater on Monday last, the Selectmen reported to the town a revised list of persons to serve as grand and traverse jurymen. In the list were included the names of Daniel Mitchell, Artemas Hale and Avery Fobes, who are members of the Masonic Institution. A heated and leading antimason moved, that the list be recommitted to the Selectmen, with directions to erase the names of these gentlemen, and make report at the adjournment. This motion prevailed. It is only necessary to add, that the persons thus proscribed, are all men of great respectability—have all been representatives of the town in the Legislature—are Justices of the Peace, and one of them now a member of the Court of County Commissioners.'

This is only a single instance of the persecution and proscription of Masons in this vicinity. In Quincy a Mason is not permitted to enjoy the honors or emoluments of even a hog-constable. The same is true in regard to Stoughton, and some other towns in Norfolk county, where antimasonry is in power. It will be the case wherever that infamous proscriptive faction has a majority of votes. This fact is worthy of the serious consideration of the friends of our free institutions—of civil and religious liberty. It does seem to us that this matter is no longer to be regarded with indifference. It should arrest the attention of every man in community, who would preserve the Constitution and laws of the country from the ruthless hands of a band of desperate office seekers.

The gentleman who made the motion to have the names of masons struck from the list was NATHAN LAZELL Jr., who figured so conspicuously in the House of Representatives last session upon the Grand Lodge question, and who is now a candidate for senator from Plymouth County.

SAMUEL H. JENKS, Esq. has retired from the editorial chair of the Working-men's Advocate published in this city, and is now engaged as associate editor of the New-York Evening Journal. Mr. Jenks is one of the pleasantest editors in the country, and is a valuable acquisition to the journal to which he is now attached. His successor in the Advocate is CHARLES H. LOCKE, Esq., a gentleman favorably known in this city as a pleasant and talented writer; under whose editorial management the paper and the cause of the workingmen we doubt not will flourish and increase in strength and importance.

OYSTERS.—The liquor in an oyster is said to contain incredible multitudes of small embryo, covered with little shells, perfectly transparent, swimming nimbly about. One hundred and twenty of these in a row would extend one inch. Besides these young oysters, the liquor containing a great variety of animalcule, five hundred times less in size, which emit a phosphoric light. The list of inhabitants, however, does not conclude here, for besides these last mentioned, there are three distinct species of worms, called the oyster worm, found in oysters, half an inch in length, which shine like the glow-worms. The sea-star, the cockle and the muscle are the great enemies of the oyster.

THEATRICAL.—Our Theatre has been for the past week, most sadly neglected—we never saw a 'beggary account of empty boxes,' more forcibly illustrated. Some of the most prominent members of the company, have put up their names for Benefits, without any kind of success. The Wraith of the Lake which has been so long in preparation, was brought out last week;—the principal characters were sustained much to the credit of Messrs. Scott, Pearson and Smith. The foundation of the piece is good, but an underplot and a stronger development of incidents are highly necessary.

Mr Booth appeared on Wednesday evening in his favorite character of Richard. He was received with much enthusiasm by a very fashionable audience,—all anxious once more to see 'Richard himself again.' E.

THE ELECTION.—Gov. Lincoln is re-elected by a considerable majority. There seems however to have been rather a stranger opposition to him, than was anticipated by his friends. In 21 towns in Hampshire county, the votes were as follows: Levi Lincoln 444—Heman Lincoln 934—Henry Shaw 812—Marcus Morton 179.—Franklin and Berkshire counties are very much divided, and have probably cast a large number of votes for H. Lincoln and Shaw.

There will be 15 or 20 vacancies in the Senate, to be filled by the Legislature: Barnstable 1; Franklin 1 or 2; Essex 3 or 4; Hampshire 2; Berkshire 2; Norfolk 1; Plymouth 2; Worcester 4; Middlesex 1. Among the candidates to fill these vacancies are National Republicans, Jacksonians—and the *fag-ends* of both, antimasons.

SERMONS.—R. P. & C. Williams have recently received a large supply of the very excellent Sermons upon the ministry, worship, and doctrines of the Protestant Episcopal Church, by G. T. Chapman, D. D. of Lexington, Ky. To the particular denomination of Christians for whom they are especially designed, they will be found peculiarly interesting and instructive.

The New-York and Boston packet sch. Warrior went ashore at Block Island in the gale on Saturday morning.—Crew lost. The Hartford packet sch. Boston went ashore at Cohasset. Capt. died from exhaustion. Several other vessels were lost in the storm. Crews, so far as known, saved.

The National Intelligencer, Washington city, says there is not a cask of Lime in the market for sale. Our Thomaston friends will receive this as good news.

The gale of the 8th was very violent in New York.—Two or three roofs and several chimnies were blown down, and the damage to the shipping was considerable. Some dams and factories were destroyed at Foxboro, in this state. It is feared much damage has been sustained by fruit trees, &c.

The British government contemplates the construction of floating batteries which are to be propelled by steam.

The Hon. James Lloyd, formerly of this city, died in New York on the 5th inst. aged 61 years. He represented this state in the Senate of the United States, for several years, with distinguished ability.

A Mr. White, of New York, says the consumption may be cured by inhaling the fumes of nitric acid. It may be tried with safety.

Cardinal Mauro Capellari has been elected to the throne of St. Peter, under the title of Pope Gregory XVI. He is 65 years of age; an Italian by birth.

It seems probable that the insurrectionary movements in Italy are connected with some plan for a great revolution, which would obliterate the distinctions of the little principalities into which the north of Italy is divided, give liberty to the whole population, form them into one commonwealth, and attempt the immediate expulsion of the Austrians.

On Tuesday last, John Stimpson, one of the hands on board the steamboat Victory, was drowned in Connecticut River a Hartford.

There was a violent rain storm at Thomaston, Me. on the 30th ult. We saw a boat, says the Register, with a number of men, in one place, towing a house ashore.

In Albany, 4th inst. eleven houses and stores were burnt.

The Greek Church and Church of Rome set apart more than one third of the whole year for religious feasts and fasts. The established Church of England appoints ninety-seven days for fasting and abstinence, besides several appointed by the Government. The same Church has thirty-four annual festivals, besides four of civil appointment.

Agreeable to the new Militia Law of Virginia, no fine for non-attendance at any company, shall exceed *seventy-five cents*.

A hat manufactory with 420 hats belonging to a Mr. Howe, and a waste mill, owned by a manufacturing company, have lately been destroyed by fire in Methuen.

A law is before the legislature of Virginia, which provides that any person who may kill another in a duel shall be hung. If the law be passed, will it be enforced?

A convict in the Sing Sing Prison, N. Y. employed with others in wheeling dirt to fill up a hollow, capsized his barrow on himself, and was soon buried by his co-workers. On search being made in the evening for the missing man the hole was found, but the culprit had taken it into his head to clear out, and has not yet been heard of.

A still born infant was carried to M Portal, of Paris, for dissection, who conceived the idea of inflating its lungs. The experiment was tried for a few minutes, when the air returned warm, the blood began to circulate, and the child was sent back alive to its parents. A surgeon at Lyons recently made a similar experiment with complete success.

General Lafayette's lands in Florida, 24,000 acres, are put upon sale on terms which it is said will be acceptable to many farmers in the northern states.

A traveller halting in Jersey City, being surrounded by a circle of black swine, leaped over the enclosure, and concluded to call the place *hogville*.

Several mad dogs have recently been killed in the neighborhood of Cincinnati.

The sinking fund of France amounts to 81,000,000 francs or 3,200,000 pounds sterling, being about a third of the interest of the debt. In the French Budget of the interior, we have charges for the support of the clergy, for the administration of the provinces, for roads and bridges, and other items, which amounted formerly to 8,000,000 francs a year, none of which are paid out of the British treasury.

The Governor and Council have appointed the Hon. Charles Jackson, Hon. Samuel Hubbard, and John Brainer Davis, Esq. to be Commissioners 'to revise the existing Laws in relation to Debtor and Creditor, and to provide for the equal distribution of the estate of Insolvent Debtors,' agreeably to the provision of a Resolve of March 18, 1831.

A Dublin Paper states that 20 fishing boats were suddenly overtaken by a storm, while fishing on Jale Bank, and that the crew of five boats, consisting of 21 men, were drowned, leaving behind them 73 helpless children.

Six buildings were lately burnt in Middlebury, Vt. in one of which was the office of the Standard, with the printing office and Bookstore of the publisher, who was insured nearly to the amount of his loss.

Mr. Ames of Beverly, while passing over Beverly bridge on Friday evening last, in a wagon, accidentally fell from the fore part of it, the wheels of which passed over his body, and almost instantly killed him.

The real name of the person convicted of piracy and murder on board the brig Vineyard, under the assumed name of Charles Gibbs, is James Jeffries.

A post-office has been established, called East Wilton, N. H. B. Pettengill, P. M.

THE WREATH.

[From the New Monthly Magazine.]

SONG.

BY T. CAMPBELL.

When Love came first to Earth, the Spring
Spread rose-buds to receive him,
And back he vow'd his flight he'd wing
To Heaven, if she should leave him.

But Spring departing, saw his faith
Pledged to the next new comer;
He revell'd in the warmer breath
And richer bowers of Summer.

Then sportive Autumn claim'd by rights
An Archer for the lover,
And even in Winter's dark cold nights
A charm he could discover.

Her routs and balls, and fire-side joy,
For this time were his reasons;
In short, Young Love's a gallant boy,
That likes all times and seasons.

SPRING.

Few can contemplate, without a lively interest the silent transformation which is gradually taking place around us on the face of creation, or inhale the soft and balmy atmosphere of spring, at whose kind touch--

'Dissolving snows are lost in living torrents,'

Without experiencing a pervading sensation of unmixed delight. After a prolonged and uninterrupted series of rigorous weather, unequalled in severity within the remembrance of the oldest among us, the approach of the vernal months is peculiarly adapted to fill the heart with pleasurable emotions. We behold the neighboring mountains disrobed of their snowy mantle, 'lifting their green heads to the skies,' and encircling us with a bright and laughing landscape.

To the philanthropist other sources of gratification are presented than those which arise merely from the contemplation of inanimate objects.—Cheering and consolatory is the reflection that the cry of human misery will be less prevalent, and the woebegone aspect of shivering penury exchanged for the kindling glance of health inspiring industry. The scenes of distress and wretchedness which so frequently occur in a dense population during a rigid winter will, it is hoped, yield to the general spirit of the year, and plenty and happiness resume their former influence.—While we drink in fountains of delight from the renovated appearance of surrounding objects, and rejoice at the speedy alleviation of human suffering, it becomes us to mingle a devotional and grateful spirit towards that great power who subjects all nature to such mutations as are requisite to the offspring of his creation.

POWER OF SABBATH SCHOOLS.

It was the remark of that distinguished statesman, De Witt Clinton, that 'the institution of Sunday Schools is one of the three levers by which the moral world is to be moved.' The reason of his assigning such an efficiency to it is obvious to any one who has reflected on its nature; for it includes itself the mighty power of truth, applied to the human mind, to carry out the figure, with the greatest mechanical advantage. As certain as

there is a connexion between cause and effect in the physical world, so certain it is that a well conducted Sunday School will have a salutary moral influence upon the scholars. Now, only let the institutions of Sunday Schools be universal, and in one generation the face of the moral world would be renewed to righteousness by the mighty power of truth. Only let its full efficiency be tried, and like the lever of Archimides, it will move the world.

MASONIC REGISTER.

Full Moon, this Month, Tuesday the 26th.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's, 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday.—Grand Chapter, 2d Tuesday. St. Andrew's Chapter, 1st Wednesday Dec. June and Sep. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec., March, June and Sept. Encampment, 3d Wednesday.

Monday.

Waltham Monitor. Ashfield Morning Sun. Lynn Mount Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mount Zion Chapter Concord. Corinthian Bridgewater. Fellowship New Salem. Golden Rule Belchertown. Groton St. Paul's. Newburyport St. Peters. Southwick Friendly Society. Nantucket Union. South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.

Greenwich Village Encampment. Dorchester Union Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun.—Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphan's Hope. Reading Good Samaritan. Framingham Middlesex Lodge.

Wednesday.

Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star. West Granville Mt. Pleasant. Wrentham St. Alban's. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mt. Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.

Marlboro' United Brethren. Cumington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram.—Pittsfield Mystic. Uxbridge Solomon's Temple.—Woburn Freedom. Needham Meridian. Lowell Pentucket.

Friday.

Hingham Old Colony. Northborough Fredonia.—Methuen Grecian.

Miscellany.

Salem, Essex, 1st. Tuesday. Warre Chapter 3d Thursday, Marlboro Thursday succeeding. Groton St. John's Chapter, 1st Tuesday in December, February, April, June and October. Brimfield Humanity Tuesday every month. Charlestown King Solomon 2d Tuesday. Cambridge Amicable 3d Monday.—Brighton Bethesda 2d Tuesday. Medway Montgomery 1st Wednesday. Falmouth Marine 1st Wednesday. Nantucket Union 1st Monday. Urbanity 3d Monday. Union Council S. M. 4th Monday in December March June and September. Rising Sun Chapter 2d Monday. Charlton Fayette last Wednesday January April August and October. St. John's Thursday succeeding. Duxbury Corner Stone Monday succeeding. Taunton Adoniram Chapter Tuesday succeeding.—Gloucester Tyrian 1st Tuesday. Sutton Olive Branch 3d Monday. Greenfield Franklin Chapter 1st Wednesday. New Bedford Star in the East 3d Monday. Munson Thomas 2d Wednesday every month except July August December March. Franklin Mount Lebanon Middleborough Social Harmony Tuesday succeeding full moon.

AGENTS FOR THE MIRROR.

MASSACHUSETTS.

Attleboro, S. O. Draper; Ashby, A. T. Willard, Esq; Ashburnham, S. Woods, Esq; Colrain, Isaac B. Barber, Esq; Douglas, Post-Master; Fall-River, G. D. Cook; Lowell, Abner Ball; Methuen, Thomas Thaxter; Monson, E. Norcross; Medfield, C. Onion, Esq; Northborough, Benjamin Wilson; New-Bedford, Oliver Swain; Northampton, C. C. C. Mower; Newburyport, I. Johnson; Oxford, E. F. Dixey; Provincetown, E. C. Scott, Esq; Reading, N. Parker; Stoughton, Nathaniel Blake; Sth Mendon, Leonard Rice; Southwick, J. Byington; Springfield, Henry Brewer; Uxbridge, William C. Capron; Walpole, J. N. Bird; Ware, J. Bosworth; Westminster, Simeon Sanderson; Wilkersonville, Thomas Harback, Esq.

MAINE.

Bangor, John Williams, Esq; Belfast, N. P. Hawes; Ellsworth, J. A. Dean, Esq; Gardiner, J. B. Walton; Portland, J. H. Roch.

NEW-HAMPSHIRE.

Bedford, Thomas Rundlett; Charlestown, Frederick A. Sumner, Esq; Dover, William Frye; Great Falls, A. S. Howard; Portsmouth, Robert Smith.

VERMONT.

Bennington, S. H. Blackman, Esq; Brandon, E. Jackson; Burlington, N. B. Haswell, Esq; Hartland, C. A. Saxton.

RHODE-ISLAND.

Slaterville, William Yearnshaw; Pawtucket, Geo F. Jenks.

CONNECTICUT.

Andover, Leonard Hendee, Esq; Bristol, C. Byington; Colchester, A. D. Scoville, Esq; Canton, Dr. O. B. Freeman; Goshen, A. Chapin; Granby, Dr. J. F. ett; Jew Hartford, Elisha Harrington; Harwington, G. R. Sandford; Mansfield, Elisha Branch, Esq; Middletown, C. B. Darrow; New-London, E. Way, Esq; Norwich, S. Gallup; Stafford, B. Mann, Esq; Windham, B. Curtis; Wallingford, James Carrington, Esq; Wolcottville, S. Bradley, Esq.

NEW-YORK.

Granville, Arch Bishop.

NEW-JERSEY.

Plainfield, J. Wilson.

NORTH-CAROLINA.

Scotland Neck, S. M. Nichols.

ALABAMA.

Greensboro', U. S. Whitehead; Washington, John A. Whetstone.

Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

TERMS OF THE MIRROR.

Three Dollars a year, in advance. Agents allowed the 7th copy: are holden for all the subscribers they obtain. Individuals must send \$3 on ordering the paper.

A CARD.

THE subscribers would inform their friends and the public generally, that they have formed a connexion in business, under the firm of CARPENTER & CROCKETT.

JAMES CARPENTER
GILES T. CROCKETT.

JUST RECEIVED.

BY CARPENTER & CROCKETT, at 13, Court street, a general assortment of spring and seasonable goods, which will be sold as low as at any establishment of the kind in the city, among which will be found English, German, and American Broadcloths and Cassimeres, silk Valentia, Toilets and Marsoilles Vestings, together with such other articles usually kept in a merchant tailor's establishment. All garments made by them are warranted to be made in the first style, and to fit to the satisfaction of the purchasers.

CARPENTER & CROCKETT.

NOTICE.—G. T. CROCKETT requests all persons having demands against him, to present the same for settlement—he also requests all indebted to make immediate payment.

April 16.

BOSTON MASONIC MIRROR.

NEW SERIES. VOL. 2. NO. 43.

SATURDAY, APRIL 23, 1831.

\$3 PER YEAR, IN ADVANCE.

BOSTON MASONIC MIRROR.

MOORE & SEVEY.

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

TO MOSES THACHER,

Member of the Senate of Massachusetts, Ex-Minister of 'the Church in the North Parish of Wrentham,' Present Minister of 'the Church in North Wrentham,' Member of the late 'Antimasonic State Convention of Massachusetts,' Member of the late 'National Antimasonic Convention,' Seceding Mison, Antimasonic Lecturer, and Editor of the Antimasonic 'Boston Telegraph.'

LETTER XIII.

SIR:

Among the benefactors of mankind, no one has higher claim to grateful esteem than he who honestly devotes himself to the work of tempering the force of human passions, of moderating human desires, and reconciling the jarring elements of society. How much then must he be held in abhorrence who devotes himself day and night, weeks, months and years, to the revolting employment of fomenting suspicions, jealousies and divisions! Not content with converting your pulpit into a forum for malignant invectives against an Institution whose members had never injured you, who had not even breathed roughly on your name and reputation, but had conferred on you acknowledged and continued favors; not content with making a public exhibition of your Antimasonic somerset, and offering inducements, under your ministerial influence, to persuade others into your selfish views and measures; not content with raising yourself into office upon bitter animosities and deadly persecution; not content with all this, you have even established a public press, to scatter the outpourings of a bad heart, and create wider desolation in an excited and divided community. Whether your principal object is, to make a profit out of your establishment, or to secure to yourself the influence of a public office, cannot be known. But that you are not influenced by a desire to better the condition of mankind, to convey instruction in science or morals, or to accomplish any of the ordinary purposes of a periodical paper, is almost certain.

Whether the interests of agriculture, commerce or the mechanic arts have received any accession from the contributions of the 'Boston Telegraph' has not been a matter of speculation; nor will literature or science owe much to your efforts, until corresponding intelligence and disposition qualify you for those high interests.

When the first number of the 'Boston Telegraph' made its appearance, neither its title nor its 'prospectus' nor its 'editorial preliminary' gave any indication of its persecuting, Antimasonic character; and an honest man might have missed the recognition of the master spirit that directed its oracular concerns, had not the subscription of 'Moses Thacher, editor' proclaimed its quality and purpose. Had one been compelled to glean for the information, 'a shrewd guess' might have inferred it from a notice under the head of marriages; for no other man than Moses Thacher, in making his first public bow, would

have obtruded a typographical amplification, under a notice so unimportant, to proclaim a consummation 'by Rev. Mr. Thacher.'

But, neither the boldness of the man, nor the ostentation of the priest, exceed the deep cunning or wily disguise of the editor, who conceals the particular and moving purposes of his establishment under the broad mantle of religion. The flippant and common-place phraseology selected from the vocabulary of a religionist has often passed, and will again pass, as demonstrative evidence of an honest heart and devoted affections. You calculated with some worldly wisdom, therefore, when you expunged even the name of antimasonry from your 'prospectus' and 'editorial preliminary,' and substituted an array of expletives, designed to operate upon religious sensibility. It was wise in you to avoid any allusion to the persecutions of political antimasonry, when you talked so boastingly of 'the liberty wherewith Christ has made us free.' It was not so much within the limits of your design to point out the operations of Christian charity and forgiveness, as 'to point out the essential difference between genuine and false religious experience.' It seems not to have been within your purpose to exhort your readers; 'add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.' It was much more consonant to your purposes to arrogate knowledge of hidden mysteries, when you declared in your 'editorial preliminary,' 'The doctrines of Divine Sovereignty, Decrees, Election, Reprobation, Divine Agency, Total Depravity, Regeneration, and the like, are doubtless the sincere milk and cream of the word, the easiest to be understood and applied of any part of divine truth.' This pert and off-hand mode of settling the facility with which the readers of your 'religious periodical' may understand and apply doctrines that have demanded the patient investigation of the most learned and pious men, may commend you to the unlettered and superficial, but to no others.

This experiment on which you have ventured seems not to have obtained a very sanguine belief of ultimate success, even in your own mind; nor do you evince any confidence that you shall long hold on in the superlative tone of an ultra-religionist. 'In regard to the future, we make no promises.' 'As we make no promises in regard to the future, we have no desire to raise expectation that will not be realized.' For anything binding in your contract, you may convert your efforts to the purposes of the boldest infidelity; for you make no promises! You may resolve your labors into the wildest dreams of enthusiasm; for you make no promises! You may become the most heartless materialist; for you make no promises! The mutations through which you have passed, afford some reasonable assurance that you, have not yet passed your whole series of worldly changes, and that you may yet become an honest man.

If any evidence had been wanting to show your utter disregard to the decent observances that mark the course of those who enter on an honorable enterprise, it might be found in a mean, depreciating allusion to a respectable, established periodical. 'The paper is as large as the "Boston Recorder,"' is designed to contain much more original, and a variety of selected, matter, with a summary of religious and secular intelligence. One grand object, in issuing this paper, is, to afford a medium for the discus-

sion of those great and fundamental doctrinal subjects, which are not discussed in other religious periodicals of the day.' A man must be more than stupid not to see the tendencies of such artful intimations; and all this after you had repeated your observation that you made 'no promises!' In any other person, such conduct would be called dishonorable and disgraceful. But your field of operations seems to consist rather in the subtlety of mysterious 'doctrines,' than in the simplicity of ordinary duties. You may yet learn, that there is as wide a difference between the heat of fanaticism and the zeal of devotion, as there is between the baseness of selfish ambition, and the purity of patriotism; between an ostentatious parade of words, and an honest discharge of duty.

Having now touched, sir, upon the several topics I proposed to myself at the commencement of these letters, I deem it proper to say that their completion is as much a relief to me as it can, in any possible state of feeling, be to you. If a public exposure has operated upon your nervous temperament, the execution of the duty has not been wholly free from loathsome disgust at such a mass of hideous, moral deformity. The desire to part is therefore a mutual sensation; but springing from very different views and feelings.

I would fain believe that in unmasking you to the public, I have done that public some service. That any human efforts can turn you from the error of your ways is altogether hopeless. I look upon you as a fallen, degraded, miserable man, who has voluntarily abandoned himself to a course of unprincipled and desperate measures, that have at last landed you in private mortification and public disgrace. Over one who has fallen so low, it would be unmanly to exult; for the very wreck of character that you exhibit, is certainly calculated to awaken compassion and pity. Remember that even Caius Gracchus, who, under the privileges of a tribune, and sustained by popular excitement, treated the proud patricians with contempt and ignominy, because at last himself an object of popular hatred; and that in his last days, even his own family paid none of the last testimonials of respect to his memory.

It is a mournful and melancholy prospect to contemplate your relation as a man, as a Christian; to imagine what benefit you might have conferred by an honorable direction of the same zeal that has occasioned so much wretchedness. Where will you find those heart-felt consolations that arise from a well-spent life devoted to purposes of mercy and charity? When will you gather up those affectionate recollections that spring from kind associations in the very constitution of social life; the thousand nameless influences that God, in his benevolent Providence, has sent to mitigate human woes? Such can never be your consolations in the retrospect of life. In the bitterness of your soul you will rather exclaim:

'Nay then, farewell!
I have touch'd the highest point of all my greatness;
And, from that full meridian of my glory,
I haste now to my setting: I shall fall
Like a bright exhalation in the evening,
And no man see me more.'

Such is the course, the prospect, the end of a dishonorable life! You have been to the moral world, what a destructive tempest, a destroying fire, or a desolating pestilence is to the natural world. Wonder not, therefore, to find yourself a living monument, that 'the mystery of iniquity doth already work.'

I am, Sir, yours,

FENELON.

[Original.]

REVIEW

Of the Rev. Mr. Furguson's Letters to the Rev. Moses Thacher, Pastor of the North Church of Wrentham.

[Continued.]

Mr. Furguson is an antimason, but no less esteemed by Masons on that account; he is opposed to exclusion merely for difference of sentiment; he is willing to admit the principles of 'freedom of opinions' on civil and religious subjects in their full extent, making up his own judgment of men and Masons by their deeds and conduct in life. He is not therefore a political antimason. It has been heretofore stated that 'freedom of opinions' is the basis of all civil and religious liberty. While the mind is restrained by fear, or by any impediment to its researches, it can make no advancement in political nor religious science. 'Freedom of opinions' is the basis of all civil and religious institutions. We have noticed the effects of Mr. Thacher's exclusive principle on the public mind; and the disorders produced in his own parish by its baneful operation. Were it possible to effect the like operations throughout the state, that DESIRABLE CONFUSION which has been anticipated by Mr. Thacher, might be brought into action. Or, did he, in his intemperate zeal, expect to compel the honorable Senate to adopt his proposed measures, when he exclaimed 'If civil war be necessary, let it come, I fear no civil war?' To Mr. Furguson's objections to Masonry, we have heretofore replied, in such a manner as we hope, may prove satisfactory. Upon those particular points we might have enlarged, but, it has been our main object to give, not so much our own ideas upon the subject of his letters, as to place before our readers the substance of those valuable letters themselves.

Mr. Furguson's fifth letter is mostly occupied in exposing Mr. Thacher's tyrannical conduct relative to his church; and more especially his supercilious treatment of the respectable ecclesiastical council convened by the church, at the instance of a persecuted brother to advise a settlement of difficulties, occasioned by the persecuting spirit of the pastor against Masons, particularly against Masonic members of his church, whom, he would have compelled to renounce the institution, as he had previously.

In this letter, Mr. Furguson alludes to certain principles of discipline recommended by his brother Thacher, for the adoption of ministers and churches against Masons, wherein the proposed exclusive tyrannical principles are met and treated by suitable corrective observations. In addition to most conclusive arguments, he does not neglect to treat his brother with a due share of appropriate and well timed satire. Mr. Thacher's published false statement of the doings of the ecclesiastical council, Mr. Furguson also brings to view with a degree of pungency, which, it might seem, would produce salutary effects, upon every man, whose sensibilities had not been previously blasted by repeated infractions of moral obligations.

It might appear, at first sight, that this letter, relative to Mr. Thacher and his church, would not be very interesting to people generally, nor Masons: but, as the whole of Mr. Thacher's statement with his misrepresentations of the doings of the council are before the world; an antidote to evils produced by malicious falsehood is both important and necessary.

'When the Rev. Dr. Hopkins had convinced himself, and had labored to convince his people, that the Slave Trade was, in all its parts, opposed to the spirit of the Gospel, he brought forward a proposition in his church, that they should resolve, 'no longer to tolerate an evil so momentous, within their pale.' To that proposition, only one member made any objection. He was the owner of a number of slaves, and could not be made to see, that dealing in slaves was inconsistent with the profession of Christianity. He was in other respects a good man, an officer in the church, and the Doctor's proposition lay upon the table undecided for several years, until at length the good deacon was gained, and the church acted together.

er. I fear that your Antimasonic zeal is not directed by similar wisdom.

In the paper of which you are the avowed Editor, I have for some time past had my attention directed to certain steps of discipline which you have repeatedly recommended for the adoption of our churches, and which to me appear rather wild, when contrasted with the wisdom and moderation exhibited by Dr. Hopkins. The propositions to which I allude come to us in the form of charges and specifications, and are admirably adapted for the immediate use of any zealous brother, who may be disposed to commence a progress of discipline with such members of his church as have not already renounced Masonry. I have not time, nor is it necessary to examine those charges and specifications particularly. But you propose, first, to prove—by the testimony of such persons as yourself, what Masonry is; secondly, that the brethren on trial are Masons; and thirdly, to call on our churches to judge the persons on trial by the testimony adduced.

Now there are in all, or in many of our churches members, who although they belong to the Masonic institution, profess to know nothing about Masonry, such as you have revealed it, and their whole life bears testimony, that in all their intercourse with the church and with the world, they have always acted on principles diametrically opposite to those which you call Masonic. If Masonry is what you have represented, they are not, and never have been Masons; and the moment you can convince them that Masonry is what you have represented, they will stand forth with you in opposition to it. And yet our churches are to be called upon to discipline these members, for crimes which they detest and abhor; and they must acknowledge that their view of Masonry is such as you have represented, or be excommunicated. Now if this is not Salem Witchcraft in all its mad enthusiasm, I confess, I am not initiated.

In the application of your avowed principles of church discipline, in respect to Masonry, I have been for some time anticipating a Masonic trial of some of the members of the church committed to your charge. The storm has at length burst forth; but I confess not exactly in the way which I had anticipated. A member of the church, long a particular friend and an admirer of yourself, has been arraigned before the church on three distinct charges. By the first, it was purposed to make him accountable for all the facts contained in a publication of the Lodge, of which you had been a member, and to which he had affixed his name, as their Clerk. Somewhat adroitly, he escaped this charge, by showing, that he was not accountable for the facts contained in that publication, but only for the fact that the publication was a true copy from the records of the Lodge. The third charge had respect to his treatment of the church, and the moderator, in a public meeting of the church. This charge was acknowledged, and forgiven. The second charge had respect to a conversation with yourself in presence of your family some eighteen months previous, in which he had stated, that in a certain publication on Masonry, ascribed to you, you had advocated Atheism and Deism. Of this last charge he was convicted by the church. The church did not determine, or attempt to define the crime. They had simply voted, that the charge was sustained. In this stage of the investigation the whole matter, at the request of the brother on trial, was referred to a mutual council. Against the sitting of that council, you entered a protest, on the ground that, in that particular case, there was no need of council. I confess that I was surprised at the reading of that protest. I was surprised that you objected against the sitting of the council, because I had received from you the first intimation of a council being chosen, and I understood you to express a desire that I should attend. I was also surprised at the ground on which you objected to the sitting of council. It amounted, so far as I can remember, to this, that although the council was just such as you should yourself have chosen, and although councils might sometimes be necessary, yet in the present case there was no need of council. Now I thought, that the brother on trial had certain rights which he had vested in that council. He had com-

mitted, with the consent of the church, his cause to them. And I thought it was somewhat presuming for you, and a minority of the church to say, he had no need of council. I thought, if you had been the person on trial, you might have judged and acted differently. But what my feelings were is of small moment. On the ground specified in that protest, you declined any further acknowledgment of the council.

The doings of that council have met your severe reprobation. The Rev. Mr. Fisk, one of its prominent members, has been alluded to in your published statement by name; and to others of the Council you have ascribed a large share of Masonic influence. I am not the organ of that Council, and with its result I have as little sympathy, as with the Masonic institution. But I do not believe you have any cause to ascribe the result of that Council to Masonic influence, or to arraign the motives of brother Fisk, for his conduct in the Council. You will, therefore, bear with me, while I attempt to give my own views of its transactions.

After the public hearing, and when the Council had retired for deliberation, brother Fisk offered for adoption the following principle, 'That no charge against an offender is a proper subject of discipline, unless in view of the charge, the church would be justified in proceeding ultimately to excommunication.' Whether Mr. Fisk is chargeable with wrong motives, in offering this first principle for the guidance of the council, I do not know. I am certain, it is not a new principle; I believe it has always been recognized in the churches of our association, and I believe further, that it is the only guide which can carry our churches through the intricacies of church discipline. Whether such a belief, on my part, is evidence of Masonic influence, I cannot determine; but I am certain that such was my opinion long before you became a Mason. Had the council adopted the rule proposed by Mr. Fisk, it is probable, they would have advised the church to dismiss the complaint, on the ground, that allowing it to be true, it did not warrant the church in proceeding to excommunication. This I offer as my opinion merely; for although I should be far from attempting to justify such language towards a Pastor, or any other person, without cause, yet, under all the circumstances, I do not see how they could have resulted differently. There was not the least evidence, that it was the intention of the arraigned brother to accuse you of either Atheism or Deism, as what he said was only the expression of an opinion, that the same arguments, which you had urged against Masonry were equally good against both natural and revealed religion. And although there was no foundation even for this opinion, yet, to me, it would seem wrong to excommunicate a member for an opinion expressed in conversation, so long as there was nothing but argument intended. You will perhaps ask, how I know that there was nothing but argument intended. I answer, I know from the testimony of your friends, and from personal observation, that you and that brother were in habits of intimacy and of frequent argument. It was also in evidence before the council, that your intimacy was not interrupted, and no serious offence at the time taken, by that conversation. But to dismiss my conjectures and return to the council. The Council refused to adopt the motion of brother Fisk. Against it, it was contended by one brother (not certainly under Masonic influence) that Mr. Fisk was determined to fix a net with meshes so large, that the fish would escape; but for his part he was determined the fish should be caught. By another brother it was contended, that a church-member might be disciplined for a very small offence, and be excommunicated, not for the original offence, but for the spirit manifested while under the dealing of the church,—a kind of accumulative treason, by the way, which would consign you, or any other church member to excommunication, for the merest trifle. This, however, was the bottom on which the council embarked;—Whereupon they voted,

First, that the decision of the church was sustained.

Second that the manner or spirit manifested by the offender could not be considered, because it was not specified in the indictment. And,

Third, That the offending brother should be restored, on expressing his sorrow, that the church and the Rev. Mr. Thacher were grieved by what he had said.

I have thus attempted to give a synopsis of the doings of Council, not for the purpose of passing censure, or attempting a justification. In my opinion they ran ashore, when they rejected Mr. Fisk's first motion; but I am not their organ, and I have little personal feeling on the subject. There is one thing, however, of which you may be assured, it was not Masonic influence, which quashed the original motion of Mr. Fisk. Indeed, I do not know that there was a single Mason on the Council; I do not know, that there were some *thorough going* Antimasons. I hope, however, that the Council in general, were men, who, although opposed to Masonry, were disposed to judge of Masons, as they would of other men, by their works. If, in your strictures upon that Council, you mean to complain, that they would not try an offender for one crime, and condemn him, for another; or, in other words, if the amount of the arraigned brother's sinning was *Masonry*, you certainly have cause to complain; for the Council did not perform the part, which you would have assigned them. But if you complain, that their result was inconsistent with itself, and therefore defective, I answer it was equally consistent as the principles adopted for their guidance; and on the whole more favorable to the complainant, than I could have anticipated.

Aside from the result of Council, you have, in your printed statement, grievously complained of remarks made in committee of the whole, (as you are pleased to term it) upon a document laid before the Council, by certain members of the church. Upon all that has been stated respecting that document, and the notice taken of it by the Council, I have been led to ask myself whether *I was there*. Certainly, if you have not been more faithful in representing the interior of the Lodge, than in your representation of the private deliberations of the Council, there may yet be hope for Masonry; for the Council has been grossly misrepresented.

A letter was communicated to the Moderator, signed by certain members of your church, requesting to know whether the Council, as such, or in their individual capacity, could consistently advise them as to their duty in existing circumstances? What those circumstances were, or what advice they wanted, was not stated in their communication, nor did the Council ever receive from them or from individuals, any explanation of that letter. It was stated by Mr. Long, perhaps more than once, but in an affectionate and mild manner, that he believed your dismissal from the people of North Wrentham was necessary; but still, as the business for which we were convened, was not to act in reference to Mr. Thacher, we had better not have anything to do with that communication. And accordingly it was returned, without comment, to the brethren by whom it was presented.

There were other remarks made in the Council, or, if you please, in Committee of the whole, upon the general subject of Masonry and Antimasonry, so far as they effected the world at large, and the people in North Wrentham in particular. They were made during a recess of the Council, when we supposed we were at liberty to say what we pleased; and perhaps, if we had been favored with a little of your instruction upon the laws, by which deliberative assemblies are to be governed, he might have been more particular. But if you will allow me to make confession, I believe I was in all that was said, if it was a crime, the most criminal. If therefore, I may make confession, I did state 'to the Committee of the whole,' that, regarding Mr. Thacher merely as he stood connected with Antimasonry, I considered his stand before the world, as very exalted; but that, when I regarded him as connected with the church and people in North Wrentham, and bound by covenant to consult their good, and to act in reference to their welfare, as paramount to every other consideration, I did lament, that he had not released himself from the one, before he had attempted to devote himself to the other. If these remarks were wrong in principle, I am still wrong; for I do lament,

for your sake, and for the sake of the cause in which you are engaged, that you did not leave North Wrentham.

You have also complained of the Council, because they acted ex-parte, and heard ex-parte evidence. But if the Council became ex-parte, how did it become so? After you had read your protest, did you not refuse to acknowledge the Council? Did you not plead your own conscientious scruples, as a reason for refusing to testify to the facts, to be examined by the Council? And in consequence of your refusing to testify, in common with the other members of your family, were not the Council obliged to receive the records of the church, and the testimony of the defendant, as evidence by which they were to be guided, —or to dissolve? You will perhaps say, they ought to have dissolved. But I then said, and I now think, it would have been a very bad precedent, for the Council to allow you to plead conscience at the expense of your brother's right. I thought, if you were so scrupulous as to leave the Council in the dark, because you would not give them light; you, not they, nor yet the brother on trial, ought to endure the consequences.

One remark more, and I have done with that Council. You complain of certain statements made by Mr. Fisk respecting Mr. Cook, and the number of Universalists who had returned to your Parish, in consequence of your renouncing Freemasonry. Perhaps Mr. Fisk did say, that he had claims upon that Council, and that these Universalists had returned to your Parish, for the reasons specified in your statement. I did not however, notice any remarks amounting to what you have alledged. If they were made, they have escaped my memory. It was stated by a good brother, living in the near neighborhood, a member of the Council, and a zealous Antimason, that your people were very much united; that there was no division in the parish respecting you; and none anywhere, except from a few Masons. Now I did wonder at this statement, and I expressed my wonder. I knew there had been opposition in your parish, and I asked, on what basis you had all become united. I knew that the men, who had signed that letter to which you have referred, formed the majority of the acting members of your church. I knew that they had been highly esteemed for their piety and Orthodoxy, and I reprobated the idea of representing or regarding them merely as a few discontented Masons. To my remarks, I know that brother Fisk assented fully; but if the manner specified in your publication, I confess, I did not so receive the impression.

[To be concluded in our next.]

MECHANICS' JOURNAL.

SCIENTIFIC AMUSEMENTS.

1. Place on a table an empty bowl, in the bottom of which lay a piece of silver—say a half dollar; step back until the half dollar is fairly out of sight; then let some one fill the bowl with clear water, and the silver will be distinctly seen where you stand, and will appear to rest on the surface of the water. The reason of this is desired.
2. Thoroughly wet a common sewing thread in strong salt and water, tie to one end a button of ordinary size, and suspend the thread by the other end to a nail—now set the thread on fire (being previously dried) at the lower end, and it will burn to ashes, but will still remain whole, and will still support the weight of the button. An explanation is desired.
3. A petty experiment may be made in the following manner; put into a phial any quantity of good Aqua-fortis, into which cast half its weight of Quicksilver, place the phial in a window between you and the light; a beautiful process will be exhibited in the action of the first upon the second body. When this operation ceases, apply the liquid in the phial with a brush or rag, to the surface of a Cent, or any other body of copper, and it will immediately assume the appearance and brightness of new silver.
4. The lengths of pendulums are to one another as the squares of the number of vibrations: a pendulum 39 1-8

inches long vibrates 60 times in a minute; what must be the length of a pendulum that will vibrate 4 times in a second, and what the length of one that will vibrate 30 times in a minute?

5. Cover a wine glass completely filled with water, with a piece of writing paper: then place the palm of your hand over the paper, so as to hold it tight and accurately even. The glass may then be turned upside down and the hand removed, without the water running out. The cause is required.

CARBONIC ACID GAS.

Champaigne, Perry, cider, ale, &c, owe their peculiar characters to the presence of carbonic acid gas. Hence they sparkle when poured out, or a few drops of acid are added. It is found in some mineral springs. In or near Exeter, England, it is abundant, but the Seltzer water of Germany affords the most direct evidence of this kind. An artificial imitation of it we have in what is called 'soda water,' wherein the water is, by a condensing engine, made to take up several atmospheres of carbonic acid gas. This gas is fatal to combustion and to animal life, and is the 'choke damp' of the miner. It is also found in caverns, wells and mines, as well as cellars and vaults long excluded from air. It is the product of respiration, common combustion, nocturnal vegetation and fermentation. Hence crowded rooms are extremely noxious, and when this is conjoined with the combustion of gas, oil, wax, &c, the amount of deterioration is tremendous, and utterly destructive to the healthy functions of the lungs—the theatre and the ball room afford examples, and in these altitude will determine a specific ratio, for the boxes in the former are more insalubrious than the pit, and the galleries than either. Not long ago, the atmosphere of one of the Parisian theatres was analyzed, and the deterioration, compared with the air without, proved to be such, that it is astonishing how the animal functions could hold out against the siege: this is increased manifold by the increase of perfumes; which, though some may be able to withstand, yet others may succumb under; and we are much mistaken if the lungs will, in any case, play freely and healthily in a cearment of aromatic air, though fable tells us birds of paradise may breathe it among the spice islands.—Murray.

The following are among the premiums for the present year, published in the Journal of the Franklin Institute.

1. To the person who shall manufacture in the United States, the greatest quantity of iron from ore, during the year ending September 1, 1831, using no other fuel than anthracite, the quantity not to be less than twenty tons.—A Gold Medal.
2. To the person who shall manufacture in the United States the greatest quantity of Iron from the ore, during the year ending September 1, 1831, using no other fuel than the bituminous coal; the quantity to be not less than twenty tons.—A Gold Medal.
3. To the person who shall invent the best grate or stove for the consumption of anthracite in cooking and other domestic purposes in small families, one hundred dollars, and—A Silver Medal.
The grate or stove must be better than any now in use. Its price must be under fifteen dollars, and the maker must obligate himself to furnish any required number (not exceeding fifty) at the price and of equal quality. No grate or stove shall be received for competition, in which the fumes resulting from the combustion of the anthracite are brought into contact with the food to be cooked.
4. To the person who shall invent the best grate or stove for purposes similar to the preceding, but applicable for large families, hotels, &c.—A Silver Medal.
The conditions to be the same as in the above, except that the price is not limited, but the cost for which it can be made will be taken into consideration in determining the merit of the claims presented.

SKETCHES OF CHARACTER.

[From the N. Y. Mirror.]

DANTE.

Dante Alighieri was born in 1292 of a noble family of Florence at a time when the rival factions of the Guelphs and Ghibellines made that city a prey of carnage and civil war. He joined the party and shared the fate of the former; was driven from his native city, and lived for many years a life of exile, want and danger. Receiving no aid from those whose cause he espoused so unhesitatingly, he went over at last, either from revenge or despair, to the opposite party. He never however, revisited the city which his talents were to immortalize, but his sufferings to disgrace for ever. He closed a life of trouble and sorrow in a foreign land, and yet sleeps,

'Like Scipio, buried by the upbraiding shore.'

There was much in the events of his life, and the situation of his country, to stir up all the bitterness of his naturally gloomy spirit. He saw his beloved Florence the prey of foreign violence and domestic treachery: sold by her children, plundered and trampled on by her friends. He himself was a victim, whose fortune and hopes had been blasted by the same pestilence which destroyed her honor and happiness. He had lost a rank and independent fortune. He had been the victim of injustice and insult, the sport of hazard, the prey of misery. Reduced to seek shelter with the enemies he hated and despised, he had felt, as he says himself,

'How salt the savor is of others' bread,
How hard the passage to descend and climb
By others' stairs.

No wonder, then, that we see at every line the workings of just and implacable resentment, proud and honest sorrow, wounded yet faithful patriotism; no wonder that his wrongs and sufferings have given the same dark tinge to his writings which they shed over his life and temper.

His style is generally hard and rough; obscure sometimes from his abrupt energy; often from the metaphysical speculation into which he wanders, and oftener still from the local illusions with which his works are crowded. His are not the light touches of his pencil dipped in the rainbow; he is rather one who would write on marble, who strikes with rude strength, and whose blows sink deep. His works wear the gloomy coloring of his mind. He was a grave, lofty, reflective spirit, hardened by adversity, and embittered by suffering, hence there is little glow of poetic fervor, little play of the sportive imagination about him. But when the frown his face generally wears does relax, the smile that lights it up is doubly brilliant from the contrast; and when his genius does flash forth from the gloom in which it loves to shroud itself, it has the brightness of the lightning breaking the darkness of the storm. Hence when he interrupts his plain narrative for some episode of pathos or power, the effect is inconceivably beautiful; in particular, we may instance the story of Francesca di Rimini, one of the most affecting tales of guilty, yet delicate and tender love, that ever was clothed in verse; and the darker yet still more masterly piece, of the death of Count Ugolino and his sons by famine. In this last episode there is no load of ornament, no exaggeration of superlatives. It is a plain tale of intense suffer-

ing and mortal agony; but all the horrors of the diseased imagination, all the nightmare dreams of German mysticisms, never came up to its simple, appalling reality.

No man ever exercised so great, so honorable, and so extensive a literary influence as Dante.—Homer died without having instructed the ignorance or aroused the emulation of his countrymen; Virgil shone but a single star in a bright and thickly set constellation. But Dante found the Italians illiterate, and left them aroused and enlightened, and substituted strength and confidence for the helpless weakness of their minds; hence his popularity is one of the proudest that any poet ever enjoyed. The natural beauty of Shakespeare is unintelligible & displeasing to the artificial taste of other countries; and Milton soars beyond the reach of their short-sighted gaze. The very names of our poets are unknown to the foreign critic. But the sweetness and melody of the Italian language, which make it every where the chosen vehicle of music, introduce a knowledge of the riches of its literature as well as the graces of its harmony; and Dante, like Homer, is appreciated and admired, where the noblest flights of the English muse would be pursued by the carplings of petty criticisms. Abroad even national prejudice does not deny him the highest honors; at home his popularity amounts almost to idolatry. His works are studied as a branch of education, and the explanation of them has risen almost to the rank of a science. The beauty of his style, the grandeur of his conceptions, the living accuracy of his pictures, these the Italians admire; repeat and consecrate as the richest legacy of one generation to another. These are only claims on their respect, but he is entitled to and receives the further tribute of gratitude. Their love and boasted language is his gift. His strong creative mind brought together its scattered atoms, and united in that fabric of beautiful strength and harmonious proportion, of which he is at once the architect and the noblest ornament. From his works, too, they draw the purest and noblest lessons of patriotism, and learn to cast off sectional jealousies, and glory in the name of that common country which he loved, forgave, and lamented.

THE CASKET.

[From the Horn of the Green Mountains.]

The fate of the accomplished but unfortunate Mary Stewart,—the awful visitation her venial errors received from the inexorable Elizabeth, are familiar to all. Those, who like myself, have ever read with a deep interest, the melancholy story of that unhappy princess, the misguided victim of crime rather than the perpetrator, the sinned against rather than the sinning; whose misfortune it was to be too beautiful, too susceptible of tender impressions,—will feel all the touching pathos and sweetness of the following effusion.—It may not however be amiss to state that it was a surpassing skill in music that commended Rizzio to the notice of 'Royal Mary.' She loved Darnley, her first husband, with all the intense idolatry of woman;—utterly incapable of appreciating such devotion, basely disloyal to his Sovereign, meanly false to his beautiful bride, he flung away, as if 'twere a bauble, the noble heart that with queen-like munificence had lavished upon him its richest and finest feelings! Cruelly deceived

where most she had trusted, *disappointment* poured its burning fires over the soul! Slighted and scorned by the very man upon whom with her own hand she had bestowed the dowry of a crown, an oppressive loneliness crept over the heart that once leaped exultingly at his approach. Her affections bereft of the only legitimate object around which they might fasten and luxuriate, one by one 'fold their broken wings within the soul.'

The heart's rich music is no more.

The exuberant spirit once responsive to every joy, once tremblingly alive to the soft and delicate whispers of love, is broken, tuneless and irresponsible now to all save Rizzio's harp. When his hand wanders over the strings, a chord of early memory is touched, a deep fund of buried tenderness is moved, the fire and feelings of other years kindle in the again bright and laughing eye, and the Monarch Queen under the powerful spell of music, revisits 'her happy France,' the pride and delight and Sovereign of every chivalrous heart. It was such excusable circumstances that made *The Favorite*. But unmindful of these, the *iron souled* Barons, envious of the favors bestowed perhaps by a partial mistress, on a concerted day, slew the inoffensive Italian in the very presence, and despite the tears and entreaties of Scotland's Queen.

C. T. H.

Yroy, N. Y. April, 1831.

[Selected.]

DAVID RIZZIO.

A little harp with music strung,
And breathed upon when she done it,
In Royal Mary's bosom hung,
And Rizzio performed upon it.

Its chords were tuneful all, yet still
One string did sweetest notes afford;
The harp was tuned by David's skill,
And David's finger new the chord.

But when with rougher, fiercer stroke,
A jealous hand in angry plight
Pass'd o'er the harp—that chord it broke,
And every string was withered quito.

POPULAR TALES.

THE BUCCANEER.

Inured to danger's direst form,
Tornado, and earthquake, flood and storm,
Death had he seen, by sudden blow,
By wasting plague, by tortures slow,
By mine or breach, by steel or ball,
Knew all his shapes, and scorned them all.

W. SCOTT.

[This tale, which is founded on fact, is from the forthcoming volume entitled *Sketches and Scenes of Sea Life*, by an American Naval Officer.]

The grey mist was gradually dispersing from off the point of Cape San Antonio, when a British cruiser was seen laying off and on under easy sail, awaiting the sun's dispelling force to clear up the fog off this low land. Her intention was evidently to search strictly this den of piracy and murder, as she had been there all night, using every precaution to elude observation, by extinguishing all lights except her binnacle, which was snugly enveloped by a hood of canvass, to prevent its feeble rays illuminating her position or betraying themselves to the wretched they were in search of.

'Mast head there,' said the officer of the deck—who was a mate, with a short tin japanned speaking trumpet in his hand, much scratched and decorated with sea emblems, such as foul anchors, &c. &c. the work no doubt of an idle hour so often occurring to a deck officer in these hot climes,) 'can you see the vessel round the cape yet?' 'Yes sir, yes!' was the reply. 'Then how does she bear?' 'About three points under our lee!' 'Very well, come down from aloft, and lend a hand to work ship.'

This cruiser, was a British vessel; her rig was that of a cutter, and her name the Grecian; her force, was four guns, and her crew consisted of forty men and officers—all told. The Buccaneer of modern days, or rather Pirate, then in sight and at anchor, was the celebrated Sarragosiana, a large topsail schooner, mounting one long heavy pivot-gun, with a crew of ninety of the most cruel and determined murderers that the records of piracy contain any account of. She had long waged a war of extermination on the traders of these seas, and in some cases had even exchanged shots with cruisers, and put them at defiance by her almost supernatural speed. The Grecian, her antagonist, was, on the contrary, rather a dull sailer, and it was only in the continuance of the then existing calm, any hope of capturing this formidable freebooter seemed probable.

'All hands shorten sail, ahoy!' resounded from the throats of a rough honest boatswain and his mate—and the sails of the cutter were quickly brailed up and hauled down. 'Get out the sweeps, and run in the gun clear for sweeping; hurry, and get grummets on!'

The order was obeyed with alacrity, and ere the land was clear of the morning's misty veil, the cutter moved at a rapid rate, propelled by the cheering efforts of as lively a crew as e'er graced the decks of a man of war.

'Give way, my bullies, and we'll get the fox out of his hole before breakfast—and give Gallows point such a decoration it has never had!—Give way and they are ours;' exclaimed the commander, encouraging the exertions of his men.—'Mind your helm and keep her N. E.,—that will run us clear of the Cape's shoals sir,' said the Captain to his executive officer; 'Ay, ay, sir.'

By this time the sun was out, and the fog broke and scattered itself in small columns around the undergrowth of the Cape and edge of the horizon, rendering plainly visible the object of their search—the daring Sarragosiana—then deliberately weighing her anchor, and with part of her men aloft casting loose her sails. The spot she chose for her temporary harbor was a small nook or bay, so hemmed in by shoals that the only outlet was through the narrow channel the Grecian was then entering, so that no probability existed of her getting away from these hardy Britons.

'Unbeckt your grummets—lay in your sweeps, and run out your guns,' cried the officer.—'And pipe to quarters, Mr. Catharpin.' The order was obeyed, and the men mustered at their respective guns.

'Lay off your aprons and out tompions—ram home a grist of grape extra for those fellows, they like forced meat balls better than cold rolls—prick your cartridges—prime—cock your locks—stand by! handle your matches—are they lit?'—'Yes, sir.'—'Then mind, when the order is given to fire, you apply them—I don't like to trust to a flint,'—'Ay, ay, sir.'

By this time the vessels were fast closing, the pirate having got completely under weigh with the foresail hanging in the brails, so as to fight their Long Tom. The Grecian hoisted her jib and hauled out her mainsail, which brailed up (in the place of lowering like most sloops) and was laying off and on the mouth of this channel, waiting her antagonist, whose intentions bespoke contempt of her and her preventive powers,

'Hoist our colors, sir,' said the English Commander, 'and give her a gun across the fore-foot, she may be a Spanish cruiser.'

'Ay, ay, sir,' and the weather-bow gun rung a wide revellie on the placid sea, while the shot hissing and tapping the waters, dashed the briny wave as it struck under the Pirate's bow, on her deck in glittering spray. The wind from the N. and E. had now commenced—and first favoring the Pirates, she luffed, and brought the Long Tom to bear on the Grecian. A bright flash, a crash—and the Pirate's iron messengers of death preceded the loud report of their thirty-two, for such was their guns' calibre, and cut away the jib-stay, and crippled the mast-head of the cutter.

'Ready? ready? All ready, sir?' 'Fire!' And British sailors taught the bold outlaws, they ever knew how to return such marine civilities. A 'carrizo' was heard, and she fired again, and slew some four poor fellows on the Grecian's deck, and wounded several others.

'Load and fire, my lads, briskly, give her marines a touch of musketry,' exclaimed the Captain, and the battle waxed close and warm.

'Mr. Catharpin,' said the sailing master, get a runner on the end of the fore-stay, and bouse it up for the present; sail-trimmers haul in that main-sheet and drop the peak of the mainsail,' which was soon done, and the men ordered to their guns again.

'Give her language, my lads!—ay, ay!'—'Bravely done, cheer, hurrah,' shouted the British tars, as the foremast of the pirate, tottering, fell over the bows, declared they had them at their mercy.

For a moment or so a death-like stillness prevailed on either side, and a crowd of men on the schooner's decks, with hatchets, cutting away the rigging that held the wreck of the fore-mast alongside, showing they were getting it clear of their long gun for further purposes.

A good aim my livelies, among those red shirts—ready, fire,'—and the Grecian's last broadside carried death to at least twenty of these desperadoes, of whose bodies some in agony were hurled on the water, dying it with their blood; and others dropped lifeless across the head rails, with their hands hanging down like senders over her brows:—this was the home thrust of the Grecian's success. The pirates propelled sideways by the sea breeze, fell along side of the Grecian, and the Britons, headed by their officers and captains, boarded this common enemy. The pirates fought, and owing to their still superior numbers, forced the brave tars of old England back to their vessel, leaving some eight or ten wounded and dead of their numbers on the Pirate's deck.

'Rally, boys, rally—at it again. And they re-boarded the pirates, who now gave way. 'Down you son of a——, kill him;' resounded from tar to tar as they hacked and hewed their way through the motley groups of their antagonist's crew.

On one side of the deck lay a British sailor with his head cleft by a sabre, struggling with a

wounded pirate, whose wrist he held, whilst with his belt-knife, dull, and his strength almost gone, he sawed its blunt edge across the pirate's throat—and the severed arteries spirted their crimson stream in streaks over this sailor's arm. At last victory was given to the just, and the surviving twenty-five, on bended knees and earnest supplication were granted quarters by their conquerors, whose force was less than their own, having lost fifteen killed, and many wounded, in this sanguinary encounter.

'Where is your Captain,'—'Esta aqui' said several pointing to a thick set man who lay dead across the breach of the long gun. 'Este es el Capitan que fue Senior,' cried all of the pirates;—he was no doubt a brave fellow in a bad cause, and on the waistband of his duck trowsers was written Mitchell; but no farther could they glean of their prisoners, who, after they had confined them in irons, and buried their dead, as well as their own, they secured their fore-stay and rove fresh gear, took her in tow and proceeded on to Jamaica with the largest pirate prize that had been captured for many years in those seas. The twenty-five prisoners were condemned and executed on Gallows Point, Old Port Royal—And never since has the world been troubled with the bloody detail of the Pirate or Buccaneer Mitchell. The action lasted for one hour and a half—the greater part of the time within pistol shot.

LIFE LINE.

ANECDOTES.

CONSIDERATION.—A couple of young people, living near the Potomac, having some notion to try matrimonial life, the young man being diffident and slow in conversation about the matter, the young lady grew impatient, and to bring the business to a close, demanded a more explicit avowal on the part of her lover in the following terms: 'Frank, if you intend to marry me, I wish to know it, so that I may make preparation.' A long pause ensued, at length Frank broke silence, and exclaimed: 'No meat, no corn, and fishing time almost over! Good Lord, Nelly, I can't.'

ANECDOTE.—A lady requested a friend of ours to tell her to what order of natural history man was usually assigned. He of course answered her philosophically, and desired her to give him woman's location. 'Oh,' said she with a smile, 'man embraces woman.'

A WONDERFUL CAPACITY.—A store keeper, rather remarkable for the care he took of number one, was once boasting in the presence of a customer, 'that he could secure a quarter of a pound of tea, in a smaller piece of paper than any other man in the Seven States.' 'Yes,' said Zedekiah Dryasdust, who chanced to hear the observation, 'and you'll put a pint of rum in a smaller bottle, than any other man that ever I see, any way!'

[Pawtucket Chronicle.]

AN INDOSITY. A medical man who had just returned from setting the broken leg of an Arab, gave the following anecdote:—'The patient,' said the doctor, complained more of the accident which had befallen him than I thought becoming one of his tribe. 'This I remarked to him, and his answer, was truly amusing. 'Do not think, doctor, I should have uttered one word of complaint if my own high bred colt, in a playful kick, had broke both my legs; but to have a bone broken by a brute of a jackass, is too bad and I will complain.'

BOSTON MASONIC MIRROR.

SATURDAY MORNING, APRIL 23, 1831.

CIVIL ARCHITECTURE: or a Complete Theoretical and Practical System of Building. Containing the fundamental principles of the art, with five orders of Architecture. Also, a great variety of examples, selected from Vitruvius, Stuart, Chambers, and Nicholson; with many useful and elegant ornaments, and rules for projecting them. By Edward Shaw, Architect. Illustrated with ninety-five copperplate engravings. Boston: Published by Lincoln & Edmunds. 1831.

In this work, says the compiler, is given whatever the experience of the most judicious professors has sanctioned, as the best mode of effecting their professional purposes; with the reasons on which that preference is founded.—To this are added examples both of Grecian and Roman antiquities, and remarks on the beauties of each. Particular attention is paid to the theory of Shadows, both from direct and reflected light, and examples adduced of the relative degrees of light and shade, on different surfaces, variously inclined to the luminary and the eye. Also, a select set of problems are drawn from Nicholson's writings, entirely new, and all intimately connected with the subject in hand. They are disposed in methodical order, and are preceded by the necessary definitions. Particular attention has been paid to Ellipses and Curves; the problems relating to which will be found particularly useful in describing elliptical and Gothic arches; finding their joints, and describing mouldings of every degree of curvature under various circumstances, with Conic Sections.

Of the intrinsic merits and practical utility of the work, the experienced architect is, perhaps, the only proper judge. An opinion from us on its adaptation to practical purposes, may be of very little importance. The body of the work is compiled from the writings of authors of acknowledged talent and architectural skill; whose laborious productions have been critically tested and approved by the scientific of Europe and America; but they have appeared in such cumbrous form as to preclude the possibility of their ever becoming, in their original state, useful to the great body of practical mechanics; whose means are generally more limited than their desires for the acquirement of useful theoretical and practical knowledge; the taunts and jeers of the proud patrician to the contrary notwithstanding. To obviate this important difficulty—to remove this great barrier to the intellectual improvement of this numerous, important and respectable class of community, has been the primary and commendable design of the compiler of the work under consideration. 'If I have made a judicious arrangement of the several subjects,' he remarks, 'I have accomplished all I anticipated.' And if he has done this, he has accomplished that which, if properly improved, will at least raise that portion of his fellow 'workingmen,' to whose pursuits his book is more particularly adapted, much higher on the scale of intellectual gradation than they have heretofore, not from the want of mind or disposition, but from the want of means, been able to attain. We entertain no doubt that in this respect he has been eminently successful.

The 'INTRODUCTION,' unlike most papers of its class, combines interest with instruction in a pre-eminent degree. The reader who passes it over without giving to it an attentive perusal, deprives himself of a most interesting and profitable entertainment. This arrangement is very happy. It commences with the definition of the term *Architecture*, originally derived from the Greek language, in which it signifies the principal handicraft, or mechanical operation, 'an expression very applicable to the construction of habitations for civilized men.' The history of the science, for such it is, from rudeness to refinement, as related by Vitruvius, follows. The arrangement of the different orders, according to the nations by whom, or the country in which, they were originally employed, is next considered. The Greeks employed only the Doric, the Ionic, and the Corinthian; the Tuscan and Composite were used only in

Italy; the one more rude and the other more ornamented than the Greek orders, which occupied a middle rank.—The student should more particularly confine himself to the three Greek orders; not only because in them the principles of architecture are the most displayed, but because of all the monuments of antiquity which have successfully resisted the ravages of time, few, or perhaps none, can be pointed out in which the Roman or Italic mode of construction is certainly to be traced. The historical and explanatory remarks on these different orders; and the accompanying definitions of such architectural terms as are employed in a peculiar sense, render it important that this portion of the work should receive the particular attention of the learner. Under this head we likewise find introduced some valuable 'general observations on the construction of houses,' in the study of which a few hours may be profitably employed. One very general fault, to which many of our architects are strangely addicted, is here briefly adverted to. It is this: 'excess of ornament is always placed in small buildings,' which is not only in bad taste, but it gives them more the air of models of other great works, than real places of abode. It was prettily observed of Chiswick-house, on the bank of the Thames, (built in imitation, but on a very small scale, of a noted structure of Palladio, in the north of Italy,) that it was too large to hang to one's watch-chain, and too small for a man to live in. The more simple the construction of cottages and small buildings, the more chaste and beautiful they will appear. The gaudy flourishes and fantastic decorations of the flirting coquette, may dazzle the eye and capture the heart of the coxcomb; but what man of sense and refinement of taste, would not sooner pay his adorations at the shrine of the modest and simply attired quakeress?

The remarks on bridges are not unimportant to mechanics generally; but to builders they possess an additional interest. The perfection of a bridge consists in its having a good foundation, that it may be durable; of an easy ascent and descent, that it may be convenient; and of a just proportion in its several parts, that it may be beautiful.—Bridges should always be placed at right angles to the course of the river, and the piers should never be thicker than is just necessary to support the structure against the force of the current. The simplest theory of the arch, supporting itself in equilibrio, is that of Dr. Hooke, the greatest of all philosophical mechanics who flourished in the latter part of the seventeenth century. The arch, when it has only its own weight to bear, may be considered as the reverse of a chain suspended freely at each end; for the chain hangs in such a form that the weight in each link is held in equilibrio by the result of the two forces acting at its extremities. Two forces or tensions are produced, the one by the weight of the portion of the chain below any particular link, the other by the same weight increased by that of the link, both of them acting originally in a vertical direction. Supposing the chain inverted so as to constitute an arch of the same form and weight, the relative situation of all the lines, indicating the direction of the forces, will remain the same, the forces acting only in contrary directions; so that they are compounded in a similar manner, and balance each other on the same conditions, but with this difference, that the equilibrium of the chain is stable, and that of the arch is tottering.—Firmness in the abutments of bridges is of vast importance. More accidents have probably occurred through want of proper attention in this particular, than from any other cause. Another essential part of the enterprise of building a bridge is to secure a good foundation. So important is this, that when practicable, it has been thought worth the while to turn the river out of its course, or to raise an enclosure round the spot where the pier is to be built, to keep out the water. This, however, can be accomplished but seldom. We mention it to show of how much importance a good foundation is regarded by scientific builders. In wooden bridges, the seasoning of the timber should be particularly attended to. The decay of fir timber is generally owing to the moist, sappy nature of its exterior surface. The bridges leading from this city,

particularly Cragie's and Warren, are probably the most beautiful specimens of wooden bridges in the world; and we are more than half inclined to be angry with the compiler of the work before us, for the meagre notice he has taken of them; but in the belief that in the next edition he will supply this omission, we pass it over.

The system of Geometry, with which the work opens, is principally from the writings of Nicholson. It is as concise and simple as is compatible with a proper understanding of this interesting branch of mechanical science. The definitions are full and explicit: the diagrams numerous, and generally well executed. That branch of this science which is of more practical utility, and consequently which is here more fully treated of, is called *descriptive*; to which the French have devoted much of their attention; indeed, Monge is regarded as the inventor.—Descriptive geometry is employed by artists to communicate a knowledge of different objects. It furnishes the means of constructing geographical charts, plans of buildings and machines, architectural designs, sun dials, &c. It is used likewise to describe the forms and relative positions of objects. It is by this branch of geometry, that stone-cutters, carpenters, ship builders, and other artists, find the dimensions of the works which they execute, inasmuch as these dimensions admit of a rigorous definition. Geometry, in its literal sense, is that branch of mathematics which treats of the properties and extension of figure: or, as the work before us defines it, 'of the descriptions and properties of magnitudes in general.' The name is derived from a Greek word signifying the *science of land measuring*. Some ancient writers have supposed that it was first cultivated in Egypt, and that it has its origin from the necessity of determining every year the just share of land belonging to each proprietor, after the waters of the Nile, which annually overflowed the country, had returned to their ordinary channel. This, however, is mere conjecture. The most probable opinion is that it took its rise at the time when Sesostris intersected Egypt by canals, and divided the country among the inhabitants. This is the opinion adopted by Sir Isaac Newton. Thales of Miletus, transplanted the sciences, particularly mathematics, from Egypt into Greece. He first measured the height of the pyramids, or obelisks, by means of their shadows; the principles of which are clearly set forth and illustrated in the work before us. He also employed the principles of geometry to determine the distance of vessels from shore; and established the Ionian school, so called from his native country. The Grecians may be said to have had an idea of geometry before the time of Thales; for the discovery of the properties of a triangle is attributed to Euphorbus of Phrygia; the square and the level to Theodorus of Samos, and the compasses to the nephew of Dædalus. But Thales was the first who brought the science to any considerable degree of perfection. He first found that all angles in a semi-circle are right angles. The earliest treatise on geometry, on record, was composed by Anaximander, a pupil of his, who is said to have invented the sphere, the gnomon, geographical charts, and sundials; and Anaxagoras, a pupil of Anaximander, was the first who attempted to resolve the most difficult problem in geometry, that of squaring the circle. Pythagoras, another pupil of Thales, discovered that to any right-angled triangle, the square on the side opposite the right-angle, is equal to the two squares on the side containing it. He is also said to be the first who treated of isoperimetrical problems, for Dio. Lartius has attributed to him the merit of having discovered that of all figures, having the same boundary, the circle among plane figures, and the sphere among solid figures, are the most capacious. Archytas first solved the problem of finding two mean proportionals; and introduced geometrical analysis, which he learned from Plato. Democritus of Abdera, promulgated the doctrine of the contact of circles and spheres, and treated of the principles of optics and circles. Hippocrates attempted the quadrature of the circle, but failed: he, however, first proved the duplication of the cube to depend on the finding of the two mean proportionals between two given lines. Plato, when asked the probable employment of Deity, answered that

he geometrized continually! such an exalted idea had he of the science. He probably intended to reply that, Deity governed the universe by geometrical laws. He taught the mathematical sciences with great success. Among the discoveries of his school, is that of the *geometrical loci*. It is generally thought that the *tri-section of an angle* was also considered in the Platonic school. To Leon is ascribed the invention of that part of the solution of a problem called its *determination*. Xenocrates and Aristotle wrote on mathematics; the latter of whom composed four books on geometry; but they are lost.—Ptolemy Lagus established the celebrated school at Alexandria. It was here that Euclid flourished. There is an anecdote told of him, which is worth repeating; Ptolemy Philadelphus having asked him whether there was any easier way to acquire a knowledge of geometry than that commonly taught, his reply was, 'there is no royal road to geometry.' After the revival of learning, the elements of Euclid were first known in Europe, through the medium of an Arabic translation. Besides this, his *Data* is the only one of his works that has come down to the present time. Of the Alexandrian school, Theon was one of the brightest ornaments. He was succeeded by his beautiful and accomplished daughter, Hypatia, who cultivated geometry with great success. Indeed, she must have been pre-eminently well skilled in the science, to have been thought worthy to supply the place so ably filled by her learned father. She wrote commentaries on Apollonius and Diophantus. This lady, the ornament of her sex, fell a sacrifice to the blind fury of a fanatical mob. Subsequently, through the operation of the same fanatical spirit, the Alexandrian library, the first monument of human genius, was expended in heating the public baths of the city. We are mainly indebted to Arabic translations for such works as escaped this general conflagration. It has been thought by some writers that we are indebted for the restoration of the ancient astronomy and geometry, to the vain speculations of judicial astrology. But we shall not attempt to trace the grounds on which this supposition is predicated.

The 47th proposition of the first book of Euclid, proving that the square, subtending a right angle, is equal to the squares that form the right angle, has been somewhat prettily moralized by the members of the Masonic Institution. From the construction of the figure, it is evident that the triangles within the squares are *reciprocally equal*; and also, that the squares on the sides forming the right angle are *equal* to the square subtending the right angle. Pythagoras, in grateful testimony of the discovery, sacrificed a hecatomb. But Freemasons consider geometry as a natural logic; for as truth is ever consistent, invariable and uniform, all truths may, and ought to be investigated in the same manner. Moral and religious definitions, axioms and proportions, have as regular and certain dependence upon each other, as any in physics or the mathematics. As the figure here alluded to depends on the *connexion of the several lines, angles and triangles*, which form the *whole*, so Freemasonry depends on the *unanimity and integrity of its members*; the inflexibility of their charitable pursuits, and the immutability of the principles upon which the society is established. The position is clear; and, therefore, in a synthetical sense, we demonstrate that some of our fraternity, from their exalted situation in life, enjoying every luxury, pleasure and comfort, may, with strict propriety, be considered as standing on the basis of earthly happiness; emblematical of the *greater square*, which subtends the right angle. Others, whom Providence hath blessed with means to tread on the flowery meads of affluence, are descriptive of the squares which stand on the sides that form the right angle. The several triangles inscribed within the squares, are applicable to those who enjoy every social comfort, without *exceeding the bounds of mediocrity*. Those who, by application to arts, to manufactures and commerce, not only add to the wealth of the country and to the happiness of the exalted, but administer to the wants of the indigent and industrious, may be compared to the angles which *surround and support the figure*; whilst the lines which

form it, remind us of those unfortunate brethren who, by a series of inevitable events, are incapable of providing the common necessities of life, until aided by our cheerful and ever ready assistance. From the corollary we draw an axiom in Masonry; for by connecting the several lines together, and bringing the unfortunate and industrious into compact with the affluent and eminent, we form a *figure*, descriptive of the true basis on which our ancient brethren raised the superstructure of Freemasonry; a basis which no mortal power can shake—GENTLE CHARITY.

When we took up the work, the title of which is placed at the head of this article, we did not purpose to bestow on it more than a passing notice; but we find that we have been undesignedly carried by the current of thought, into a digression, from which, in the short space left us for remark, it will be impossible for us this week to return.—We therefore, with much reluctance on our part, and probably not much to the gratification of the general reader, conclude by saying—

TO BE CONTINUED.

¶ The macaronic of a man who presides over the New Hampshire Post, (a John L. Bunce,) has turned traitor, and sold himself to the antimasonic party, for a dozen subscribers. Crossed in his political ambition, he has in his madness and folly, cast off what little of moral integrity he may have been presumed to possess, and connected himself, with a faction, whose existence is sustained by the excess of moral depravity. To promote the interests of such a cause, Mr. Bunce, in point of talents and principles, seems to be particularly well qualified. He is no loss to those whom he has basely deserted; nor can he, of himself, be of any service to those who have purchased him. He says, his *subscription list* bears him witness already, that the people, the great majority of them, will sustain him. The price of his treachery has been paid over. Let him hug it to his bosom; it may for a time quiet the operations of conscience. With 'the people' he has no concern;—his business is solely with unprincipled, aspiring demagogues—with a corrupt and damning faction, from whose polluted streams he is in future to draw his sustenance. As he has commenced the career so successfully pursued by Judas Iscariot, we advise him to keep the example steadily in view, until he shall have fully and perfectly personated the character of his great prototype, in every particular. In this way, he may do the 'state some service.' He can in no other.

The antimasonic county convention at Worcester on the 14th, chose 40 delegates to attend the convention in this city, on the 16th of May!

The Senate of New York has concurred with the House in a resolution against the renewal of the charter of the United States Bank.

A person of the name of William John Murray has been arrested in Philadelphia, on suspicion of being concerned in the great bank robbery.

The wife of Smith, charged with having robbed the bank in New York, has been set at liberty. She was permitted to speak to her husband in presence of an officer on Monday.

The late news from Europe is highly interesting. The Reform Bill has had a second reading in the British House of Commons. The vote stood 302 to 301 against it.—The result was received with enthusiastic exclamations.—It is thought the bill will be finally rejected. If so, it will give rise to some popular agitation.

The province of Luxemburg is now one of the apples of discord in Europe. Belgium, Germany and Holland claim it. The people are supposed to be in favor of Belgium.

The Austrians have entered Ferrara and Capri, after a battle of nine hours, which the Italian patriots sustained with great perseverance.

A motion has been introduced into the French Chamber of Deputies banishing forever from the territory of France, the descendants, and those allied to the descendants, of the ex-king.

Paris was thrown into great confusion on the 20th March. It was the anniversary of the return of Bonaparte from Elba. A large procession was formed for the purpose of placing either the statue of Napoleon or his son, on the pedestal in the Champs Elysees, intended for Francis I. The national guards were ordered to be under arms. France has much to *fear* or *hope* from the operation of this feeling. The new ministry are not in much better repute than were the old. Lafayette has been offered the Presidency of the Council, which he refused unless his friends were appointed to office. France seems to have no disposition to quarrel with Austria, and has therefore given a new construction to the *non-intervention laws*.—France says to Austria you *shall not* interfere with the revolution in Italy. Austria turns up her nose, and goes to slaying the Italian patriots. France replies we meant to say that you ought not to do so! So much for chivalry.

A revolution has broken out in Spain—*on dits*. The king's troops were deserting in great numbers, and the revolution was rapidly extending. If this be true, it is not probable that the revolutionists will succeed. The *mind* in Spain, is as much shackled as the *body*. One account says that the insurrection at Madrid was successful, and that Ferdinand was obliged to fly towards Lisbon. The revolutionists in the mountains of La Borda are said to be 10,000 strong. Their object is to establish the moderate monarchy under the daughter of Ferdinand, and during her minority, under a regency.

Our latest intelligence from the theatre of war in Poland is extremely vague and contradictory. The Government, Senate and Chambers, have issued a proclamation, in which they declare, that it is their determination to follow the fate of the army, should circumstances render it necessary to abandon Warsaw. The head quarters of the Polish army on the 8th March, were about two miles from Warsaw. There were 10,000 killed and wounded in that city. Provisions were scarce and high, but as the Russians had been driven from the left bank of the Vistula, the communication would be restored, and the supplies be increased. The Liverpool Courier of March 23, says: 'The struggle of the Poles have done them great credit: they indicate the spirit of the nation, and the noble courage and devotion of its army. The Russians have been frustrated in their plans, and obliged to make new arrangements for attacking Warsaw, amidst the swamps and inundations of the Vistula. So far a most righteous cause has triumphed; but the hope of ultimate deliverance, we fear, there is no reasonable ground to indulge, such is the might of Russia, and such the nature of the country, which presents few advantages to cover the weakness of inferior numbers. The Poles have won two glorious battles; but had not strength for more than to beat back the enemy, and obliged him to change his ground. Unless some new event arise, this cannot last long.' The loss of the Russians since they entered Poland, is estimated at 30,000 men *hors du combat*, in killed, wounded, prisoners, and sick. No great loss to Russia, still less to the world.

A rebellion has broken out in Hayti. 'The general feeling is that Boyer has presided quite long enough over the Haytian people.'

LATEST FROM THE CONTINENT.

The brig Franklin, Stephen H. Howland, master, arrived at New Bedford on Wednesday, left Flushing the 25th of March. France had joined the Belgians against the King of Holland, and the French General had been at Brussels to take command of the United Armies. An order had reached Flushing to put in readiness the whole of the Dutch navy. It was rumored and believed that AUSTRIA HAD DECLARED WAR AGAINST FRANCE. Capt. Howland brought no papers.

THE WREATH.

[From the Providence American.]

THE REQUEST.

Let not one briny tear
For me be shed—
Weep not above my bier
When I am dead.

If you do mourn for me—
The young in years—
O, let your sorrow be
Too deep for tears.

Let not a dirge of woe
Strike on the heart,
But let me freely go,
When I depart.

Why should we mend the chain
When it is riven?
Why in this world of pain
Keep me from Heaven.

Let not a pageant show
Be made for me;
The semblance of a woe
That should not be.

Give me a quiet grave
In some lone vale,
Where the tall grass shall wave
In autumn's gale.

None e'er comes there to grieve
Who asks this boon,
Save the pale stars of eve,
And the cold moon.

Erect no sculptured stone
Upon that spot,
To tell the tale of one
Who sleeps forgot.

But let the slender grass,
Grow thick and high,
That man may heedless pass,
Nor turn his eye.

THE PEN.

Some strive to be witty
In praising the pretty,
And many's the ditty
That's written I ken,
Not half so sincerely,
So modest or clearly,
As I write queerly,
Concernin' the Pen.

The Pen's a logician,
A mathematician,
A mute rhetorician,
A sage, a fool;
A cunning contriver,
A wicked conniver,
That breaks for a stiver
The 'Golden Rule.'

The Pen! It has power
To sweeten the sour,
To soothe the sad hour
And sadden the gay;
To conquer a hero,
To soften a Nero,
And shed upon zero
A melting ray.

The sighs of the lover
It puts in a cover,
And all the world over
They silently pass;
No mortal ear hearing
Those lips so endearing,
Until they are cheering
The rightful lass.

MISCELLANY.

AN EXAMPLE FOR WIDOWS.

In the year 1799, a tenant of Mr. Way's at Hasketon, in Suffolk, died, leaving a widow with fourteen children, the eldest of whom was a girl, under fourteen years of age. He had rented out fourteen acres of pasture land, on which he kept two cows; these cows with his little furniture and clothing, were all the property he left. The parish of which he had been an inhabitant, was within the district an incorporated house of industry, where the rule was to receive proper objects within the walls, but not to allow anything for the out poor, except in peculiar cases. The directors of the establishment offered to relieve the widow, by taking her seven youngest children at the house. When this was proposed to her, she replied in great agitation, that she would rather die in working to maintain her children, than part with any of them; or she would go with all of them into the house, and work for them there; but if her landlord would continue her on the farm, (as she called it) she would undertake to bring up the whole fourteen without any help from the parish. She was a strong woman, about forty-five years old, and of a noble spirit; happily, too, she had to deal with a benevolent man. He told her she should continue his tenant, and hold the land for the first year rent-free; and at the same time, unknown to her, he directed his receiver not to call upon her afterwards, thinking with even that indulgence, it would be a great thing if she could maintain so large a family. But this further liberality was not needed. She brought her rent regularly every year after the first; held the land until she had placed twelve of the children in the service; and then resigned it to take the employment of a nurse; which would enable her to provide for the remaining two, for the little time longer that they needed support, and which was more suited to her declining years.

NATURAL ANTIPATHY.

We have often heard people speak of natural antipathy, as familiarly as though such a thing existed. The fact is, *Nature* never made antipathies—they are wholly the work of art. We are led to these remarks by a singular fact which lately came to our knowledge. A gentleman of this village, the past fall, procured a pair of English rabbits, which he permitted to run at large. As they never had been worried by dogs, they had no fear of them, and would play around where they were, as familiarly as if no danger was near. A strange dog, coming along one day, seized one of them, and immediately killed it. The remaining one soon disappeared. Nothing more was seen of it until a few days since, a gentleman on removing the last mow of hay, among the rails at the bottom, found a nest of three cats, and the surviving rabbit—all living together in the utmost harmony.

The gentleman who owned the rabbits, by way of experiment, some time since killed one or two small kittens, and got a puppy to put in place of it. The mother of the kitten, at first, showed some dislike to the intruder, but soon became as fond of it as of her own offspring, and nursed it with equal care and attention. Indeed the puppy, by superior strength, obtained precedence over the kitten, which the cat not only permitted, but of which she seemed to approve.

DISSOLUTION OF COPARTNERSHIP.

Instead of the *Card*, giving notice that Messrs. CARPENTER & CROCKETT had formed a *connexion* in business, we should have published their *dissolution* of copartnership, which took place on the 11th inst.

BOARDERS WANTED.

A FEW Gentlemen can be pleasantly accommodated with Board by Mr. ANSON MANN, 75, Milk-street. April 9.

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BOSTON MASONIC MIRROR.

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WILLIAM HENRY CLARK, PRINTER.

[Original.] REVIEW

Of the Rev. Mr. Furguson's Letters to the Rev. Moses Thacher, Pastor of the North Church of Wrentham.

[Concluded.]

It may be well supposed, that Mr. Furguson, when he assumed the pious office of reproving his recreant brother Thacher for infractions of his covenant obligations with his church; for his hypocrisy exhibited in becoming a Mason, at the time and manner he did, and, in a short period, seceded from the institution for *political purposes*; for his general unchristian conduct towards the members of his church, and especially, for his contempt of the ecclesiastical council, convened to advise the settlement of difficulties in the church; we say that Mr. Furguson must have had his sensibilities roused by conflicting affections; bound as he was to his brother Thacher by the tender and endearing cords of love and friendship, strengthened by long intimacy and corresponding sentiments on religious faith and doctrines. United, as they had been, in opinion, on the subject of Masonry, which, at that period, agitated the public mind, and wherein both rested under full persuasion, that the principles of Masonic institutions were antichristian and vicious; under these circumstances, Mr. Furguson could not but be astonished to learn, that his brother had secretly, become a Mason, and after a short period, had seceded from the institution. What inferences could the discriminating mind of Mr. Furguson, with much sorrow and grief, have drawn up, but, that his brother Thacher had assumed the character of a hypocrite for vile political purposes? Every step, from first to last; from the period of becoming a Mason to his secession demonstrates the fact, that he was a hypocrite.

Every considerate man, as well as Mr. Furguson, must believe that the measures adopted by his brother, under the hypocritical garb and sanctity of religion, were, wholly, for political effect.

Thus in the preceding letters, as by his conduct we have seen, in what manner, Mr. Thacher, by false statements and misrepresentations has bartered away what little reputation he had in religion and morality, for a seat in the Senate of Massachusetts. We stop here to take a combined view of his exclusive principles. First, his system of discipline recommended to Ministers and Churches for their adoption; this Mr. Furguson has treated in a very judicious manner. Second, the proposition respecting 'extrajudicial oaths' met its appropriate doom in the Senate. In both, Mr. Thacher has been foiled. Both these measures have one common parent. They originate from the same corrupt source, arbitrary and tyrannical spirit of exclusion. Had the proposed schemes been adopted, where would this exclusive principle have stopped?

This last, as well as the whole of Mr. Furguson's letters, ought to be read by every person, who feels he has

an interest in the free institutions of the country. These letters involve sentiments which will ever be cherished by the advocates of 'freedom of opinions.' They are worthy to be carried in bold relief upon the frontlets of the forehead, and deeply impressed upon the heart of every man who embraces the righteous cause of *liberty*, the palladium of our civil and religious privileges, in opposition to the all appalling spirit and doctrine of *antimasonic* exclusion; the *name* is of the least importance, the *spirit* is that which we oppose.

We, with Mr. Furguson, feel 'sick at heart of these pretences to particular purity and zeal,' either in affairs of church, or state, as 'they bring with them hot contention, noise and war.' This is what Thacher desired when he exclaimed in the Senate Chamber, '*If civil war be necessary, let it come. I fear no civil war.*'

Let us now attend to Mr. Furguson.

Rev. and dear Brother,

The late venerable John Newton has somewhere remarked, that some good people spend all their strength, and exhaust themselves in laboring to get rid of evil; but that for his part, he would rather spend and be spent in doing good, because if he could fill the world with good, there would be no room for evil. Alas, while attempting to root up the tares, we are in danger of pulling up also the wheat. And I apprehend, that Satan can fill the field with tares, faster than we can root them up. In North Wrentham, you appear to me to act upon the opposite of Mr. Newton's maxim, and to manifest untiring zeal in your attempts to get rid of evil. In less than a week from the time of the meeting of the Council referred to in my last, you had effected a division in the church over which you are the under shepherd; and without waiting for the formalities of a dismission, either as the pastor or as a private member of the mother church, you had organized what you call a new church, composed of about a third of the male, and two thirds of the female members. Two objects appear to have been especially in your view in this transaction. First, the maintenance of discipline; and secondly, to purge out Masonry. The first of these objects appears to me to have no foundation. It is true you have got rid of the brother (i. e. if your proceedings stand) who was restored by the advice of Council. You have also got rid of all your Masonic brethren, and of those who were not with you in opinion. You are a small body, composed of the veterans of the war, and may now be supposed to be united. But in respect to union, you are not more united now, than the entire church was four years ago. Since that time you have had divisions, and in four years more, you may again have divisions.—And here I would ask, in what better state are you to maintain discipline, in the event of new divisions, than you were before you separated? * Are you not, as a body, composed of individuals of like passions with other men? And what advantage can you have for maintaining discipline, which you had not before your separation? Alas, you are, in this respect, like the poor negro, who built a booth in the wilderness, that he might escape from the world. He found Pomp was there still. Perhaps you also have carried Pomp with you.

* It may be questioned, even, whether you are in as good a state. Suppose you undertake to deal with half a dozen of your members, and they pronounce you out of order, and fly off, and form themselves into another church? What then?

But although you are in no better state to maintain discipline, so far as respects your basis, yet you have got rid of an offender, who, in your opinion ought to have been excommunicated. Suppose it to be so; admit if you please, that the Council did do wrong, and that, by their advice, the discipline of your church was in this case prostrated. Still you, and the members acting with you, were not accountable; the sin did not lie at your door; you had borne your testimony against it and had cleared your garments. Neither was the offence of that brother such as to affect the doctrine or the standing of the church. He was not an immoral person, nor a heretic. He might be a sincere Christian, and yet say all that he had said, and do all that he had done. And why manifest so much feeling on the subject? Why take such *desperate* measures to get rid of an evil of such comparatively trivial consequence? I confess I can only account for it, by attributing it, to feelings of disappointment, and I fear of vengeance. It was not what the individual had done; it was not what the Council or the church had done or neglected to do; in other circumstances a greater fault might have been overlooked, and a greater burden might have been borne; but in this case, there were purposes to be answered, and ends to be attained, for which it was the occasion, rather than the cause. We come then to the second end to be attained by the organization of what you call a new church, viz. *To purge out Masonry*. I call it the second end to be attained; but it was in truth *the only end*; for it was impossible for you to suppose that you could lay the foundation of church discipline on a stronger basis, than that on which it stood before. The contempt which you poured upon all church order and covenant obligations, in the manner in which you broke away from the original church, was of itself evidence, that the maintenance of church discipline was the least of your concern. You profess, in common with your brethren, to regard a Congregational church, as recognizing none other Lord, but Jesus Christ. You believe him to be head over all things to his church. There then you stood, before that body of which Christ is the head, on the Sabbath succeeding the meeting of the Council, with a request to be dismissed, that you and those associated with you might be formed into a new church. The request was proper. You had a right to make but not to demand it. When you condescended to make that request, you ceased for the moment to be the organ of the church. You took the place of a suppliant petitioning for a favor. And how did you treat that body of which you profess to regard Christ as the head? You were told, in answer to your petition, that it was contrary to their established rule, to transact business on the Sabbath, and a day was appointed, (short of a fortnight) to take your request into consideration.—And considering the importance of the question to be by them decided, the time could not have been considered long. Considering that the question to be by them decided involved considerations of the most interesting character; considering that it was the climax of all that your connexion with Masonry had brought upon them; the church must be admitted to have treated your request with unparalleled moderation. But what was your treatment of them? You told them, that *if the question of your dismission was not determined then, any delay would be construed into a denial; and you should proceed to organize your church, without further reference to them*. And accordingly you did proceed the next day upon your own responsibility. And thus it was you

purged out Masonry!! Like the Roman Emperor, who had marked the conquest with universal desolation, you could say, 'I have given peace to my country!' You can look back upon the desolations you have made—upon your walls broken down, and your hedges rooted up, and say, 'I have purged out Masonry from the church in North Wrentham.'

The cleansing process by which you have removed Masonry from the church of your particular charge is recommended as applicable to all our churches. Sir, I am sick at heart of these pretences to particular purity and zeal. They carry with them hot contention, noise and war. I willingly offer my feeble aid to arrest their progress. I have written these sheets under a pressure of heart. Personal considerations could not have drawn from me what I have now written. If aught severe or personal has escaped me, forgive it, I entreat you. Ascribe it to the times and to the occasion. I have written in sorrow rather than in anger, and have only meant to be so understood, as to convey my own impression to my brethren.

I am, your Friend and Brother,
JOHN FERGUSON.

East Attleborough, Dec. 20, 1830.

[Original.]

A respectable Grocer, in the north part of the City, who has long been suspected of being a convert to the *sedition* preaching of Jacob, and a little tinctured with *antiism*, although he has hitherto carefully avoided a public avowal of his sentiments, was induced, from some cause or other (probably believing it would never gain publicity) to sign the remonstrance against the petition of the Grand Lodge for a modification of their Charter. Since the names of the remonstrants have been given to the public, his repentance has been severe and pungent, and he declares that 'no act of his whole life ever caused him so much pain and regret;' but still he has a particular aversion to its being made public—This reminds me of an anecdote related to me when quite young, which made an impression upon my mind that time can never efface.

In a country village, a man who made great pretensions to piety and honesty, and on all occasions extremely clamorous in his own praise, was, one day, detected stealing a pair of leather breeches; whereupon was congregated the sage fathers of the town, the parish priest, deacons and experienced laymen, to take into consideration the case of their offending brother. After a long and patient investigation of the subject, they unanimously agreed to the following verdict viz—that the culprit should be placed astride a rail, borne upon the shoulders of two men, and in this manner to be carried through the village, incessantly exclaiming as he passed along, *I've stolen a pair of leather breeches, and I am sorry for it.* No sooner was the verdict made known than all the men, women and children, far and near, were assembled to witness this novel exhibition and hear from his own lips his confession and repentance. When all things were in preparation, and the busy hum of the surrounding multitude hushed into a death like silence, each stretching forward to catch the first word that should fall from his polluted lips, what could exceed their astonishment to hear him, (instead of expressing his regret for his crime,) vociferated with stentorian voice, 'I have stolen a pair of leather breeches and I'm sorry I'm found out.'

Quere. Does not the gentleman's sorrow and regret consist in his being found out?

It is a petty plain intimation of what is thought of anti-masonry out of this state, that no respectable man will stand one of their nominations for Governor. All recollect how pertinaciously they stuck to Heman Allen in Vermont for a candidate, and the abuse he received at their hands after shaking them off. The antics in Connecticut have nominated the Hon. Timothy Pitkin for Governor, and he too publicly declines their proffered friendship. They will have to look up some Solomon Southwick, some bankrupt politician who has no character to lose.

[N. Y. paper.]

PROSCRIPTION OF MASONS.

A report is in circulation, which we sincerely hope is without foundation, that at a town meeting at Bridgewater on Monday last, when a list of names of those who were qualified for jurors was presented for acceptance, four were objected to, and by a vote of the town, erased from the list for the sole cause of their being Masons. If this be true, it is proscription in its most alarming form; it is virtually assuming the power of disfranchising a citizen for his opinions, and declaring to the public that a Mason, however competent, however honest and virtuous he may be in his private character, is not to be trusted, shall not be permitted to enjoy any of those political rights which the Constitution has secured to every citizen, and declares him incompetent to perform the duty of a juror with impartiality, and that the public good and safety demand the exclusion of any man from any office of trust, honor or profit, who bears the name of Mason. We have never expressed ourselves the particular advocates or supporters of the parties which are now struggling, the one for supremacy and the other for political existence, and which at the present day are so fearfully agitating and dividing the public opinion. We have always thought that an undue excitement and one which was not called for by the occasion which produced it, has prejudiced many and led them to a more ardent opposition to Masons and Masonry than the cause required. We have never had a doubt but many, very many, have been and still are actuated by honest views, and simply desire that the institution which they believe to be pernicious in its influence and tendency upon the morals of the people, and destructive to the principles of a free government, might be overthrown. Such has formerly been their publicly avowed motives, and such they have explicitly declared to be their sole aim and end. Their publications have constantly held this language—that it is the institution and not the members against which they contend. The above report shows a total dereliction from these few principles, and if carried out who does not see that a proscription of men and their political disfranchisement is to be the result.—And that this is but the commencement of a series of measures, which, if they should obtain the ascendancy in the government, would inevitably follow and deprive every citizen, who may have the taint of Masonry upon him, of every right and privilege, which is secured to him by the constitution and the laws of the land. We believe that every honest well meaning man, whether Mason or anti-mason, would deprecate such a state of things. And we are cheered with the belief that the people, who have avowed themselves hostile only to the institution, will not give their countenance or sanction to measures so manifestly repugnant to the declared rights of every American citizen; and we still trust and believe that there is yet a spirit existing, of forbearance to approach the ark of our political safety with any but patriotic motives; a love of individual and public safety; a sincere desire for the good of the body politic; a disposition to support and maintain the laws under which we live; and a determination that every man shall be made secure from oppression in the exercise of his indefeasible rights; and that none shall be declared aliens from daring to exercise a freedom of conscience, or for a frank and fearless avowal of his approbation or disapprobation of any principle which they may deem wrong. We have repeatedly declared it our fixed determination to avoid giving any opinion upon the merits of the controversy between Masons and anti-masons; and we have been induced to notice the above movement, because we believe it hostile to the rights of individuals, and fearfully imperilling everything which is dear and valuable in our Constitutions, and a complete destruction of the freedom of the people; and because we believe that upon calm reflection, no one will give his approbation to a measure fraught with so much danger, and so manifestly destructive to the very existence of political liberty and the rights of every individual.—[Taunton Sun.]

The reader is referred to page 351.

'THE BOOT UPON THE OTHER LEG.'

By a complete return of the votes for Representatives to Congress from Bristol District, it appears that Mr. Hodges and not Mr. Ruggles, as was before supposed, had a plurality of the votes given in. The whole number was 4845, making two thousand four hundred and twenty three necessary to a choice. Of these Mr. Hodges had 2371.—Mr. Ruggles 2278, and there were one hundred and ninety five for other persons; so that fifty two more votes would have elected Mr. Hodges!

By this it appears that there is not, in fact, an anti-masonic majority in Bristol County; and the success of their ticket for Senators was only the result of local prejudices and personal dislikes. Some of the old Senators pursued an unpopular course with regard to the Militia Bill, &c. and the consequence was that the electors of the District would not support them for another term, so they gave their support to the opposition ticket, without any regard to its character or its name. And now forsooth, with accidental success on their side, the anti-masons have the modesty to come forward and lay claim to a majority, which it is apparent they never had.

It is not so. A majority of the voters in Bristol District are not prepared to say by their votes, that they will disfranchise any portion of their fellow citizens—that they will put forth an arm to strip their neighbors and friends of the common rights of citizenship—that they will drive them from the polls, the jury box and the altar!—that they will refuse to suffer them to worship in the Church of the Most High God, or testify in a court of justice. The great body of the people are not prepared for this, although there are those among them, who would not only assert such a fact but use their utmost endeavors to bring it into actual existence. [Pawtucket Chronicle.]

ANTIMASONRY IN SALEM.

It is reported says the Salem Gazette, that the shameless creatures who contrived the base and wicked 'A.B.C. Plot,' are about to renew their attempts to create an excitement in this town, against a portion of our fellow citizens, who, however it may be elsewhere, are here as respectable, in point of standing and moral character, as any equal number of their townsmen. The diffusion of a fierce and malevolent spirit of proscription against the members of the society of Freemasons, in several towns in this state, demonstrates that the fanatical and persecuting spirit of the seventeenth century, is not yet entirely extinct in New England. It is evidently, even now, in the power of unprincipled demagogues to revive, in a degree, the terrors of those times when it was so easy to raise an excitement against poor old women, and upright and conscientious men, as witches, quakers, baptists, hutchinsonians, &c. The gallows, the stocks, and the prison, have not yet been resorted to, but the unspurring persecution by the ANTIMASONS in Lynn, and other places where they have the ascendancy, of all who will not join a crusade against the unoffending objects of their malice, shows that nothing but the want of power restrains them from bodily outrage.

Hear the language of a Mason who has been a member of the institution more than fifty years.

'I have been a member of this useful and honorable fraternity for more than a half a century, and have never till now heard the calumny uttered, that its obligations, under any circumstances, impugned the ordinances of civil and religious society. On the contrary, we hold ourselves bound to render unto Cæsar the things which are Cæsar's and unto God the things which are God's; and I can with truth affirm, that I never knew a man who became a Mason, and whose practice conformed to the precepts it inculcates, who did not become a BETTER MAN than he had been theretofore.'

Over-civility generally ends in impudence, for as it proceeds from design, and not from any kindness or respect, it ceases with its object.

The attempts of the Antimasonic Itinerant Lecturer, AL-
LYNN, and his coadjutors from Lynn, to get up an excite-
ment on the subject of Masonry in this town, have as yet
proved abortive, and have been met by the almost univer-
sal disapprobation of our citizens. The Selectmen refused
to grant permission for the proposed Lecture and Exhibi-
tion at Concert Hall, under the Law which provides that
no public exhibition shall be given without the approbation
of the Town authorities. They next engaged the Hall of
the Franklin building, without letting the agent know for
what purpose it was to be used. The owners of the build-
ing (the Salem Marine Society) on learning the object of
those who had engaged the Hall, had a meeting, and by a
vote of 3 to 1, refused to sanction the engagement. The
agitators however came to town on Tuesday evening, and
succeeded in obtaining another room, where the Lecture
was delivered, and the ceremonies of Masonry exhibited,
to such men and boys as chose to enter the Hall, without
money and without price. The visit of these men, how-
ever, having been considered by many of our citizens, in
the light of an unhallowed intrusion, having for its object
to sow discord amongst our inhabitants, and to disturb the
peace and harmony of the town, a large collection of in-
dignant people assembled in the vicinity of the place of the
exhibition, where they remained until a late hour, and it
was with difficulty they were restrained from committing
some acts of violence. We hope the general manifesta-
tion of public sentiment in our town in opposition to any
attempts to excite the prejudices and passions of one por-
tion of our community against another portion, composed
of as respectable, orderly, patriotic and worthy a class of
citizens as any amongst us, will deter these men from pur-
suing any farther their *very kind* intentions towards our
town. Let our antimasonic friends in Lynn, guard against
the alleged iniquities of Masonry, as much as they please,
in their own town; when we shall be persuaded that the
wickedness of Masons here has arrived at such a pitch as
to need the assistance of our neighbors to put them down,
we will send for them to come to our aid!—[Salem Reg.]

MECHANICS' JOURNAL.

[From Scientific Tracts—No. VI.]

OF THE SOURCES OF HEAT.

The two principal sources of heat are, the sun, and
combustion; there are others, but we shall confine our re-
marks to these. Heat is constantly radiating from the
sun, and evolved or given out during the combustion or
burning of bodies.

The vital part of our solar system is the sun, from this
source we receive all the heat necessary for producing the
fruits and flowers of our earth, which are matured and
perfected by the light from the same body. We may be-
hold the wisdom of that Power, that balanced the sun and
planets in the heavens, displayed in an equal degree in the
distribution of the animals and plants of our little planet,
according to their respective nature, as far as respects
heat and light. Those animals which are placed in the
arctic regions, are all protected from the cold by a cover-
ing of fine fur, exactly adapted to keeping out the cold;
while those of the tropics have a covering adapted to their
climate—like the elephant, who has scarcely any cov-
ering.

It is not our purpose at present to inquire into the
cause of the immense quantity of the heat and light which
we constantly receive from the sun. Dr. Herschel sup-
poses it to be owing to luminous clouds, which float in
the atmosphere of the sun, and as these clouds are sub-
ject to various changes, both in quantity and lustre, he
accounts for the difference in the heat of different years.

When a piece of glass is opposed to the sun, it is not
soon heated; but if a piece of iron, of the same thickness
be exposed during the same time, it will soon become
heated; in the same manner, all transparent bodies stop
but few of the solar heating rays, while opaque bodies in-
tercept more or less of them; and the darker the color of

the opaque body, the more heat is intercepted. Hence
arises Dr. Franklin's rules for the color of clothing. Black
or dark colors during winter, and white or light colors for
summer. But it is to be questioned whether these con-
clusions are correct. By a reference to what we have
said upon *radiation*, it will be seen, that dark colors ra-
diate more heat than light ones: therefore, dark clothing
carries off more of the heat of the body, than light colored
would.

The heat produced by the direct rays of the sun upon a
body, seldom exceeds 120°, but by a peculiar contrivance
to prevent the heat from being carried off by the surround-
ing bodies 220° or 230° may be produced.

When the rays of the sun are concentrated, they pro-
duce a much greater effect, as with a burning glass bodies
may be set on fire at a considerable distance; they must
be directed, however, upon a body that will absorb or re-
tain them, if they are directed upon a piece of glass, it
will not be heated, nor will any transparent body, such as
air or water. In these cases, the heating power of the
sun's rays is not augmented by concentrating them; the
effect is owing entirely to the great number of rays which
are brought upon one point.

PHILOSOPHY OF SOUNDS.

A bell rang under water, returns a tone as distinct as if
rung in the air.

Stop one ear with the finger, and press the other to one
end of a long stick, or piece of deal wood, and if a watch
be held at the other end of the wood, the ticking will be
heard, be the wood or stick ever so long.

Tie a poker on the middle of a strip of flannel 2 or 3
feet long, and press with the thumbs or fingers the ends of
the flannel into your ears, while you swing the poker a-
gainst an iron fender, and you will hear a sound like that
of a very heavy church bell. These experiments prove
that water, wood and flannel, are good conductors of
sound, for the sound from the bell, the watch and the fen-
der, pass through the water, and along the deal and flan-
nel to the ear.

It must be observed that a body while in the act of
sounding is in a state of vibration which it communicates
to the surrounding air, the undulations of the air effect the
ear and excite in us the sense of sound. Sound, of all
kinds, it is ascertained, travels at the rate of thirty
miles in a minute; the softest whisper travels as fast as
the most tremendous thunder. The knowledge of this
fact has been applied to the measurement of distances.

Suppose a ship in distress fires a gun, the light of which
is seen on shore, or by another vessel, 20 seconds before
the report is heard, it is known to be at the distance of
20 times 1,142 feet, or little more than four miles and a
half.

Again, if I see a vivid flash of lightning, and in two
seconds hear a tremendous clap of thunder, I know that
the thunder cloud is not more than 760 yards from the
place where I am and should instantly retire from an ex-
posed situation.

The pulse of a healthy person beats about 76 times in
a minute; if therefore between a flash of lightning and the
thunder, I can feel 1, 2, 3, 4, &c. beats of my pulse, I
know that the cloud is 900, 1,800, 2,700, &c. feet from
me.

Sound, like light, after it has been reflected from several
places, may be collected into one point as a focus,
where it will be more audible than in any other part; on
this principle whispering galleries are constructed.

Speaking trumpets, and those intended to assist the
hearing of deaf persons depend on the reflection of
sound from the sides of the trumpet, and also upon its be-
ing confined and prevented from spreading in every di-
rection. A speaking trumpet, to have its full effect must
be directed in a line towards the hearer. The report of a
gun is much louder when towards a person than one placed
in a contrary direction.

RECIPE TO MAKE NANKEN DYE.

Boil equal parts of annatto and common potash in water
till the whole are dissolved.

IMPORTANT TO MANUFACTURERS.

Napoleon Bonaparte offered a premium of three mil-
lions of francs to the person who should discover some
material, the production of France, that should in all
respects answer as a substitute for indigo. In consequence
of this stimulus, E. Souchon, a practical chemist and
dyer, expended a fortune in experiments, which finally
resulted in the discovery of a method for fixing the color
of Prussiate of Iron, even more permanently than indigo
blue. With this preparation he has succeeded in dying
green, blue, blue blacks, and black, at an expense of but
little more than one third that of indigo colors, and said to
be in every respect equally fine and permanent.

We learn that Mr. Arnold Buffum, of this state, during
his residence in Paris, effected a contract with Mr. Souchon,
for the communication of the process to him to be in-
troduced into the United States, and that he has recently
received full explanation of the method, by which this im-
portant desideratum is effected.

The colors are said to resist the action of both acids
and alkalis, and when worn for years, (as we have
seen stated by a mercantile house of high standing in
Paris,) will present no whitened appearance on the
seams, or at the pockets and button holes of garments
the colors their remain unchanged.

The fact that this substitute, if found successful,
will not only diminish the expenses and increase the
permanency of the best colors in cloths, but that the
preparation of the material will give rise to a valuable
branch of manufacture in our own country, shows the
importance of the discovery, if it be really what it is
represented.

Samples of the cloth dyed by this process may be
seen at this office.

[R. I. American.]

QUADRATURE OF THE CIRCLE.

The communication below appears in the Washing-
ton papers, and invites the attention of our mathema-
ticians. Perpetual motion, and the mode of squaring
the circle, or rather the discoverers thereof, have been
often found out in this country, that we are not
ever sanguine in anticipating a new triumph of Amer-
ican invention. Mr. Woodside however writes like a
rational man:

Gentlemen;—You are no doubt well aware, that
the exact superficial contents of the square circle,
have never been measured. I have, however, within
the last month, discovered a simple method of ascer-
tain correctly the square of any circle. The secret of
my discovery has been confidently disclosed to several
of my friends, (fifteen in number) who, I feel confident
will not divulge it. I have no hesitation in challeng-
ing the first mathematicians in the world to confute
the principle, and rule or rules, by which I can, by a
very trifling calculation, measure, or, in other words,
square the circle.

I addressed a letter the 16th of last month, on the
above subject, to the Hon. Louis Mc Lane, London,
which letter I had the honor to have transmitted to
him through the politeness of the Rt. Hon. C. R.
Vaughan, Minister Plenipotentiary from England; and
I am waiting Mr. Mc Lane's reply, as regards any pre-
mium or premiums, which have been offered in Eu-
rope, for the discovery of a calculation suited to the
comprehension of common capacity, for measuring the
exact contents of the circle, laying aside all *approx-
imations*. I am aware that what I have here stated for
publication, leaves me to the scurrying of mathemati-
cians of the first rank, to whom I am very desirous
to explain *confidentially*, the principle upon which
my discovery is founded—a discovery which has baff-
led, and I will prove ever would baffle, their intri-
cate calculations for measuring, as I can, correctly,
the quadrature of the circle.

JAMES D. WOODSIDE.

Washington City, April 7th, 1831

ASTRONOMY.

One who has not attentively viewed the Starry Heavens, for the purpose of tracing out the several constellations which are now so conspicuous, may suppose it difficult, if not impossible to class them and to designate particular stars; but a slight attention to the subject will show that it is by no means a difficult task: a little practice will enable any one to point out the constellations and stars with as much facility as he could refer to places on the map. One of the most conspicuous constellations in the heavens is that called Orion, which is known by four bright stars forming an irregular square, within which are three stars in a line, lying obliquely, and three others of inferior lustre, hanging in a manner from them. The two most southern stars of the square are called the feet, the two most northern the shoulders of Orion, and they are distinguished by the terms the right or left foot, or east and west shoulder. The three bright stars in a line are his belt, and the three of inferior lustre which seem to be suspended by the belt are his sword. The three stars in the belt of Orion point out on the S.E. the bright star Sirius or the Dog Star in the constellation of the great Dog. On the opposite, the Pleiades, or the Seven Stars which are in a cluster, on the back of Taurus, the Bull. Sirius is now quite brilliant and nearly vertical. The bright star half way between Pleiades and the star called the W. shoulder of Orion, is called Aldebarran or the Bull's Eye; it forms with six or seven stars near it, a figure in the form of the letter V. Aldebarran is the brightest star at the end of one of its sides. Procyon (in the little Dog) is that large star N.E. of Orion, which forms an equilateral triangle with Sirius and Orion's E Shoulder. About 35° west of Aldebarran is Arietas, the first star in Aries; it is of the 2nd magnitude. E.N.E. 45° from Aldebarran, is the bright star called Pollux; N.W. of Pollux 5° lies Castor—these two stars are in the constellation called Gemini or the Twins. A line prolonged from the W. foot of Orion through Procyon, touches the bright star Regulus or the Lion's Heart; it lies E. by S. from Pollux, and forms with six other adjacent stars, a figure resembling and called a sickle, being itself in the handle; it is now vertical, or on the meridian. The first bright star, lying E. by N.E. from Regulus, is called Denebola, or the Lion's Tail. E. by N.E. from the Lion's Tail is Arcturus, the largest in the constellation of Bootes situated between his legs. This star is now high in the Heavens; and is seen on the Meridian. A line extending N. by N.W. from Arcturus falls in with the last in the tail of the constellation of Ursa Major on the Great Bear. This constellation is one of the most conspicuous in the heavens. It is within the circle of perpetual apparition and consequently never sets in our northern latitudes; it has seven bright stars, called by some Charles' Wain, forming some resemblance to the figure of a Plough or a dipper handle. Four of these bright stars form an irregular square, two of which are called the Pointers, because they point almost directly to a bright star, known by the name of the Pole Star, which is about 2° from the North Pole of the heavens. The Northern Pointer is called Dubhe. The two others of the square point nearly to the Pole of the ecliptic. Three others of the seven are in the Tail of the Bear; that next to the square is called Alioth, and that in the extremity of the Tail, Benetnasch, or the last in the

Tail. From the square of the Great Bear, extend a line through the Pole Star, and it will pass through the middle of the constellation of Pegasus, which has four bright stars forming a square; the most Northern Star being the head of Andromeda. Markab in the juncture of the wing of Pegasus, is about 48° from the Eagle. East of Markab in the extremity of the wing of Pegasus is Algenib. A line drawn from the Great Bear through the Pole Star crosses the constellation of Cassiopea, or the lady in her chair, which is formed of six or seven stars, in the shape of a chair turned upside down. This constellation never sets; being circumpolar. When Alioth is on the meridian above the Pole, Cassiopea is nearly on the meridian below, being always on the opposite side of the Pole. The constellation called the Little Bear is nearly parallel with the greater one, and is of similar shape. The Pole Star is the last in the tail of the Little Bear. Such are the constellations now most conspicuous. Alioth is now near or on the meridian above the Pole, and the Virgin's Spike nearly on the meridian in the South. This star forms an equilateral triangle with Arcturus and the Lion's Tail. Further north and a little east of this meridian is Arcturus, a reddish star in the constellation of Bootes. The bright star in the Lyre is most splendid. It makes a right angled triangle with Arcturus and the Pole Star, and an equilateral triangle with two small stars near it. The Northern Crown is situated between Arcturus and the Lyre. It consists of 8 stars in the form of an oval. The bright star of a reddish color south of the Lyre, near the Eastern margin of the Galaxy, having a small star on each side is called the Eagle (forming a right line.) A line E.N.E. from Lyre reaches the bright star in the Swan, it makes nearly a right angled triangle with Arcturus and the Pole Star. A great circle passing through Regulus and the Virgin's Spike leads E.S.E. to a bright reddish star called Antares, or the first in the Scorpion. Antares seems to be near the centre of an arc of stars concave to it. Between the Northern Crown and the Lyre is situated the constellation of Hercules. A line from the Eagle almost S.E. leads to the effulgent star Fomalhaut in the mouth of the Southern Fish. This star is about 60° from the Eagle and having a high southern declination its altitude its small in northern latitudes. A good celestial globe will afford assistance in discovering other different stars and constellations. [Balt. Minerva.]

THE MORALIST.

PASSAGE OF THE RED SEA.

[By Bishop Heber.]

'Mid the light spray their snorting camels stood,
Nor bathed a fetlock in the nauseous flood.
He comes—their leader comes—the man of God
O'er the wide waters lifts his mighty rod,
And onward treads; the circling waves retreat,
In hoarse, deep murmurs, from his holy feet,
And the chafed surges inly roaring show
The hard wet sand and coral hills below.
With limbs that falter, and with hearts that swell,
Down, down they pass, a steep and slippery dell;
Round them arise in pristine chaos hurled,
The ancient rocks, the secrets of the world;
And flowers that blush beneath the ocean green,
And caves, the sea-calves' low-roofed haunts, are seen;
Down, safely down, the narrow pass they tread,
The seething waters storm above their head;

While far behind retires the sinking day,
And fades on Edom's hills its latest ray.
Yet not from Israel fled the friendly light,
Or dark to them or cheerless came the night;
Still in the van, along that dreadful road,
Blazed broad and fierce the brandished torch of God;
Its meteor glare a ten fold lustre gave
On the long mirror of the rosy wave;
While its blest beams a sunlike heat supply,
Warm every cheek and dance in every eye—
To them alone;—for Mizraim's wizard train
Invoke for light their monster gods in vain;
Clouds heaped on clouds their struggling sight confine,
And ten-fold darkness broods along their line.
Yet on they fare, by reckless vengeance led,
And range unconscious through the ocean's bed,
Till midway now that strange and fiery form
Showed his dread visage, lightening through the storm,
With withering splendor blasted all their might,
And brake their chariot wheels and marred their coursers' flight.
'Fly Mizraim, fly!' The ravenous floods they see,
And fiercer than the floods, the Deity!
'Fly Mizraim, fly!' From Edom's coral strand,
Again the prophet stretched his dreadful wand;
With one wild crash the the thundering waters sweep,
And all its waves—a dark and lonely deep:
Yet o'er those lonely waves such murmurs past,
As mortal wailing swelled the nightly blast,
And strange and sad the whispering surges bore
The groans of Egypt to Arabia's shore.

ATHEISM.

Now and then our faith is shaken by some chilling breath of infernal philosophy, that comes sweeping over these time-battered institutions, and for a while threatening their destruction. This poisonous essence assumes all shapes from the wily serpent who seduced the mother of the human race to pluck the forbidden fruit, to that of the bearded sage in the sanctity of wisdom. In the form of popular eloquence it is instilled into the mind of youth. The task of unhinging the virtues and the hopes of the world is not confined to age or sex. There have been enchantresses and syrens in every age and nation to allure and to destroy the soul. Ravished by the first glance, he sees only that part that is beautiful. Their deformities to 'young-eyed wonder' are concealed by a cloud which arises from himself. Fully seen, these teachers, like sin would be hideous—

—'Before the gate there sat
On either side a formidable shape.
The one seem'd woman to the waist, and fair,
But ended foul in many a scaly fold
Voluminous and vast—a serpent arm'd
With mortal stings.'

These reformers would remodel your seminaries of learning, would raze your churches to the ground, *slay the priests of the Lord*, break up the sacrament or holy bond of marriage, pluck from our hearts the charities of life, obliterate the endearing names of father, son, and brother, with all their charming alliances; and substitute for it a cold, spurious philosophy, under the specious names of social system and general philanthropy. But it would be weakness to keep our eye fixed on this little dark spot. It is wise to watch the growth of it; but it would not be pious or brave to believe that it would ever overshadow the land.

The Abbe Mariti says, the palm tree, from its superior beauty and usefulness, is called the Phoenix, and that when they cut down one of these they burn the stump, from the ashes of which arises a vigorous young shoot.

LITERARY.

THE XEROPTERON; OR STEAM-CARRIAGE: A POEM.

BY J. HARDAKER.

We have long expected Poetry, as well as heavier, yea, and lighter materials, to be moved by steam; and having the first instance now before us, we beg, rail-ing apart, to introduce Mr. Hardaker to the public, as the laureate of a steam, and worthy of his subject, i. e. of esteem. The high-pressure upon his imagination, despising safety-valves, has been poured forth with a ten-bard power; so that, along the whole line of his way, he has been impeded by no obstacles, but run smooth and free from the beginning to the end.

The compound title is of Greek construction—*aer*, air, and *pteron*, a wing; which seems to imply that vapour is winged air; and with 'all ready,' (the startling words of steam-carriages, as 'all right' are of coachmen,) off the author bursts in the full tide of song.

'I sing of scenes which science in its pride,
Inspired with genius to the world reveals—
The iron-pave, where *Xeroptera* glide,
Like Phæton's chariot with its flaming wheels;
and, truth to say, no kettle we ever heard sing,
could sing like a steamer.

'The *Xeropteron*, on its iron-pave,
Outruns the river and outstrips the wind,
Fleeter than skiff upon the curled wave,
Leaving the eagle on her way behind:
Laden with hundreds of both gay and grave,
And all that men from earth and ocean reap,
All that is worthy of the great and brave,
Sweeping o'er mountain tops and valleys deep,
Calm as a dream that fits o'er gentlest sleep.

We like the idea of leaving the eagle behind, that, we presume, being the name of an inferior engine or car, and certainly not of the bird of Jove. With regard to the 'calm,' we are not so sure, seeing that on all the occasions with which we have been conversant, by sea or land, instead of calm, there has always been a most infernal clatter. Indeed, we once heard a housemaid of fine sensibilities, excited, too, by a voyage from London to Richmond, on a lovely summer day, with her sweetheart no doubt, express her sympathies for the steamboat in very simple yet pathetic terms—'I pity her poor thing (said she,) she throbs so!' Where was Mr. Hardaker's 'calm,' here, we wonder? how can he reconcile such a phrase with the truth of poetry? The following is far better in praise of steam.

'The world sees
Those latent powers called forth from darkness vast,
Waking the slumbering intellect of the earth,
Another Neptune smokes across the seas,
Another Hercules in his works of worth,
Whilst genius wonders at her latest birth!'

And truly, though we are not going to examine this trifle minutely, we may state that the writer manifests a warmth very nearly allied to talents in the treatment of his theme; and with much to provoke mirth, is frequently guilty of striking expressions: for example where he styles the ancient and silent statues of Greece, 'her sculptured page;' but his extreme admiration of the big tea-kettles of modern science betrays him into extravagance. What will be thought of a rail road to supersede 'the equator? we have it in verse.

This lengthened pave may belt the rounded earth,
The living girdle of a peopled zone,
Round which, like some bright meteor rolling forth,
Genius herself may guide her gliding throne:

It may be they who own a better birth,
Than in yon spheres harmoniously sing,
This earth of ours may deem of better worth,
When thus now belted on its airy wing—
Another Saturn with another ring.

And now, his mind inflamed with the fancy of this iron circle round the earth, he conjures up creatures very different from Ariel to travel the distance in forty minutes—no other, in fact, than the sultanas, Georgians, and other 'fine women' from Turkish harems, &c.

'With charms untold,
The gorgeous pomp of oriental sheen,
Falling their robes in many a luscious fold,
Curdee and castom, wove in gold and green,
More fit for beings such as ne'er grow old,
But for this frail mortality, oh dear!
The very thought thereof makes one grow cold;
Yet why not flourish when transplanted there,
Th' expanding intellect that blossoms here?

Yes, we may see them, when this iron zone
Connects the German with the Caspian Sea,
Linking the Rhine, the Danube, and the Rhone,
And stretching onwards to the rich Crimea.'

Hang up philosophy, unless philosophy can make a Juliet: hang up science, steam and rail-roads, unless they can bring us an importation of sultanas. Long luck to the merchandise from the Crime-a, though our ladies at home may think it a-crime. Unshackled trade is and shall be the order of the day. In the piping times of peace nothing shall be deemed contraband of war; there shall be no duties—free bottoms shall make free goods:—and so success to Mr. Hardaker, to steam, and to a rail-road round the universe.—[Lit. Gazette.]

DANIEL DEFOE.

A late writer in the Monthly Magazine gives the following account of Daniel Defoe, the celebrated author of Robinson Crusoe, and other works equally curious and original.

'The experience, of Defoe, throughout an unusually protracted life, has established the fact (were any additional proof needed,) that he who presumes to make men wiser or better than they are; who puts himself forth as a reformer, whether in religion, politics, or morals, must make up his mind to bear in turn the abuse of all parties: to be the victim of ingratitude proportioned to the benefits he has conferred on society; to be kicked—spit upon—and trampled under foot by the lowest of the low, the basest of the base; to be cursed by those whom he has blessed—in a word, to be anathematized and excommunicated of men. The way to succeed in life is to wink at the vices of the age, to be chary of its errors of thought and practice, to agree with it, to flatter it, to walk side by side with it. The world, like a man with the gout, cannot endure rough usage: hence those have always been in best repute as moralists and men of sense, who have treated it with lenity and forbearance. To walk with the world with an orthodox steady pace, neither hastening before, nor lagging behind it, is in nine cases out of ten, to ensure its favor: but to step forward, like a fugleman, from the ranks of society, no matter how just be one's claims to such distinction, is at once to rouse, first, the world's attention—next its envy—and lastly, its bitter inextinguishable hatred.

'Defoe was full a century in advance of his age, and he paid the penalty of such maturity in the bitter, unsparring abuse of his cotemporaries. All parties combined to assail him. The whigs detested

him, the jacobites avoided him, the high Tories feared him, and even the Dissenters, in whose cause he had perilled his all, for whom he had gone through the ordeal of fire—pillory—imprisonment—even these for a season stood aloof from him. He was like Cain, branded on his forehead with a mark that all men might avoid him. Time, however, did him justice; the malice of his enemies slowly abated; and as the quicksands of party were perpetually shifting, Defoe gained more or less by each change. Still the persecutions he had experienced made visible inroads on his health. In the autumn of life he found himself without a green leaf on his boughs, his spirit blighted, sapless, and ready at the first keen breeze that might blow rudely on it, to fall a ruin to earth.'

'Shortly after the marriage of one of his daughters, in 1729; he was arrested for some trivial debt and confined in prison till the year 1730, which period was passed in sickness and acute mental anguish. As if to till up the measure of his suffering, his very children rebelled against him, and on some mean pretext his son found means to deprive his aged and heart broken father of what little remained to him of the world's wealth. This was too much for Defoe's fortitude. The principle of life within him, already severely tried, now quite gave way; he seldom spoke, was often seen in tears, or on his knees in prayer, and after some months of mental suffering, resigned himself without a struggle to his fate, on the 24th of April, 1731, at the mature age of 70.'

ORIGINAL LETTER, FROM DR. FRANKLIN,

On the death of his brother, Mr. John Franklin,
to Miss Hubbard.

Dear Child—I condole with you, we have lost a most dear and valuable relation, but it is the will of God and Nature that these mortal bodies be laid aside, when the soul is to enter into real life, 'tis rather an embryo state, a preparation for living; a man is not completely born until he be dead: Why then should we grieve that a new child is borne among the immortals? A new member added to their society? We are spirits. That bodies should be lent us, while they can afford us pleasure, assist us in acquiring knowledge, or doing good to our fellow creatures, is a kind and benevolent act of God—when they become unfit for these purposes and afford us pain instead of pleasure—instead of aid, become an incumbrance and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is the way. We ourselves prudently choose a partial death. In some cases a mangled painful limb, which cannot be restored, we willingly cut off—He who plucks out a tooth, parts with it freely since the pain goes with it, and he that quits the whole body, parts at once with all pains and possibilities of pains and diseases, it was liable to or capable of making him suffer.

Our friend and we are invited abroad on a party of pleasure—that is to last forever—His chair was first ready and he is gone before us—we could not all conveniently start together, and why should you and I be grieved at this, since we are soon to follow, and we know where to find them.

Adieu, B. F.

One of the most interesting periods in one's life—The interim between the time when the dentist has found out which tooth you intend to have extracted, and the time that he extracts it!!!

BOSTON MASONIC MIRROR.

SATURDAY MORNING, APRIL 30, 1831.

CIVIL ARCHITECTURE: or a Complete Theoretical and Practical System of Building. Containing the fundamental principles of the art, with five orders of Architecture. Also, a great variety of examples, selected from Vitruvius, Stuart, Chambers, and Nicholson; with many useful and elegant ornaments, and rules for projecting them. By Edward Shaw, Architect. Illustrated with ninety-five copperplate engravings. Boston: Published by Lincoln & Edmands. 1831.

REMARKS ON GEOMETRY
Concluded.

That a knowledge of geometry is essential to the greater part of our practical mechanics, does not admit of a doubt; yet they have too generally regarded the subject with a degree of indifference; as though the ends proposed to be accomplished by it, could be as accurately, and much more easily attained by other means. This erroneous notion, however, is fast giving way to the force of truth and demonstration; and perhaps more attention is paid to the subject at the present time, by operative mechanics, than at any previous period since the discovery of the science. Many attempts have been made to simplify the study, and to render the acquisition of it more easy to the learner. In many instances, these attempts have been partially successful; but the student will bear in mind the memorable reply of Euclid, that '*there is no royal road to geometry.*' There is no turnpike, though there are some cross-roads; but we doubt not that he who travels the old road, which has been so often proved to be good, and over which so many have travelled before him, will be as well pleased with his journey, when it is accomplished, as he who arrives at the end by a shorter route.—It has been said, but we trust with more severity than truth, that the generality of mechanics are displeased with the sight of a geometrical theorem. If so, very little attention to the subject will satisfy them that no study can be better calculated to awaken the dormant faculties of the mind, and to *force* them into action.

The ancients 'established the higher parts of their geometry on the same principles as the elements of the science, by demonstrations of the same kind: and they were careful not to suppose anything done, till by a previous problem they had shewn that it could be done, by actually performing it. Much less did they suppose anything to be done that cannot be conceived; such as the line or series to be actually continued to infinity, or a magnitude diminished till it become infinitely less than what it is. The elements into which they resolved magnitudes were finite, and such as might be conceived to be real.—Unbounded liberties have of late been introduced; by which geometry, which ought to be perfectly clear, is filled with mysteries.' To divest the science of the mysticism which had thus been thrown over it, and to render it useful to the practical mechanic, was the great end for which Nicholson wrote. An examination of the work before us furnishes the best evidence of his success.

Much has been said and written about the *quadrature of the circle*. Thousands, like Hypocrates, have attempted this difficult problem, and, as he failed, so have they. Here the parallel stops. A Mr. Woodside, of Washington city, publishes that he has discovered rules for squaring any circle, or, in other words, for measuring the exact contents of any circle, 'laying aside all approximations;' and has written to our minister at London, to ascertain what premium has been offered in Europe for the discovery! For all the discovery he has made in this particular, we apprehend he will hardly be able to obtain *wood* enough to keep his *side* warm of a cold winter day. It has long been conceded by eminent mathematicians, both of ancient and modern times, that there is no geometrical way of finding the quadrature of the circle, though there are mechanical ways by which it may be very nearly ascertained. It has been sufficiently demonstrated,

says a judicious writer on this subject, that a method of squaring the circle geometrically, still is, and probably must ever remain a desideratum in mathematics. The same writer has attempted to show how nearly this may be effected mechanically. It is hardly necessary to premise, says he, that 'the object is to construct a square, the area of which shall be equal to the area of a given circle, and the length of the sides of which shall be expressed in parts of the diameter, or of the radius of that circle. The nearest whole numbers by which this can be effected are, probably, 8 and 9; that is, if the diameter of the given circle be divided into nine parts, the side of the square which shall nearly equal it in area, must be eight of those parts. This will rather exceed the truth; and it is impossible to do it exactly, although it may be reduced to a less quantity than any that can be assigned. For instance, a still closer approximation may be derived from dividing the diameter of the circle into 360 parts; then shall the side of the square equal 319.041659, &c. of those parts, nearly. The square of this number will be rather less than the area of the circle, and the square of 319.041867 will exceed it; but these numbers do not differ till we come to the ten thousandth place of the decimals, and then only by 2; therefore, the first number is within 2-10,000th parts of the truth; and it may be seen, by inspection, that the ratio of the numbers to each other is nearly as 8 to 9.' It is evident that there are no limits to this approximation; but the above will probably be found sufficiently near the truth for all mechanical purposes.

We have thus endeavored to show, in the best manner our limits would admit of, the nature and importance of geometrical science, in general, and its connexion with the avocations of practical mechanics; particularly as it relates to that portion for whom the work under consideration is designed. Having done this, we have accomplished all, and in truth more than we contemplated, when we commenced this notice. We, therefore, take leave of the subject, by recommending this portion of the work to the particular attention of students in the art of building.

SHADOWS.

The next subject in order, is that of **SHADOWS**: an interesting branch of architectural science; or, perhaps it may with more propriety, be termed a branch of geometry; for it is almost entirely dependant on and governed by geometrical principles. We cannot give a better idea of the subject than by transcribing the following definitions and propositions. 1. A body which is continually emitting a stream of matter from itself, thereby rendering objects visible to our sense of seeing, is called a *luminary*; such as the sun, or any other body producing the same effect. 2. The stream of matter which is emitted from the luminary, is called *light*. 3. A substance or body which light cannot penetrate, is called an *opaque body*. 4. If a space be deprived of light by an *opaque body*, it is called a *shade*. 5. The whole or part of any surface on which a shade is projected, is called a *shadow*. 6. A body which will admit of light to pass through, is called a *transparent substance*. 7. A line of light emitted from the luminary, is called a *ray*. Propositions: 1. The rays of light, after issuing from the luminary, proceed in straight lines. 2. If the rays of light fall upon a reflecting plane, the angle made by any incident ray, and a perpendicular to the reflecting plane, is called the angle of incidence, and will be equal to the angle that its reflected ray will make with the same perpendicular called the angle of reflection; these two propositions are known from experiment. 3. If the rays of light fall upon any curved surface, whether concave or convex, or mixed of the two, the angle of reflection will still be equal to the angle of incidence. 4. Any uneven reflecting surface, whose parts lie in various directions, will reflect the rays of the sun in as many different directions. Demonstration: If any ray fall upon a part of the surface which is perpendicular to that ray, it will be reflected in the same line as the incident ray; but the more or less any part of the surface is inclined to a ray falling upon that part of the surface, the greater or less angle will the reflected ray make with the

incident ray. For, imagine a perpendicular to be erected to that part of the surface where any incident ray impinges on the surface, it is evident that the measure of the angle of incidence is equal to the obtuse angle made by the incident ray, and the reflecting surface at the impinging point, made less by a right angle; but the angle of reflection is equal to the angle of incidence; wherefore it follows that the whole angle formed by the incident and reflected rays, is double of the angle of incidence; and consequently a reflecting surface, whose parts lie in various directions, will reflect the sun's rays in as many directions. Hence appears the reason why objects and their parts become visible to our sight when immersed in shade.

By a knowledge of this branch of science, the architect is enabled to draft his plans and to give to them their true effect, or representation of light and shade; to construct his windows, in order to receive light to the best advantage; &c. &c. 'The art of keeping a degradation of light and shade on objects,' says the author, 'according to their several distances, colors, and other circumstances, is of the utmost consequence to the artist. In orthographical projections, where equal and similar objects stand in the same position to the plane of projection, they will be represented similar, and of an equal magnitude, at every distance from that plane; and consequently planes which are parallel to each other, would not appear to have any distance; so that the representation of any number of objects, at different distances from each other, would be entirely confused, and no particular object could be distinguished from the others; but by a proper attention to the art of keeping, every object will be distinct and separate, and their respective distances and colors from each other will be preserved, but though a proper degradation of light and shade ought to be preserved according to the respective distances of objects from each other, artists in general take too great liberties with nature; we frequently see in the drawings of architects, the art of keeping carried to so great an extreme, as to render their performances ridiculous.

FOLIAGE.

An artificial arrangement, or disposition of leaves, is called *foliage*. The subdivisions of single leaves are called *raffles*. The leaves which are chiefly used in architecture, are the acanthus, of which there are several species; the olive, parsley, laurel, and lotus. An artificial arrangement of leaves, branches, fruit, flowers, drapery, &c., either singly or combined in any manner with each other, are called ornaments in architecture. A string, consisting of flowers, fruit, leaves, and branches, either singly or intermixed with each other, and supported at the two extremes, the middle part forming itself into a curve by its gravity; this figure, so suspended, is called a *festoon*. A curve line, which is continually changing its position in contrary directions on the same side of it; that is, first concave and then convex, concave again, and then convex again, and so on alternately in this manner, to any number of curves of contrary flexure, is called a *serpentine line*. If from a stalk in the form of a serpentine line, a number of branches issue out, twisting themselves in the form of spiral lines on each side of the serpentine, in all the concave parts on the alternate sides of it, and if these spirals and the stalk be decorated with foliage; a composition so formed is called *winding foliage*. Both the *elements* and *composition* of foliage are considered, and illustrated by very beautiful plates, in this part of the work. The examples are taken from the remains of the most esteemed buildings of Grecian and Roman antiquity. We subjoin the first problem, giving directions to draw ornaments. It will be interesting and, we trust, useful to such of our young readers as may not be able at present to procure the work itself:

The learner should, in the first place, draw a variety of curve and spiral lines of different descriptions, and compare these figures with each other; by which means he will be able at sight to distinguish each particular species of curve from another: then he ought to endeavor to imitate, with precision, the same things by hand, in every variety of position which he can suggest to himself; and hence

he will acquire a freedom of hand in every direction.—When he proceeds to copying leaves, a general outline ought to be drawn, circumscribing the whole leaf; he should then form outlines of all the raffles, and round every compartment, circumscribing all the different sets of points or raffles; and afterwards proceed to draw the raffles themselves.

The learner having, after sufficient practice in copying, acquired a freedom of hand, he is then advised to draw from nature a variety of such things as will be most suitable for the purposes to which they are to be applied. By so doing, the parts of his compositions will always appear rich and natural; and hence he will obtain a greater facility of invention. Having had sufficient practice in drawing from nature, he may then apply himself to the designing of ornaments; for which purpose he will find the first part of the problem, viz. that of drawing curve and spiral lines by hand, to be of the utmost utility in forming the general outline of his design; and for finishing the smaller parts, such as raffles, flowers, fruit, &c. he must apply the knowledge he has acquired in drawing from nature, which will complete his composition.

TO BE CONTINUED.

DEDICATION—Agreeably to public notice, the new Hall recently fitted up by Rising Star Lodge, in Stoughton, was dedicated on Thursday the 21st instant. A large number of brethren were present; among whom we noticed several in the 'sear and yellow leaf' of life; whose grey looks were so many pledges of the goodness of the Institution, they had so long and so faithfully served. One old gentleman present had witnessed nearly ninety winters, and had been sixty years an active member of the Masonic Institution! A fine commentary on the morals and integrity of seceders! An able, appropriate and interesting address was delivered by ROYAL TURNER, Esq. of Randolph. The ceremonies of dedication were conducted with much solemnity; and the company dispersed, well pleased with the occasion that had called them together. The Hall is neat, and well adapted to the purposes for which it is designed.

DISSOLUTION OF THE CABINET.—A dissolution of the Cabinet at Washington has taken place; Messrs. Van Buren, Eaton Ingham and Branch, having resigned. It is reported that Mr. Barry, Postmaster General, tendered his resignation, but was induced to remain. Report has also assigned to Mr. Livingston, of Louisiana, the State Department; to Mr. M'Lane, of Delaware, the Treasury; to Mr. White of Tennessee, the War Department; and to Mr. Stevenson, of Virginia, the Navy Department.—Politicians are busy in speculations on the cause and probable effect of their manœuvre. It is further reported that Mr. Buchanan, of Penn. will succeed Mr. Berrien, as Attorney General.

SPECIAL PLEADINGS.—The Legislature of Maine have passed a law providing 'that in all civil actions the defendant shall plead the general issue, which shall be joined by the plaintiff, and either party may give in evidence any special matter in support or defence of the action, upon filing in the cause a brief statement of such special matter, either of law or fact, within such time as the Court shall order, of which statement the other party shall be entitled to a copy.' Approved by the governor.

PIRATES.—The United States ship Peacock arrived at this port from the Havana, on Sunday afternoon, having on board two of the mutineers of the brig Orbit of New-York. They were examined on Monday, on the charge of murdering Capt. Samuel Woodbury, master of the Orbit, and committed for trial at the next term of the District Court, on the 16th proximo. Their names are Joseph Gadett, (black) and [Thomas] Colonett, (mulatto.)

James D. Jeffers, alias Charles Gibbs, and Thomas J. Wansley, convicted of the murder of the Captain and mate of the brig Vineyard, were executed in N. York on Friday. To the last, Gibbs confirmed the statement re-

pecting his horrid atrocities, in nearly every particular. It is said that he has made a full disclosure of all the accomplices, aiders and abettors in his piracies; and that when published, 'it will astound the people of this nation.'

THE BRIDGEWATER PROSCRIPTION.

In compliance with the wishes of several of our readers, we have procured an attested copy of the *proscriptive vote* passed at a public meeting in Bridgewater on the 4th inst.

'At a legal meeting of the inhabitants of the town of Bridgewater qualified to vote in election of Representatives and in town affairs, held on the fourth of April 1831, a list of jurors as revised by the selectmen, was presented for the acceptance of the town, and the following vote* was passed thereon, viz:—

'Voted, that the said list of jurors be returned to the selectmen and that they be directed to remove from said list the names of Geo. Hooker, Avery Forbes, Artemas Hale and Daniel Mitchell;† that they be further authorized to supply other names in their stead, and also to remove any other names from said list they may think proper, and supply their places according to their discretion;‡ and present said list to the town at the adjournment of this meeting.

A true copy from the record.

Attest, HOLMES SPRAGUE, Town Clerk.
Bridgewater, 21st April, 1831.

*On motion of NATHAN LAZELL, jr. Had the record of the meeting been properly made up, this fact would have appeared. Had the gentlemen named in the vote been *felons*, and rejected on that account, the record could not have been very differently made. As it now stands, posterity will be warranted in the inference that they were guilty of some crime, for which they were deprived of their franchise. Do the people of Bridgewater intend to cast this infamous imputation upon the reputations of those gentlemen? If they do not, let them look to their records.

†The only objection urged against these gentlemen, and the only reason assigned why their names ought to be stricken from the list, was that they were members of the Masonic Institution! It is admitted even by antimasons themselves, that they are all men of respectability: the three last named have been representatives of the town, in the legislature; Mr. Mitchell is at present a member of the Court of County Commissioner; and Mr. Hale acted as *Chairman* of the meeting at which the vote was passed!

‡If their discretion be in accordance with the intolerant principles of antimasonry!

'What have been the consequences? What are the benefits which have resulted to the people, in those counties where they have suffered themselves to be misled by the arts and clamors of these leaders of factions? You may find them in the mal-administration of office; you may find them in the dismemberment of families; you may find them in the bitter animosities created in social communities; you may find them in the destruction of churches, for even around altars consecrated to the worship of the ever living God, the unhallowed fires of political antimasonry have been kindled, and still burn with a consuming flame. Such and such only, are the ripe and legitimate fruits of political antimasonry.'

'If Masonry be a dangerous political engine, and Masons have always possessed a monopoly of offices, why has our government been so well administered, and our republican institutions preserved? If we are to believe the antimasonic leaders, the republic will be brought to a speedy ruin unless antimasonry be made the ascendant political party. What interests have Freemasons that are not in common with the rest of their fellow-citizens?—What motives could prompt them to desire such a change in the principles of our government? What calamity could they bring upon the country that would not fall

equally heavy upon their heads? What oppressive or impolitic laws could be enacted that would not have a full operation upon them as well as others? Does not reason show the fallacy of the alarms which these leaders attempt to excite?

HARPERS' FAMILY LIBRARY.—Through the politeness of the enterprising publishers of this popular work, we have been favored with a copy of 'The Lives of the most eminent British PAINTERS and SCULPTORS.—By Allen Cunningham;'—comprised in Nos. 17, 18 and 19, of the FAMILY LIBRARY. After having disposed of the *architectural work* now upon our hands, we shall recur to these volumes, and endeavor to speak of them as their contents may warrant. They are on sale at the bookstores in this city.

The news from Europe is important. Immediate hostilities were anticipated between France and Austria, and both French and English Funds had consequently fallen. Belgium was in an unsettled state. Poland was still struggling gloriously for her national Independence. Great distress prevailed in Ireland.

Spain and Portugal were the scenes of some of the most atrocious acts of cruelty in the records of despotism. It was officially announced that 45 unhappy constitutionalists had been publicly EXECUTED, and in Lisbon seven respectable inhabitants had been executed as constitutionalists.

England is still agitated with the questions of reform.

A letter from Dublin, dated 28th ult. to the Editor of the London Times, says:—'I have just heard sad news from Clare. The military and the peasantry have come into contact. A combat has taken place! and so numerous were the people, that it is said the military would have been cut off but for the interference of a Catholic clergyman, who harrangued the former.'

A Paris letter, of the 29th ult. says—'The most deplorable distress reigns in all branches of trade. Innumerable bankruptcies are said to be on the point of being declared. One hundred and thirteen are already counted.'

The French Ministry now assume a more positive tone. They have sent to demand an explanation of Austria for entering Modena and the Papal territories: on the result of this, seems to depend the question of peace or war, and it was the general opinion that war would ensue.

The first step taken by the army of France beyond the bridge of Kehl would be the signal for insurrection through the entire of the *ci-devant* Rhenish provinces. Should she pass her Italian frontier, the whole of Savoy and Piedmont would rise and join her. Should war take place, it is in the latter quarter that the first blow will be struck.

Accounts from Mayence state, that an army of 60,000 men of the troops of the German confederation would shortly pass the Rhine, and take up a position between that city and Landau. At Vienna it was said that an army of 90,000 men would be stationed in Bohemia, and a corps of 30,000 men on the frontiers of Tyrol and Italy.

It is announced that Lord Brougham was endeavouring to engage France, Austria and Prussia in a coalition to coerce Russia from her designs of crushing Poland, and to guarantee its independence as a nation.

The news from Spain leaves no doubt of the failure of the constitutionalists. The attempt was a mere abortion, and the revolt was instantly quelled. All is now tranquil at Cadiz.

Nos. 37, 38 & 42.

Any person having the above Nos. of last year's Masonic Mirror will confer a favor by leaving all or either of them at this office.

A PHYSICIAN may be accommodated with a very convenient corner front room; in a central situation, where several gentlemen can obtain boarding on reasonable terms.

Apply at No. 30 School street.

THE WREATH.

THE FARMER'S VERNAL ODE.

The farmer's joyous season,
Comes tripping gaily on,
Its heralds are the gentle airs,
Warmed by the genial sun.
And now he wends him o'er each field,
Each hedge and fence along:
And through the groves and o'er the hills,
His gladdening herds among.

And joyously he views them all,
From dreary winter free;
And feels as doth the mariner,
Just from the boisterous sea.
Though herbage sere and leafless boughs
Arrest the careless view;
He sees the living germs that peep
Their winter shelters through.

And gladsomely he greets them all,
Those little buds of hope;
Which soon will 'neath the genial sun
Their fragrant flowrets ope;
From which he'll see the future fruit,
Emerge and ripen soon;
And thence the Farmer's store of joy,—
Of hope the promised boon.

O! deem not tame such pleasures,
As come with spring's return,
To fill the farmer's bosom,
Nor yet their offerings spurn;
For O! of earth the sweetest,
The purest joys we sing;
Are those the farmer's feebleth,
On the return of spring.
[American Farmer.]

MISCELLANY.

FASHION.

It is fashionable to complain of fashion. There are some people who make a point of getting quarrelsome upon every change and circumstance in the fashions of modern days. They are perpetually pointing back to times of old, as if the unstable elements of fashion in the days of their grandmothers were never agitated and changed and dissolved. They ask us to imitate our ancestors—and in what? in the powdered wig, the deer skin breeches, and the tail-like queue, which according to the sage opinions of Lord Monboddo, completely assimilated the human figure to the Monkey and Ourang-Outang? Would they have our fair ones—the 'bright peculiar stars' of the horizon of beauty, lay aside the light drapery that now floats round their exquisite forms, like the folding of a sunset cloud around a beautiful spirit of evening, and don the uncouth garb of their grandmothers? Only think of the hoop—the hooped petticoat!—The good saints preserve us from anything of the like. We would as soon see a lady in the indescribable garb of a Block Island fisherman. Seriously, there is a great deal said to no purpose in regard to the dressing-gear of the ladies. It is moreover ungentelemanly as well as entirely useless. What if the ladies through the medium of their magazines and albums, should undertake to criticise and condemn the habiliments of the 'lords of creation?' There would be a universal outcry against such unparalleled presumption. It would

not be tolerated. But our gentlemanly writers consider themselves perfectly competent to judge of the fitness or unfitness of any new fashion which finds its way among the ladies. Do they wear a huge bonnet—the sail like Navarino for instance, hanging over their features like a cloud over the White Mountains, or sport a pair of sleeves at their sides larger than those of the old friars of Melrose, who carried off in their's provision and ale for a month's consumption, there is no bounds to the cavilings of the gentleman critics. Then too, there is the corsets, the everlasting corset, and nothing but the corset—a perpetual theme for the ill-natured, and standing subject for the first essay for a young physician. We protest against these unpardonable liberties. Let the ladies dress as they please. If a gentleman strangle himself with his cravat, or if his ears suffer from the edge of his starched dicky, nobody seems to take cognizance of the matter. So if the corset of a lady prove as fatal to her as did the poisoned girdle of Moore's Alethe, let us not interfere in such a delicate affair. For ourselves should the corset be bound tighter and tighter, even to the employment of steam power in the screwing process, we shall look on in silence.

HOUSEWIFERY.

To the middling class of life there is no accomplishment more valuable than housewifery. By that class is it sufficiently prized as an accomplishment, or wisely inculcated as a necessary branch of education? It is feared not. Few girls are regularly initiated into the various household duties; yet, to all girls, the knowledge of them is essential, since, as wives, daughters, or sisters, all will have households to superintend. How extensive the mischiefs caused by ignorance of housewifery, we every day hear and see painful instances.—The misery endured by the helpless, untaught individual, in feeling her ignorance, and seeing the varied forms of evil that ignorance produces, must be more severe. Let no mothers wilfully condemn their daughters to sorrow, disgrace, and error, from which it is not easy to rescue them.

The duties of housewifery being generally of an active and desultory nature, are usually very agreeable in the performance to activity and variety-loving young people, they will therefore be cheerfully attempted and pursued, and we shall enlarge the pleasures of girls, by the same encouragement with which we prosecute their improvement.

The management of the breakfast and tea table will induce some knowledge of performing the honors of the mistress of a house. Occasionally, the whole arrangement of the house may devolve on the housekeeper. At sixteen she may be invested in all the rights and duties of the household superintendence. The mother may sometimes interfere with advice, but let the whole responsibility rest upon the daughter, than thus, being thrown upon her own powers, she may early learn judiciously to exert those powers; and, when mistakes occur, as occur they must to beginners, in all the offices and business of life, it is better that they should occur under the paternal roof, where partial relatives are prompt to excuse and remedy, than in the first day of bridal management, when the agitated mind is full of the variety and novelty of its duties, and new friends and new kindred are less disposed to pardon and correct.

The fair Quakers are certainly the most dangerous sect. There is more peril to be encountered beneath one of their coal-box drab bonnets, than in all the eyes that ever shone through artificial flowers; The coquettish simplicity of dress, its perfect neatness, so emblematical of purity: that latent smile just sufficient to dimple the cheek without uttering a sound: and above all, the snow white stocking fitted exactly to the foot that cannot be concealed, have a witchery about them, which we are sure never entered the contemplation of the good honest Penn.

DISSOLUTION OF COPARTNERSHIP.

Instead of the *Card*, giving notice that Messrs. CARPENTER & CROCKETT had formed a connection in business, we should have published their dissolution of copartnership, which took place on the 11th inst.

BOARDERS WANTED.

A FEW Gentlemen can be pleasantly accommodated with Board by Mr. ANSON MANN, 75; Milk-street. April 9.

AGENTS FOR THE MIRROR.

MASSACHUSETTS.

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BOSTON MASONIC MIRROR.

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BOSTON MASONIC MIRROR.

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WILLIAM HENRY CLARK, PRINTER.

AN ADDRESS.

NO. I.

To the Hon. NATHANIEL TERRY, Chairman of the Connecticut Antimasonic Convention, Delegate to the National Antimasonic Convention, Chairman of the Hartford Antimasonic Convention, &c.

SIR:—

Such is the relation in which you stand to a class of men calling themselves Antimasons, that I make no apology for addressing you on the subject of their claims and pretensions. You are justly considered the leader of the Antimasonic party in Connecticut—you have been chairman of all their public conventions—you attended as an active delegate their National Convention at Philadelphia, and two addresses have been put forth to the public over your signature, and their sentiments sanctioned by your name.

It is a wise provision of the constitution of our government, that every citizen may publish his sentiments on all subjects. The free exercise of this privilege I would not deny you: you have an unquestionable right to discuss the principles of Masonry, and of the fair exercise of that right no man can complain. There is no institution in this country which can claim exemption from public scrutiny; and there is no class of men whose opinions and conduct are not legitimate objects of remark. But when, under the pretended exercise of the freedom of speech and the press, men become regardless of the rights of others, they are objects of just reproach.

Subjected to such reproach, you now stand before the public. The members of a respectable society, embracing men of every profession in life, you have indiscriminately assailed. A political party has been organized, of which you are the leader, whose avowed object is the exclusion from public confidence of the members of the Masonic society. You have publicly charged six thousand freemen of Connecticut with crimes deeply infamous.—You have ascribed to them sentiments which should exclude them from every virtuous community.

In your national address you place the members of the Masonic society on the footing of foreigners, who are constitutionally excluded from the privileges of citizens. You say, 'By stronger reasons,' than exist in the case of foreigners, 'Freemasons are disqualified' for civil trusts.—'There is no government so adverse to ours (the American) as theirs (the Masonic) is, and none which punishes defection from allegiance with less ceremony and severer penalties.' 'Every man who is a Mason, by the clearest intimations of civil prudence, is disqualified for offices of power and honor.' 'They (Masons) cannot safely be our Generals, for they are bound even in behalf of a foreign enemy to stay the uplifted sword of their country's battle.' 'They cannot safely be our negotiators for peace, against the negotiator of a foreign enemy, if he is a Ma-

son, for they are bound to look on his enemies as their enemies.' They cannot safely be our legislators, for Masonry expressly permits them to engage in mean party strife, and conspiracies against the government.' 'They cannot be our executive officers, for they are bound to aid a brother, &c. whether right or wrong.' 'They cannot be our judges or jurymen, because they are bound to an unlawful partiality, in all matters of difference between their brethren and the uninitiated.' 'To this government (American) Freemasonry is wholly opposed.' 'The abuses of which we complain,' i. e. Freemasonry, 'involve the highest crimes of which man may be guilty, because they indicate the deepest malice.'

In one of the resolutions of a state convention of which you were chairman, you say, 'Wm. Morgan has been secretly put to death by the public agents of Freemasonry, and in obedience to the laws and with the approbation of the constituted authorities of that order,' and 'the Masonic government has made open war upon the government of our country.' In another resolution you determined 'to recommend to the senatorial districts to nominate antimasonic senators, and to the several towns to nominate antimasonic town officers and representatives.' In one of your addresses you say, 'we are the antimasonic party, embracing individuals of all the parties that have hitherto existed in this country, whose sole object is to oppose Freemasonry, and in doing that we entirely lose sight of all former party distinctions.'

The Saratoga convention, with which I believe you are in fellowship, resolved—'That we will not hereafter vote for any man who belongs to the Masonic society.' They also resolved, 'That we absolve ourselves from all connexion with either of the old parties; that we will hold no connexion with them.' The New York State Convention, with which I believe you also are in fellowship, resolved, 'That at every election, whether general or local, a ticket should be formed upon the distinct principle of opposition to Masonry.' The Pennsylvania antimasonic convention, another body with which I believe you are in fellowship, say—'All who are not for us are against us—those who are not Masons are their dangerous and less reputable coadjutors—that emasculated class of politicians, entitled to no manly regard, who are only fit to swell their voices in a harem, but dare not sing the song of victory.'

Solomon Southwick, your oracle and the late antimasonic candidate for Governor of New York, in his National Observer, says: 'Antimasonry sprung from the throne of God, and under his almighty wings, it will conquer hell's master-piece. The man who hesitates to support it, stabs his country and dishonors his creator.'

In one of your public addresses, speaking of the Masonic society, you say it is an institution 'which commands its votaries to commit crimes against the laws of society, and when they have done it shields them from a just punishment.' Again, you say that the object of the society 'is to acquire unlimited power, and to control the government and affairs of the whole civilized world.'—And again you say that Masons embrace principles which 'allow of fornication and adultery and enjoin slander, persecution, oppression, revenge and murder.'

In looking at these extracts from publications over your own name, and the resolutions of your associates, we discover the real nature of your claims. You have accused those of your fellow citizens who belong to the Ma-

sonic society of the foulest crimes, and imputed to them sentiments supremely infamous.

You have charged them with the crime of treason.—'No government is so hostile to the American government as theirs is'—'they have made open war upon the government of the country'—'they are bound in behalf of a foreign enemy.'

You have charged them with the crime of murder.—'William Morgan has been put to death by the public agents of Freemasonry, and in obedience to the laws and with the approbation of the constituted authorities of their order'—'we hold Freemasons of every grade responsible for these acts'—'we impeach them (Masons) with the guilt of this violence'—Masonry 'enjoins oppression, revenge and murder.'

You have charged them with the crime of perjury.—'They have sworn by the name of Jehovah to support the constitution of their country, but you have accused them of violating their solemn vows to Heaven, and 'supporting a government more hostile to ours than any other'—and, as if unsatisfied with these specifications, you have brought against them this general charge of 'committing the highest crimes of which man can be guilty,' and that too 'from the deepest malice.'

You have imputed to them the most corrupt principles and motives of action. As judges and jurors, you have ascribed to them a readiness to pronounce their decisions from motives of criminal partiality and lips stamped with perjury; as officers in our army, you represented them willing to betray their country in the day of battle; as legislators, you have pronounced them 'willing to engage in conspiracies against their government;'—as executive officers, you have accused them of a willingness to 'connive at crimes and to rescue the guilty.'

These charges have been repeatedly made against them, in months past, by disaffected seceders, by rejected applicants for admission, and by irresponsible newspaper scribblers, and have been passed unheeded. But you have now publicly avowed yourself a responsible accuser, and have called upon the citizens of Connecticut to set the seal of truth to your charges, and to declare one hundred thousand American citizens, including six thousand freemen of this state, disfranchised in society,—without the pale of public confidence,—enemies to our common country, and outcasts from the privileges of christianity.

The members of the Masonic society are scattered through the community; they are found in every profession in life, in every religious denomination, and in every political party. Amidst the volumes of infamy which you have so profusely heaped upon their heads, it seems to have been forgotten that they are men—subjects of our common government—children of a common Father.—Liberty, the rights of conscience, and a fair reputation, are as dear to them as to their fellow men. Surely, the time has come when forbearance is no longer a virtue; the time has come when they are called upon by all that is dear to them as men, as patriots, as christians, to meet their accusers face to face. Justice demands that these efforts to blight their reputation and their hopes, and to destroy their usefulness as men, should be resisted. In the name of my Masonic brethren—in the name of six thousand free citizens of this state—I deny the truth of your charges. I set down nothing in anger against you. As patriots, as christians, as men, you have wronged us. With the Holy Bible in our hands, with an humble faith in its sublime doctrines, and a reverence for its heavenly

precepts, we submit our cause to God and our country.—We meet you at the bar to which you have summoned us and we appeal to the patriotism and the intelligence of the citizens of Connecticut. By our conduct in life we will be judged. If one half of your allegations against us be true, let our infamy be proclaimed upon the house tops, and the vengeance of the laws overtake us. But if, in the judgment of our fellow men, we shall stand acquitted, we shall call upon you to do justice to those whom you have cruelly abused and injured. You shall hear from me again.

I subscribe myself by the name of one who was once a distinguished member of that fraternity.

Your obedient servant,

BENJ. FRANKLIN.

[New Haven, Conn. Herald.]

'A. B. C.'—The Lynn Record, (under the control of Mr. Jonathan Buffum) has at length attempted to give an explanation of the celebrated advertisement signed A. B. C. which was published in this paper in December last.—After so much delay, and so many promises that a full and satisfactory explanation should be given, we did expect, that if an explanation ever should be attempted, it would at least be a story of some plausibility, and that it would in some degree 'fit the case' described in the advertisement. But the pretended explanation entirely fails in both these respects. The story now produced as having given rise to the advertisement, is of the most vague description imaginable, and is said to have been derived from 'intimations given in some parts of Middlesex county for several years past, respecting certain mysterious circumstances which occurred at a public house in the county of Essex.' These mysterious circumstances as related, bear no analogy to the circumstances stated in the advertisement, such as the 'confidential conversation overheard by the Nurse,' &c. After the appearance of the advertisement, the writer states that several cases were reported of the mysterious disappearance of persons from this neighborhood—none of which met the circumstances of the tavern. He then proceeds to relate as follows:—

'On further investigation, it was found that circumstances accompanied with fearful mystery, occurred at the Tavern in Danvers, kept by Ebenezer Berry, who related the following facts to one of his neighbors, immediately subsequent to the transaction, which sufficiently exonerates him from any suspicion of being privy to the affair, and is honorable to his character for frankness and honesty. 'A person came to him, requesting to hire a room in his house for his exclusive use, for a night or two. At first Mr. Berry refused, not knowing what use it was to be put to: he applied again, and with tears in his eyes, earnestly entreated him to grant his request—that he should be ruined if it were not granted! Thinking that the person had been engaged in some unfortunate money transaction, which he wished to meet privately to settle, he consented to grant his request. The first night no one was there, but the person who engaged the room, as was known to Mr. Berry. The next night Mr. Berry discovered a Physician, formerly resident in Salem, now deceased, standing near his house, who entered with another person, an entire stranger; and he knew of no other person who entered the chamber, except the one who engaged it, and the Physician and the stranger. When they went away two persons appeared to be bearing the third between them; and who was handed into a carriage and carried off.'

'After they retired, Mr. Berry went into the chamber and found a lady's silk glove, and he observed that the bed had been disturbed, which created strong suspicions, he then believed that the third person was a female disguised in man's apparel, and who was brought there for the purpose of some operation, to evade a public reproach on her character, and that a murder was there committed! (other corroborating circumstances fully confirming this conclusion.) Mr. Berry as was honorable for him, called on the Physician who is now dead, and demanded an ex-

planation which he declined, 'saying that it did not concern him; that it was not for him to know any thing about it!' As a further investigation would probably affect an unfortunate female, if living, the principle actor being dead; and her wicked paramour, who will one day have to give an account to an offended God, who has said, 'thou shalt do no murder'—all further inquiry is at present suspended. Mr. Berry will, no doubt, substantiate this relation, if called on: if not, his relation can be substantiated by credible witnesses. And it is but justice to state to all parties, that no person who was concerned in this nefarious transaction is known to belong to the Masonic institution. And it may in further justice to them be said, that there was no intention on the part of the individuals who have instituted this inquiry to criminate them, although they have seemed to take it for granted, that they were particularly stigmatized in this affair. A.B.C.

¶ This is the explanation given of the strange proceedings of the A. B. C. concern, after a delay of four months. We have not room in our paper to-day for such remarks as the case seems to require, but shall pursue the subject in a future paper. In the mean time, we hope to be able to ascertain how much of truth there is in the story now so circumstantially given, relative to the proceeding at the Tavern in Danvers.

[Salem Register.]

RENUNCIATION.

'I the subscriber, do hereby certify, that more than two years ago, I was professedly an antimason, for the space of about six months. I was inadvertently caught by this faction, and aided in its promotion. I had attentively read the said to be Masonic obligations with a mind full of that prepossession, which always leads people to misjudge. Viewing many of the supposed Masonic obligations in the most odious light, I ventured to take a decided stand against Masonry—but I soon found myself in difficulty. I frequently conversed upon the subject, with Masons, with whom I had long been acquainted, and in whom I had always placed the greatest confidence. They informed me, that a great proportion of what the seceders have published to the world, as Masonic obligations, is false.—As these gentlemen declare positively that their Masonic obligations was misinterpreted by their enemies, the question occurred to my mind, which shall I believe?—those unimpeached gentlemen of my acquaintance, or those characters who confess before the world, that they do not consider any oath as binding, except it be administered by a civil Magistrate. In view of these circumstances, my highly excited mind become somewhat more settled. I suspected that I was influenced by a zeal not according to knowledge. I again examined the pretended Masonic obligations, published by the seceders, and found that most of them would admit of a more favorable inference than I had yet drawn from them. I at length fell in company with a Royal Arch seceder, with whom I conversed upon the subject of Masonry. I informed him, that several Royal Arch Masons had declared to me, that the obligations, as published by seceders, were incorrect—and requested that he would inform me, if the published obligations were exact copies of the original ones. After being strongly solicited, he reluctantly replied, that 'some parts of them were not!' and added, that they published what they had a right to infer from the original documents. If this man told the truth, seceders are not only guilty of perjury! but forgery! If, as the gentleman admitted that they had forged one obligation, what reason have we to doubt that they all are forged? I could not prevail on the seceder to repeat the obligation, *verbatim*, he peremptorily refused. Whether Masonry is a good or bad institution, must be decided by something more weighty than the declaration of a seceder.

That antimasonry has for its design, a political object, is too apparent to be doubted—indeed, the anties themselves acknowledge the fact. They urged against Masonry, that it binds its professors to support their brother

Masons for civil offices—and yet they adopted the same creed. The leaders of the antimasonic party are of a desperate stamp—their grand object is to get into office, under false colors, and not as they pretend, to suppress iniquity. All who will not support them, are denounced as murderers, and are held to be blameable in the death of Morgan. Under such specious pretensions do they seek to put down democracy—and by them many honest, credulous and unsuspecting people are caught.

Deeming this to be the case, I do most solemnly declare, that I will use all honorable means in my power, to put down that huge monster of deception, ANTIMASONRY.

OLIVER CLARK.

Ashford, March, 1831.'

EQUAL RIGHTS!!!

On Monday last the Selectmen of Belchertown reported to the citizens in town meeting a list of jurors, bearing the names of eight Masons. An eloquent and highly respectable leader of the anties, ycleped Samuel Daugherty, moved to strike from the list the names of all the Masons. He said he did not object to the men, they were unexceptionable, but to the principles of the institution to which they were members. They were bound by oaths and penalties that disqualified them for the jury box. This motion was seconded by a very intelligent, and high-minded young gentleman, who probably knows the way to mill, and possibly can write his own name, called Nehemiah W. Aldrich. The question was put without discussion, and on a division of the house, 91 voted in the affirmative and 69 in the negative. A motion was immediately made to reconsider the vote, and advocated much at length by the mover, who gave way for a motion to adjourn. The meeting stands adjourned to Wednesday the 11th May, at 9 o'clock A. M. when the argument will be resumed. This is the place famed for its christian and benevolent feeling. The 'blessed spirit' of antimasonry is fast improving the religious and social feelings of our community. The harmony that exists among us is truly enviable. The array of intelligence, and virtue, and character on the affirmative of this question, is, indeed, animating to the lovers of the good cause. The honorable mover, may, as a reward to his zeal, obtain a place in the jury box, which small honor he has never yet obtained, although a half a century has beheld his pre-eminent qualifications. We cannot but rejoice in the growing reputation of our good town, and that such a goodly number of conscientious men think it their duty to disfranchise en masse, the ignorant and wicked Masons. They have triumphed long enough. They fought the battles of our revolution. They hold now the first places in church and state, and it is time that they should give place to such patriotic, disinterested, talented, and virtuous gentlemen as Messrs. Daugherty and Aldrich.

[Belchertown Sentinel.]

ANTIMASONRY.

A correspondent informs us that at the April meeting in the town of Stoughton, the Selectmen reported a list of persons to serve as Grand and Traverse Jurymen, containing the names of Messrs. Elijah Atherton, Jonathan Reynolds, Benjamin Capen, and Leonard Hodges, gentlemen whose respectability, intelligence, candor and moral worth, will not suffer in comparison with any other citizens of the town, but who were all Freemasons. The town therefore rejected the list. Abner Drake, Esq. Chairman of the Selectmen, who was chosen with great unanimity in March last, and who is not a Mason, finding that a majority of the town were dissatisfied with the list as reported, immediately resigned his office. The vacancy was supplied by the choice of an antimason. The selectmen were directed to strike from the list the names of the four last Masons, and insert the names of four antimasons, which being done, the list was excepted by a majority of five. Mr. Drake has represented the town in the legislature for several years. [Courier.]

MECHANICS' JOURNAL.

[From Silliman's American Journal.]

OBSERVATIONS ON THE IGNIS FATUUS.

Those luminous appearances, which are popularly called 'Will-o'-the-Wisp' and 'Jack-a-lantern,' have been alike the object of vulgar superstition and philosophical curiosity; and not withstanding all the attempts to apprehend and subject them to examination, they are not much more the subjects of knowledge now than they were centuries ago. They are still an ignis fatuus to the philosopher, and a thing of mystery to the credulous.

I was myself, formerly, familiar with these appearances; they were of frequent occurrence near my father's residence, owing, probably, to the proximity of extensive wet grounds, over which they are usually seen, the house stood upon a ridge, which sloped down on three sides to the beautiful meadows which form the margin of the Connecticut, and of its tributary creeks, and which, owing to their own luxuriance and the deposits of the vernal freshets, are covered with rich and constantly decaying vegetable matter. From the circumstances, also, that we had no neighbors in the direction of these grounds, a light could not be seen over them without attracting our notice. I mention this by way of suggesting, that probably the ignis fatuus, in consequence of its not being always distinguished from the lights of the surrounding houses, and therefore exciting no curiosity, is oftener seen than it is supposed to be.

These mysterious luminaries used often to be seen by the fishermen; who plied their nets by night as well as by day. They commonly reported that they saw them a little above the surface of the meadow, dancing up and down, or gliding quietly along in a horizontal line. Sometimes two and even three, would be seen together, skipping and dancing or sailing away in concert, as if rejoicing in their mutual companionship. I might entertain you with abundance of fabulous accounts of them—the offspring of imaginations tinctured with superstition, and minds of credulous with the natural love of the marvellous. Fables are of little value to the purpose of science: if the following account of some of the phenomena of the ignis fatuus, shall, with the observations of others, contribute towards a true theory of its nature, you will think them worthy a place in your Journal.

A friend of mine, returning from abroad late in the evening, had to cross a strip of marsh. As he approached the causeway, he noticed a light towards the opposite end, he supposed it to be a lantern in the hand of the person whom he was about to meet. It proved, however, to be a solitary flame, a few inches above the marsh, at a distance of a few feet from the end of the causeway. He stopped some time to look at it, and was strongly tempted, notwithstanding the miriness of the place, to get nearer to the place, for the purpose of close examination. It was evidently a vapor, phosphorretted hydrogen, issuing from the mud, and becoming ignited, or at least luminous, in contact with the air. It exhibited a flickering appearance, like that of a candle expiring in its socket, alternately burning with a large flame and then sinking to a small taper; and occasionally for a moment, became quite extinct. It constantly appeared over the same spot.

With the phenomena exhibited in this instance, I have been accustomed to compare those exhibited in other instances, whether observed by myself or others; and generally, making due allowances for the illusion of the senses and credulity of the imagination in a dark and misty night, (for it is on such nights that they usually appear,) I have found these phenomena sufficient for the explanation of all the fantastic tricks which are reported of these phantoms.

They are said to be endowed with a locomotive power. They appear to recede from the spectator, or to advance towards him. But this may be explained without locomotion—by their variation in respect to quantity of flame.—As the light dwindles away, it will seem to move from you, and with a velocity proportioned to its diminution.—

Again as it grows larger it will appear to approach you.—If it expires by several flickerings or flashes, it will seem to skip from you, and when it reappears, you will easily imagine it has assumed a new position. This reasoning accounts for their apparent motion either to or from the spectator; and I never could ascertain that they moved in any other direction, that is, in a line oblique or perpendicular to that in which they first appeared. In one instance I thought this was the fact, and what struck me as more singular, the light appeared to move, with great rapidity, directly against a very strong wind. But after looking some time, I reflected that I had not changed the direction of my eye at all, whereas if the apparent motion had been real, I ought to have turned half round. The deception was occasioned by the motion of the wind itself—as a stake standing in a rapid stream will appear to move against the current.

It is a common notion that the ignis fatuus cannot be approached, but will move off as rapidly as you approach. This characteristic is mentioned in the *Edin. Encyclopædia*. It is doubtless a mistake. Persons attempting to approach them, have been deceived perhaps, as to their distance, and finding them farther off than they imagined, have proceeded a little way and given over, under the impression that pursuit was vain. An acquaintance of mine, a plain man, told me he actually stole up close to one, and caught it in his hat, as he thought—'and what was it?' I asked. 'It was't nothin'.' On looking into his hat for the 'shining jellie,' it had wholly disappeared. His motions had dissipated the vapor, or perhaps his foot had closed the orifice from which it issued. To this instance another instance may be added. A young man and woman, walking home from an evening visit, approached a light which they took for a lantern carried by some neighbor, but which on actually passing it they found to be borne by no visible being; and taking themselves to flight, burst into the nearest house, with such precipitation as to overturn the furniture, and impart no small share of their fright to the family.

The circumstance that these lights usually appear over marshy grounds, explains another popular notion respecting them; namely, that they possess the power of beguiling persons into swamps and fens. To this superstition, Parnell alludes in his fairy tale, in which he makes the Will-o'-the-wisp, one of his dancing fairies;

'Then Will who bears the wispy fire,
To trail the swains among the mire,' &c.

In a misty night, they are easily mistaken for the light of a neighboring house, and the deceived traveller, directing his course towards it, meets with fences, ditches, and other obstacles; by perseverance, lands at length, quite bewildered, in the swamp itself. By this time, he perceives that the false lamp is only a mischievous jack-a-lantern. An adventure of this kind I remember to have occurred in my own neighborhood. A man left his neighbor's house late one evening, and at daylight had not reached his own, a quarter of a mile distant; at which his family being concerned, a number of persons went out to search for him. We found him near a swamp, with soiled clothes and thoughtful countenance, reclining by a fence. The account he gave was, that he had been led into the swamp by a jack-a-lantern. His story was no doubt true, and yet had a little of the marvellous in it. The night being dark, and the man's senses a little disordered withal, by a glass too much of his neighbor's cherry, on approaching his house, he saw a light, and not suspecting that it was not upon his mantel, made towards it. A bush or a log might have led to the same place, if he had happened to take it for his chimney top.

RECIPE TO MAKE PATENT YELLOW.

Mix two parts of finely powdered red lead with one part of table salt, and form the whole into a paste with water, adding more, occasionally, as the mixture becomes dry; wash off the soda which is separated, dry and fuse in a crucible the white mass which remains, and it will be converted into the paint called patent yellow. This is the muriate of lead.

EXTRAORDINARY DESCENT IN A DIVING BELL.

An attempt is now making to raise the sloop *Detroit*, of Albany, which was run foul of and sank on the 22d of April last, in the channel of the Highlands, opposite West Point with a cargo estimated to be worth about \$32,000. By means of the diving bell, chains have been placed under her forward and aft, which, when properly connected, are to be used in raising her. The weight to be raised, is estimated at about one hundred and twenty tons. Mr. John Blair, who has frequently descended in the diving bell, in various parts of the United States, has on this occasion far exceeded any undertaking of the kind on record. He descended several times to the bed of the river, being a depth of *one hundred and eighty feet*, where he remained, on one occasion more than three quarters of an hour. The pressure he experienced was so great, that when drawn up it was found necessary to place him in a warm bed for several hours, before he was sufficiently restored to converse. The bell is made of black walnut, about two and a half feet in diameter at the upper part, by seven feet at the base, and about six feet in height; strongly secured with iron hoops, and loaded at the lower flange with pig-iron, secured to the rim by a canvass bandage.—It is perfectly simple in its construction, and unprovided with the means of deriving any supply of air, other than that contained within it, when first let down upon the water. When drawn up it could be distinguished several feet below the surface of the water, from the hissing (or singing noise, as the attendants expressed it,) which the confined air produced through the pores of the wood. It is altogether one of the most unexampled descents ever attempted in this or any other country.—[The Age.]

THE WONDERS OF PHYSICS.

What mere assertion will make any man believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over 192,000 miles, and would therefore perform the tour of the world in about the same time that it requires to wink with our eyelids, and in much less than a swift runner occupies in taking a single stride? What mortal man can be made to believe, without demonstration, that the sun is almost a million times larger than the earth? and that, although so remote from us, that a cannon ball shot directly towards it, and maintaining its full speed, would be twenty years in reaching it, it yet affects the earth by its attraction in an inappreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times in a second? or that there exists animated and regular organized beings, many thousands of whose bodies laid close together would not extend an inch? But what are these to the astonishing truths which modern optical inquiries have disclosed, which teach us that every point of a medium through which a ray of light passes, is affected with a succession of periodical movements, regularly recurring at equal intervals, no less than 500 millions of millions of times in a single second! that it is by such movements, communicated to the nerves of our eyes, that we see—nay more, that it is the difference in the frequency of their recurrence which affects us with the sense of the diversity of color, that, for instance, in acquiring the sensation of redness, our eyes are affected 482 millions of millions of times; of yellowness, 542 millions of millions of times; and of violet, 707 millions of millions of times per second. Do not such things sound more like the ravings of madmen, than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained.—[Herschell's Discourse.]

POWDER OF FUSION.

Mix together very intimately three parts of nitrate of potassa (salpêtre,) one part of sulphur, and one of very fine dry saw-dust.—[Edinburgh Lit. Gaz.]

BIOGRAPHY.

BIOGRAPHY OF ISAIAH THOMAS.

Isaiah Thomas, Esq. L. L. D. who died in this town on Monday, the 4th instant, was probably the oldest printer in this country, the ancient founder of this paper, and for many years its sole editor and proprietor. He was born in Boston, Jan. 19, 1749. His ancestors emigrated from England in the early settlement of that place. His grand father, Peter Thomas, was a merchant, who kept near the Town Dock in a store owned by himself, and died in 1746, leaving four sons and two daughters. The second son, Moses, resided for some time at Long Island, from whence he returned with his family to Boston. Upon a voyage to North Carolina he died, leaving a destitute widow and five children, of whom the subject of this notice was the youngest. At the age of six years, he was apprenticed to Zachariah Fowle, a printer of ballads in Boston. Instead of being sent to school he was placed in the printing office; and to enable him to set the types for the small works executed at the press, he was elevated upon a bench, raised 18 inches from the floor. The composing stick he then used is preserved with a specimen of this early attempt at typography. Without the assistance of any one, as he himself often declared, in this shop he not only acquired a knowledge of the elementary branches of learning, but was so far competent to write, as that at the age of 17, he was enabled to take charge of a newspaper at Halifax, in Nova Scotia, to which place he went upon a disagreement with his master. He remained at this place some months, during which time, the memorable Stamp Act was to take effect in the colonies. To send out a newspaper with this odious badge of servitude was repugnant to the feelings of the young New Englandman as he was then called. An editorial paragraph caused the printer to be summoned before the public authorities. He exculpated himself by casting the blame upon his apprentice, who had the charge of the paper. A second paragraph induced a call upon the young man himself, who was permitted to extricate himself, with a slight reprimand and by being reminded that he was not in Boston. The reams of paper in the office being secretly divested of the stamps, the Gazette was afterwards issued without this obnoxious mark. In March, 1767, he left Halifax and after working sometime in N. Hampshire, returned to the employment of his former master in Boston. After separating from him by agreement, he attempted to establish himself at Wilmington, North Carolina. From this place he went to Charleston S. Carolina, where he worked for two years. In consequence of declining health, he abandoned a project in which he was engaged, of going to England to acquire a more perfect knowledge of his trade. In 1770, he returned to his native town, and in connexion with Z. Fowle, commenced the Massachusetts Spy, a small paper published three times a week. The partnership continued but three months, when he purchased the establishment and published the paper upon half a sheet, until December of that year, when it was discontinued. March 7, 1771, he commenced the present Massachusetts Spy, which was published weekly upon a large sheet. Although firmly attached to the popular side in the rising political contest, he permitted his paper to

be open to both parties, but the royalists soon withdrew their patronage and the paper was then devoted exclusively to the whig interest. Overtures were made by the royalists to obtain his influence, but these being rejected, an attempt at coercion was made, by an endeavor to embarrass the pecuniary concerns of the establishment. The interposition of friends prevented any trouble from this quarter. In consequence of an Essay signed Mucius Scavola, published in the Spy of November 1771, he was summoned by Gov. Hutchinson and his council, to appear at the Council Chamber.— He promptly refused obedience to the order. His answers to the messenger, which were written down at the time, discover a knowledge of his personal rights, a resoluteness of purpose, and an intrepidity of character, that strongly indicated the course he would afterwards pursue in the coming contest. A defect of authority in this branch of the Government, suspended further proceedings, until the sitting of the superior Court, when a vigorous attempt was made to procure an Indictment, but was defeated by the independent spirit of the Grand Jury. A proceeding by information, was the next course, but the general intelligence of the people frowned upon this odious engine of government, for shackling the press. In consequence of some supposed libels upon the King, the attempts at prosecution were renewed in 1772, but by the assistance of his friends he was extricated from the danger. A proffer of the professional services from the distinguished James Otis, who had withdrawn from active life in consequence of the malady which prostrated the energies of his mighty mind, was gratefully received by Mr. Thomas, and manifests the interest felt for his security by the leading patriots of the revolution.

At this period there were three other papers published in Boston, but neither of them had a patronage equal to the Spy. Upon its first publication, the subscription list contained less than 200 names, but such was its increase that in two years it had more subscribers than any other paper in New-England.

Questions of political science and constitutional law were no longer confined to the forum and halls of legislation, but became daily themes of discussion in the mechanic's shop, at the farmer's fireside, and in the town meeting. The exigencies of the times called for a Journal conducted by one whose education, habits, and modes of thinking harmonized with those of the great body of the people, where every one could find his own feelings and principles reflected without the expositions of the learned. Such a paper was found in the Spy and such an editor in Mr. Thomas. The ability, prudence, and intrepidity exhibited by him in this department gives to his character an elevation and dignity which can be obtained but by few. It is here his name stands out in bold relief, and claims the applause of mankind. Considering his youth, his limited means of acquiring learning, and the portentous state of the times, it must have required a mind of no ordinary bearing to have sustained itself in so unequal a conflict. On the one side, was most of the learning and wealth of the province, supported by the patronage of the Government, in favor of the existing state of things, and branding with the reproach of sedition and rebellion every movement for liberty; on the other a people of staid and religious habits, enjoying the most unlimited practical freedom, contending not against any actual or tangible oppres-

sion, but merely for principles and abstract right. Thus circumstanced, this youthful apostle of liberty took the field. It is true his paper was the medium of communication for some of the ablest writers of the day and was directed in a great measure by the leaders of the popular party, but all the responsibilities were upon the editor and publisher, and a single act of indiscretion might have involved him in serious consequences. That he was indebted for his editorial matter, chiefly to his own pen, is apparent from an examination of the files of the Spy at that period. Matters of fact without the tinsel of ornament, and plain argument without the sophistry of the schools, were the simple instruments by which the tempest of popular indignation was roused, and a virtuous community required no other trident to set bounds to the swelling storm. In a review of that period, he himself observes, 'common sense in common language is as necessary to influence one class of citizens, as much as learning and elegance of composition are to produce an effect upon another.— The cause of America was just, and it was only necessary to state that cause in a clear and impressive manner, to unite the American people in its support.'

During that period of peculiar gloom when the people of Boston were goaded to resentment by the provisions of the Port Bill, an act of wanton tyranny unparalleled in the history of this country, the editor of the Spy continued the publication of his paper in that city. The manner of his defeating the attempts to overawe the freedom of the press manifested a fertility of expedients and patriotic integrity that entitled him to the highest confidence. A numerous standing army held unlimited control of the metropolis and brutal outrages upon the part of the soldiery were not discountenanced by the public officers. Mr. T. had rendered himself obnoxious to the British, and threats of vengeance were thrown out against him and his printing office. Timely information was given him of intended violence, in consequence of which, he privately packed up a press and printing apparatus and transmitted them in a boat across Charles River, under the care of Gen. Warren, the martyr of Bunker Hill. Upon the opening of the Spring of 1775, arrangements were made for sending detachments into the interior to destroy the military property that the people were preserving against the approaching contest. The vigilance of the friends of liberty in town, had faithfully transmitted information into the country, of the intended expedition to Concord. The editor of the Spy was concerned in furnishing this information, in consequence of which he left Boston at day break on the morning of the memorable 19th April and joined the provincial militia in opposing the King's troops at Lexington. The next day he arrived in Worcester, opened his printing office, and recommenced the publication of the Spy in this place May 3, 1775.

This event formed an era in the history of the country as well as in the annals of this village. It was the first printing ever performed in the interior of New-England. To form an estimate of the importance of this branch of business to the past renown or present prosperity of this place, would be no easy task. The influence of a gazette, so centrally located, under the guidance of such an editor, was not lightly esteemed by the patriots of the Revolution.

The Provincial Congress were now in session at Watertown, and it was proposed by them to remove this press to that place, but it was afterwards determined that it should remain in Worcester, and that the Spy should be transmitted by post riders to Watertown and Cambridge. Until presses were established in those places, Mr. Thomas executed the printing for the Congress.

In the indulgence of a peculiar poetical fancy, his papers were generally ornamented with curiously significant devices and appropriate mottoes. In 1774 it bore a dragon and a snake, the former representing Great Britain and the serpent this country. This latter was separated into parts to represent the different colonies. The head and tail were furnished with strings for defence against the dragon, which were placed in the posture of making an attack. This device extended the whole width of the paper, with the motto over the serpent in large capitals JOIN OR DIE.

In consequence of an odious excise upon newspapers in 1785, the publication of the Spy was suspended, but its place was taken by a magazine, which supplied the same matter without submission to the Stamp Act. The publication was resumed in 1788, after a suspension of about two years. The paper began its numbers March 7, 1771, and the series has been uninterrupted to this day.—[Worcester Spy.]

TO BE CONTINUED.

SKETCHES OF CHARACTER.

[From the N. Y. Mirror.]

DANTE AND MILTON.

It is doing no injustice to the character of Milton to compare him with Dante. Both arose in times of fierce dissensions, tumultuous anarchy, and riotous license, and the mind of each was borne along by the strong tide of popular feeling which swayed their lives. Each arose also in the thickest of the struggle between prejudice and liberality, oppression and resistance; and to their credit, to the credit of genius, and to the credit of human nature be it spoken, each was found on the side of truth and justice. Not like the indolent philanthropists of the school of Rousseau,

'Nursing in some delicious solitude

Their slothful loves and dainty sympathy;

but armed champions in the lists, perilling themselves and all that belonged to them in support of a good cause. Each was the eloquent apostle, each was ready to become the martyr of freedom. Both labored with the same benevolent zeal for the welfare of their countrymen. Milton employed of his pen in the *Arcopagitica*, the *Tract on Education*, the *Defensio Populi Anglicani*.—Dante's works were of the same honorable and useful character, the *Treatise De Vulgari Eloquentia* which led to the cultivation of the language, and *La Divina Commedia*, which formed and fixed it.

Such is the similarity of their character—in their writings there are more points of difference than resemblance. Milton's mind was high, excursive, and contemplative; Dante's quick, stern, and decided. Milton's power of association was unbounded; it embraced and combined

'All thinking things, the object of all thought,'

Dante, whether the object before him was gloomy or beautiful, mean or majestic, saw it and spoke

of it only as it was. Milton was like Noah's dove, which wandered over earth and air before it returned to its resting-place; Dante, like the falcon which fastens its eye on its prey, and lights upon it at once. Milton is like the sun, extending its rays throughout the universe: spreading undivided, and operating unspent; Dante like the lightning flashes out from amidst 'thick clouds and dark,' and ascending in dazzling and blasting power of its victim. The difference of their characters we can discover, or at least fancy in their portraits. On the high calm forehead of Milton we can see enthroned the soaring spirit, which rose in its meditations beyond the visible sphere into the distant glories of immensity, and went on its way in pride and triumph, where other minds paused, bewildered and trembling. His features speak of a soul regulated by rigid discipline, stored with wholesome learning, purified by fervent piety, which bore as little of the stain of this world as ever did any mortal mould. Dante's face is that of a man of sterner and more intense passion, quicker and more irritable feeling. His brow has not the calm expression of Milton's, it is contracted into a thousand wrinkles, the footprints of the various emotions,

'Love, hatred, pride, hope, sorrow, all save fear,' which chased each other through his brain. Dante lived in the world, and found nothing uncongenial to his taste in his contests and employments.—Milton became Latin secretary to Cromwell, and the champion of his party from a sense of duty, but, while he cheerfully performed his task, he would rather have retired from the 'busy hum of men,' to lead the peaceful religious life of pensive but not gloomy melancholy, solemn yet not sad musing, he describes so exquisitely. Dante was of the Roman temper of Caesar and Cato, Milton had more of the attic elegance of Plato and Xenophon. The one loved to be first in a crowd of combatants, the other

'Apart sat on a hill retired,

In thought more elevate, and reasoned high

Of providence, foreknowledge, will, and fate.'

Dante we have always thought a greater master of the affections than Milton. He is most vivid and dramatic in his sketches; quicker, more fervent and impassioned in his tone of thought. Neither of them would have had much success in treating the other's subject. The Englishmen wanted a fair field, untouched and unapproached by man; the Italian could not 'build the lofty rhyme,' without the abundant material which the business and passions of the world supplied. The gloomy caves of hell would not have furnished him with inspiration had he not peopled them with the vindictive jealousies and sharp contest of his own stormy and eventful life.

Dante is often rough and homely in his narrative. Milton's faults are contrary, metaphysical obscurity and over refinement. He never forgets himself; though his wing, after too high a flight, may sometimes flag, he never entirely droops his pinion; to use his own happy expression, on him, wherever he moved

'A pomp of winning graces waited still.'

He is a magician whose art can cover every barren spot with flowers, and beguile the tedious way he leads us by the splendid scenery he scatters around it. Dante is rather a fellow-traveller with us, who in a long journey is sometimes harsh and repulsive, but whom we always feel to be a man of no common order, and whose powers,

when passion gives them eloquence or energy can startle, soothe, dazzle, terrify us at will. We love the honest hatred of wrong, the quick sensitive pride, the constant though wounded patriotism of his character; we admire the intensity, sternness, and simple majesty of his genius, and only regret that he speaks a foreign tongue, and not our own. Had he been an Englishman, he would have made a noble triumvir to share with Shakespeare and Milton the empire of the literary world.

MISCELLANY.

CURE FOR THE RHEUMATISM.

A Ghost Story.

'Two individuals, residing in the lower part of Virginia, having pursued several avocations, for a livelihood, without success, turned their attention to pilfering. Starting out upon a certain evening they proposed to themselves different routes, and as a meeting place a grave-yard not far distant, they performed their rounds, through without meeting anything worthy attention. Unwilling to give up, they started out again; one to a sheep fold near at hand, and another to a recently made grave. The one who proposed to rob the 'sacred sanctuary of the dead,' after removing the dirt and obtaining the shroud (for it was this that induced him to perform the action) enveloped himself in it and quietly seated himself in the church door, awaiting the arrival of his companion. About this time a traveller passes, who seeing the object, in such a place, and at such a time, concluded it must be an inhabitant of another region. Feeling his animal courage failing, he gave spurs to his horse, and in a short time arrived at the tavern, where he related the wonderful appearance. He was hoisted at by those present, and particularly by one, who was effected with the rheumatism, and who had long since concluded that nothing immaterial was permitted to visit this world. Confident in his belief, he was willing, he said, to accompany him to the spot provided he could get any one to assist him. The traveller willing to test his courage, takes him on his back—and starts off for the place. When they arrived, near enough to discern the ghost he says;

Do you see it in the door?

I see something, says the lame man, but I want to be a little nearer.

The traveller still going closer, said—

Now do you see him?

A little closer,

Well, now do you see him?

The ghost supposing it to be his companion, returned from his expedition, with a sheep on his back, rises from his reclining posture and inquires—

'Is he fat? ————— IS HE FAT? —'

'IS HE FAT?'

'Fat or lean,' cries the traveller, 'by hoke you may take him,' so disburdening himself of the his load, he takes rather an unceremonious leave of his ghostship and directs his way towards the tavern as fast as his legs would carry him.

The cripple thus left without hope of escape, recovered from his lameness all of a sudden, and to his own, as well as the astonishment of the traveller, arrived first at the tavern, and from that day to this, his belief is firm in the visitation of Ghosts.

BOSTON MASONIC MIRROR.

SATURDAY MORNING; MAY 7, 1831.

CIVIL ARCHITECTURE: or a Complete Theoretical and Practical System of Building. Containing the fundamental principles of the art, with five orders of Architecture. Also, a great variety of examples, selected from Vitruvius, Stuart, Chambers, and Nicholson; with many useful and elegant ornaments, and rules for projecting them. By Edward Shaw, Architect. Illustrated with ninety-five copperplate engravings. Boston: Published by Lincoln & Edmands. 1831.

(Continued.)

ARCHITECTURE.—ORDERS.

We come now to the consideration of a subject, probably more generally interesting than those to which we have already referred. We allude to that portion of the work before us, which treats of the different *Orders of Architecture*. In all ages of the world, mankind have been induced, from necessity, to seek shelter against the vicissitudes of climate or the attack of wild beasts. In many countries among the rudest tribes of men, excavations and fissures of rocks, hollows of trees, and caves of the earth, have served as habitations. Travellers inform us of a tree growing in Africa, the hollow of which affords a habitation for thirty negro families; which is said to be the largest tree in the world. They also inform us of a subterraneous city or cave, occupied by moors, in which there are several hundred inhabitants. Armstrong, in his *Journal of travels in the seat of war between Russia and Turkey*, has the following observation: 'The Georgian or Tartar dwellings are seldom to be found above ground: the top is covered with beams of wood, branches of trees, and above all, with a coat of earth, which makes it level with the ground. The natives are frequently disturbed, when sitting round the fire, by the leg of some unfortunate cow or camel making its appearance down the chimney; and it is not uncommon for the lambs to fall through, and spoil whatever may happen to be cooking.' But among a civilized people, the desire of seeking for more agreeable habitations must be soon felt. The nature of the climate and the materials which it more readily afforded, regulated, in a great degree, the construction of the first buildings in which men sheltered themselves. According to Diodorus Siculus, the first buildings of Palestine were of reeds and canes interwoven, and so compact as not to admit of the rain and wind. Wood appears to be a material so proper for building and so easily wrought, that men would, in all ages, employ it for these purposes, in places where it could be easily procured. The branches of trees stuck in the ground and rudely interwoven, formed a material for constructing them. It is probable that this method of setting trees on end and binding them together at top and bottom, first gave rise to the idea of base and capital of columns.—When these branches were daubed with clay and covered over with leaves and turf, they presented a model of those cabins, in which, according to Vitruvius, the earliest tribes of men were accustomed to dwell. At first, before men became acquainted with edge tools of iron, trees were felled by means of fire, or by axes made of sharp stones. They undermined the trees by little at a time, by continuing a fire at their roots; and by the same means they could divide a tree into the requisite length. By degrees, however, tools for cutting and smoothing wood were invented: the tools for smoothing were at first nothing more than sharp stones, sufficiently hard and free from brittleness. Some of our North American Indians make use of the same kind of tools at the present time. 'The use of bricks or masses of clay formed in moulds and dried in the sun, or baked in stoves, as the materials of buildings, is of very great antiquity, and is a sufficiently obvious invention.' According to Moses, the tower of Babel was built of bricks: *Go to, let us make bricks and burn them thoroughly, and they had brick for stone and slime had they for mortar*—Gen. ch. xi. v. 3. Pkny

informs us that in the most remote ages of the Egyptians, they made use of bricks for building their houses, and tiles for covering them. To employ stones for the same purpose was very natural, where they were abundant, and found in masses sufficient to be removed by manual dexterity.

When architecture was in its glory in ancient Greece, the Ionic was the favorite order, as being the most graceful, light, and elegant. Of this order were the temple of the Delphic oracle, the temple of Apollo at Miletus, and the temple of Diana at Ephesus:

'The Ionic then, with decent matron grace,
Her airy pillar heaved. —————'

After the Ionic, the Corinthian was introduced, which, in attempting greater perfection, has deviated from the true simplicity of nature. It marked an age of luxury and magnificence, when pomp and splendor had become the predominant passion, but had not yet extinguished the taste for the sublime and beautiful. Attempts were made to unite all these characters, but a chastened judgment is not satisfied; a corrupted taste is only pleased:

————— Luxuriant last,
'The rich Corinthian spreads her wanton wreath.'

In the Composite order this deviation is more remarkable: this was invented by the Italians, and although rich and profuse in its ornaments, discovers an obvious want of correct taste and judgment, and shows that the Greeks had exhausted all the principles of grandeur and beauty, in the original orders. And in these, they had arrived at the acme of perfection, because the Composite could not possibly have been introduced without combining all the rest; consequently, simplicity is destroyed; which is in conformity with nature, and the great concomitant of beauty. It is said this order was first used by the Romans in their triumphal arches, to show their dominion over the people whom they conquered.

An anonymous writer on the history of architecture observes, that the Art is supposed to have arrived at its glory in the time of Augustus Cæsar; but that, as well as other polite arts, were neglected under Tiberius. Nero, indeed, notwithstanding his vices, retained an uncommon passion for Architecture; but luxury and dissoluteness had a greater share in it, than real magnificence. In the time of Trajan, Apollodotus excelled in the art, and by which he obtained the favor of that prince, and erected that famous pillar called 'Trajan's', which is remaining to this day. But after this time, Architecture began to decline, though it was for some time supported by the cure and magnificence of Alexander Severus; yet it fell with the western empire, and sunk into corruption. All the most beautiful monuments of antiquity were destroyed by the ravages of the Visigoths, and from that time, Architecture became so coarse and artless, that these professed Architects were totally ignorant of just designing, wherein the whole beauty of Architecture consists: hence a new manner of Architecture called Gothic, took its rise. Charlemagne industriously labored for the restoration of Architecture; and the French applied themselves to it with success, under the encouragement of Hugh Capet. His son Robert prosecuted the same design of modern Architecture, and by degrees, ran into as great an excess of delicacy, as the Goths had before done of massiveness. To those we may add the Arabesks and Moresk or Moorish Architecture, which were much of the same nature with the Gothic, except that as the former were brought from the North by the Goths and Vandals, the latter was brought from the South by the Moors and Saracens.—The Architects of the thirteenth, fourteenth, fifteenth and sixteenth centuries, who had some knowledge of sculpture, seemed to make perfection consist wholly in the delicacy and multitude of ornaments, which they lavishly bestowed on their buildings, but frequently without conduct or taste. In the two last centuries, the Architects of Italy and France assiduously endeavored to retrieve the primitive simplicity and beauty of ancient Architecture; nor did they fail of success,—inasmuch that now most churches, palaces, &c. are built entirely after the antique.

The first Grecian order in point of antiquity, is the DORIC, so called from the *Dores*, a small tribe in Greece; or as some say, from *Dorus*, an Achaian chief, who first employed that order in erecting a temple to Juno at Argos. In all the most perfect specimens of this order now remaining, the column springs immediately from the foundation, having no base properly so called, but only a small swelling round the bottom, resembling what we see at the root of a tree, and sufficient to show that we see the whole of the shaft. The *bæle*, we learn from Vitruvius, first appeared in the Ionic column. The Doric column being short in proportion to its diameter, and consequently strong, the entablature placed upon it, is of course more massive than that of the other orders, being in height one-fourth part of the total height of the column. Several specimens of this order are given; the most beautiful of which is the elevation of the temple of Minerva, the chief goddess of the Athenians, to whom it was dedicated. This temple is said to be the most beautiful piece of antiquity remaining. It was built by Pericles, who employed Ictinus and Callicrates for his architects. 'The entablature is charged with historical figures, of admirable workmanship; the figures of the pediment, though seen at so great a height, appear to be large as life, being in alto-relievo, and well executed; the figure in the middle seems to have been made for Jupiter, its right arm being broken off, which probably held the thunder. It is likely that between his legs was placed the eagle; for the beard, and majesty and expression of his countenance, and the figure being naked, as he was usually represented by the Greeks, sufficiently show it to have been made for Jupiter. At his right hand is another figure, covered half way down the legs, coming towards him; which perhaps was a Victory, leading the horses of Minerva's triumphal chariot, which follows it. The horses are finished with great art; the vigor and spirits peculiar to these animals seem here to receive addition, as if inspired by the goddess they drew. Minerva, in the chariot, is represented rather as the goddess of learning than of war, without helmet, buckler, or a Medusa's head on her breast, as Pausanias describes her image within the temple. Behind her is another figure of a woman sitting. The next two figures in the corner, are the emperor Hadrian, and his empress Sabina. On the left hand of Jupiter are five or six figures, which appear to be an assembly of the gods, where Jupiter introduces Minerva, and acknowledges her his daughter. The pediment at the other end of the temple, was adorned with figures, expressing Minerva's contest with Neptune, about who should name the city of Athens; of which there only remains a part of a sea horse. The frieze is charged with basso-reliefs of excellent workmanship; on which are represented the battles of the Athenians with the Centaurs: these appear to be as old as the temple itself. Within the portico on high, and on the collar of the temple, is another border of basso-reliefs round it, at least on the north and south sides of it, which is without doubt as ancient as the temple, and of admirable workmanship, but not in so high a relieve as the other. On it are represented sacrifices, processions, and other ceremonies of the heathen worship! This splendid temple, prior to the late Greek revolution, was occupied as a Turkish mosque.

The next example is from the Temple of Thesus, at Athens; said to be one of the most ancient specimens of the Doric order now existing; and is, in the opinion of many of our architects, superior to the specimen from the temple of Minerva. This temple was erected about ten years after the battle of Salamine, by Cimon the son of Miltiades. The ceiling of the porch is particularly spoken of as remarkable for its construction: there are great beams of marble, the upper sides of which are level with the bed of the cornice, and the ends corresponding exactly to the triglyphs in the frieze, which give the idea of the disposition of the timbers which were first used in buildings, and from which the Doric order had its origin. Examples are likewise given from the Portico of Philip of Macedon, in the Island of Delos, which is of a lighter proportion than either of the preceding; from the

Portico at Athens; from an order found in Asia, near the temple of Minerva Polioa; and from the Choragic Monument of Thrasyllos. The plates illustrating this order, are very neatly executed. Some beautiful specimens of the Roman Doric are also given.

The IONIC order derives its name from the *Iones*, a Greek people on the east coast of the Archipelago, whose capital was Ephesus, celebrated on many accounts, but particularly for the magnificent temple of Diana. This admirable structure was in length 425 feet, and in breadth 220 feet; it was surrounded on all sides by a double range of marble columns, 70 feet in height, and consequently 7 feet 9 1-2 inches in diameter at the bottom.—The Ionic column is taller than the Doric; and although simple, is nevertheless graceful and majestic. If the Doric were meant to represent the manly, robust figure of Hercules, the Ionic might properly be the emblem of the dignified simplicity and elegance of Diana. In this order the base supporting the column was first introduced. Several beautiful examples are given; the only one of which we shall notice is from the Ionic temple on the river Ilysus, at Athens. The simplicity and greatness of the parts, their judicious arrangement, the beautiful turning of the volutes, and the graceful curve of the hem hanging between them, render this one of the most beautiful and bold examples of this order. The elegant base of the column, the grand proportion of the entablature, the masonry mouldings of the cornice, and the spacious surface of the frieze, well adapted for sculptured ornaments, and the architrave for its strength, as it is not broken into two or more facies, are considerations which should recommend this example.

The CORINTHIAN order took its rise in the flourishing days of Corinth, a celebrated city commanding the communication of the peninsula of Peloponnesus, with the continent of Greece. The beautiful foliage of the capital of this order is traced to the following incident: A young lady of Corinth dying, her nurse carried a basket, containing her playthings, the day after her funeral, and placed it on the grave. The basket, covered with a flat tile, was placed accidentally on the stem of the plant *acanthus*, which sending out leaves soon enclosed it, having their ends turned downwards when they reached the tile. This object struck the fancy of *Callimachus*, a celebrated sculptor of those days, who immediately introduced a figure of it on the top of an elegant column of his invention. Thus the capital of the Corinthian column always resembles a deep narrow basket, covered with a tile and completely surrounded by foliage. Such is the account given by Vitruvius; but later writers on architecture have imagined they could discover this ornamented capital, in the description of the temple erected by Solomon in Jerusalem; with this difference, that there, the foliage represented branches of the palm, and not the leaves of the *acanthus*. It is, however, observed, that the foliage of the Corinthian capital is frequently an imitation of the leaves, not of the *acanthus*, but of the olive, and other plants, according to the taste of the architect. Three examples of this order are given. The first is taken from the Pantheon at Rome; which, though plain, is beautiful and chaste, and is called an excellent model of the order. The next is the outline of the leaves and elevation of the capital, also from the Pantheon. The last is from the three columns in the Campo Vaccino, supposed to be the remains of the temple of Jupiter Stator, at Rome. The engraving exhibited in this plate, is more accurate than any which has been before published. The capital and entablature are restored from the drawings of an artist, who was so obliging as to favor Mr. Nicholson with sketches of the ornament, which he had from the original. 'The elegance and beauty of the capital; its graceful form; the grandeur and excellent proportion of the entablature, with the delicacy of the ornament, render this one of the most complete examples now existing of the Corinthian order.'

The first *Italic* order is called the TUSCAN, as having been employed by that ancient people, once powerful in Italy. 'It is, however, remarkable, that no vestiges now

exist of any building in which the Tuscan column was employed to support an entablature, or any other weight. Vitruvius, it is true, gives instructions for erecting temples according to this order, but it does not appear that such edifices were actually erected. The only examples of the use of the Tuscan column that have come down to our times, are the admirable monuments still subsisting in their original perfection, the column of Trajan and Antonius in Rome, and the column of Theodosius in Constantinople.' Having no complete example from antique buildings, that which is given in the work before us, is taken from the description of Vitruvius. It is almost the same as the Doric, from which it is evidently derived.

The other *Italic* order, (and the last of the five orders) is called the COMPOSITE; because it seems to be a combination of the Ionic and the Corinthian, to which last it bears the greatest resemblance, imitating the former only in the adoption of the volute in the capital, in addition to the Corinthian foliage. A specimen richly ornamented, is to be seen in the triumphal arch of Titus; of which are represented in scripture, the golden candlestick of seven branches, and other precious articles carried away from the last temple of Jerusalem. The example given, is from that arch, and is made choice of as being the most beautiful and elegant existing, and as the most proper model for this order.

[CONCLUSION IN OUR NEXT.]

LIBEL SUIT.—We understand that the Grand Jury, on the complaint of an itinerant antimasonic lecturer of the name of *Avery Allen*, a seceding Mason and Connecticut stone-cutter, have found a bill against the editor of the *Galaxy*, for a libel! This fellow for more than a year past, has been strolling about the country, defiling our towns and villages, by the exhibition of what his party calls the 'blasphemous ceremonies' of Masonry; and, if not creating, at least giving rise to the most indecent outrages on the peace of society. He commenced his agitating career in Providence, where he was beset by a mob of indignant citizens, and we believe bound over either to keep the peace, or to answer to a charge of violating the laws of the town. We next heard of him in Easton, in this State, where having procured the Town Hall, (the selectmen being antimasons,) he attempted to amuse by his buffoonery, an assembly of seventy or eighty persons, of 'no particular age or description.' Others, who were unfriendly to indecency and buffoonery, demanded admittance, but were refused; on which a mob was created and the doors forced; the windows broken, and the inmates being previously armed with clubs, a general riot ensued. Posts and rail-fences were in immediate demand, much to the annoyance of Allen and his party, who believing that the 'better part of valor is discretion,' retreated under the benches and cried for quarters. A truce was agreed upon. But the assailants feeling themselves insulted by one of the mountebank party, again resorted to arms, and quickly cleared the hall. It was soon ascertained that they had fled to another hall, where they were speedily followed; and after the breaking of windows and commission of other violence, the exhibition was abandoned. This was the expression of an indignant community. It was not the work of Masons. There are not more than four or five Masons in the town; and we are authorized to say that they were not present. His next excitement was in Salem, with the particulars of which our readers are acquainted.—This is the man on whose testimony, and in defence of whose character, the Grand Jury of this Commonwealth have indicted a respectable individual! *O tempora!—O mores!*

If the antimasonic political panders expect to restrain the liberty of the press, by appeals to the laws, they are mistaken in the independence and character of the gentleman who, in this republican country, have the administration of the laws, which are a terror only to knaves.—We are aware that truth is not agreeable to these panders, and we do not wonder that they loathe the sight of their own revolting portraits; but so long as honorable men control the press, they must hear the truth, and behold

their baseness hung up to the finger of scorn. They know what honest men think of them. They know that they are regarded by the respectable portions of the community, as a banditti of recreant political jugglers, alike destitute of the principles of honor and honesty. The respected editor of the *Galaxy*, will not fear to exclaim '*I will meet thee again at Philippi*,' in this nineteenth century of the Christian era; whatever he might have been, in *by-gone* centuries of despotism, bigotry, superstition, witchcraft, infallibility, racks of torture and Inquisitions. Judges, in our times, are learned men, and Jurors are advocates of liberal institutions of government and of rational freedom of speech. Although bills of indictment are found on a partial production of the evidence; yet at the trial the TRUTH, we trust, antimasonic exertions to the contrary notwithstanding, will be allowed to be proved in defence; when published with meritorious and justifiable cause. *Anon* we shall know. A legal process is pending, and therefore *now*, MUM is the word!

FIRE.—On Wednesday night, about a quarter before 11, a four story brick building in Broad Street, occupied partly by Mr. Maynard as a ship-bread store, and partly by several Irish families, was discovered to be on fire.—It is said to have originated in the oven used for baking at the back part of the building. Nine persons, it is said, have perished. The remains of six bodies supposed to be those of two children and four adults, were on Thursday morning taken from the smoking ruin:—their screams during the progress of the flames were heard, and struck terror to the hearts of those who endeavored, but fruitlessly to relieve them. A man, without any clothing on, was seen running as though frantic, about one of the rooms in the second or third story, through a window from which he jumped.—Little, if any of the property was saved. We understand that a man who escaped from the burning edifice on Wednesday night died, the next morning, in consequence of his dreadful burns.

LITERARY.—We peruse by the New York papers, that the Messrs. HARPERS of New York have published in one volume, the interesting and affecting sketches entitled '*Passages from the Dairy of a Physician*.' The N. Y. Courier says, 'In style, language, and matter, these sketches are unequalled by any thing of the kind we have ever met with, and are evidently from the pen of one who unites to the acquirements of the scholar, a profound knowledge of human nature.' The same gentlemen have also recently published the third series of *Romance of History*, by L. Ritchie. This series gives sketches of the history of France, from the age of Charlemagne to the present day.

A B. C. The Salem Register of Thursday contains a full and satisfactory exposition of this infamous transaction. We shall lay it before our readers next week. *Allen*, the itinerant lecturer, is one of the conspirators.

The Commentator has been merged in the *Galaxy*, which paper will be issued on Saturday evening; the second edition, issued on Sunday morning, to be sent to the subscribers of the Commentator.

The city government have determined upon 60 as the number of Representatives for the city for the ensuing political year.

The Palladium is now made up from the matter of the Daily Centinel.

An inquisition was held on Sunday by Prince Snow, Esq. Coroner, on the body of an unknown female, about 30 years old, found hanging in a rough shed near a Carpenter's shop, in the yard at the head of Messrs. Taylor & Darling's wharf, Brighton street.

The house of Mr. O. H. Saxton, of Burlington Vt. was destroyed by fire on the 27th ult.

THE WREATH.

[From the Am. Traveller.]

THEY SAY THAT SHE REMEMBERED ME.

They say that she remember'd me
And oft'esp'ly'd my name,
And though her looks were alter'd then
Her heart was still the same;
Her pride forbade her to express
Her bosom's struggling swell,
Nor did she ever dare to breathe
The thoughts her lips would tell.

Oh, she was fairest of the fair,
The kindest of the kind;
Her gaiety was innocence.
Each accent soft and mild—
The drooping willow waves above
The grave where now she sleeps,
And o'er her humble, grassy bed
The tender ivy creeps.

They told me that another youth
Had gain'd the heart I prized,
And many, many other things
They only had surmised;—
But why did I believe them true?
Too soon her faith was tried!
Thus, thus I broke the heart of one
Who *knew* me—loved—and died!

W. H. C.

[From the Centinel.]

THE WHITE HAT OF DOWN.

Of all the fine hats I ever did gaze on
Whether Beaver or Leghorn, whether white, red or
brown,
There is none which my tongue or my pen would em-
blazon.
Save the sweetest of all, the white hat of down.

Oh! how it adorns the brow of the wearer,
As spotless and fair as the bosom below;
Sure nothing on earth can be sweeter or fairer
Than the white hat of down, as white as the snow.

The white hat of down; what a contrast producing
To the blushes which glow on the fair face enshrin'd,
The tints of the rose and the lily confusing;
Oh! where such another sweet hat shall we find.

The white hat of down, here 's health to the wearer,
And ne'er may the storms of adversity frown,
And surely her heart is both purer and fairer,
Than her beautiful hat—the white hat of down.
New York, 1831. E. S. G.

IMPRUDENT LEAP.

An overgrown Johnny Raw, who would measure
six feet two in his stockings, made his first ap-
pearance in Catskill, (N. Y.) a few days ago, for
the double purpose of disposing of a load of lum-
ber, and seeing the wonders of the town. Having
never in his life fallen in with a water craft lar-
ger than a canoe, his first desire was to see a ship
sloop, horsboat, or steamboat, it was all one to
him. He drove directly to the wharf—a vessel
swinging out a few yards in the stream, by her
cable, and the surface of water between her and
the wharf covered with a floating mass of scum,
chips and rubbish collected by the eddy. He paid
no attention to this, but with his eyes fixed on the
vessel, walked to the edge of the wharf, and

jumped off a distance of about five feet to take a
nearer view; down he went, and the scum closed
over him! in a moment he reappeared fortunately
within reach of the dock,—he seized hold, and
crawled out dripping and shivering with the cold.
Oh dear said he, 'I thought it was ground'.
[Catskill Recorder.]

Flattery is the food of fools; it is all they merit,
and all they will ever receive.

MASONIC REGISTER.

Full Moon, this Month, Thursday the 26th.

The regular meetings of the following Lodges,
unless otherwise designated, are on the evenings
(specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last
Tuesday. St. John's, 1st Monday. St. Andrew's,
2d Thursday. Columbian, 1st Thursday. Massachu-
setts, last Friday. Mount Lebanon, last Monday.—
Grand Chapter, 2d Tuesday. St. Andrew's Chapter,
1st Wednesday Dec. June and Sep. St. Paul's Chap-
ter, 3d Tuesday. Grand Lodge, 2d Wednesday. In
Dec., March, June and Sept. Encampment, 3d Wed-
nesday.

Monday.

Waltham Monitor. Ashfield Morning Sun. Lynn
Mount Carmel. Beverly Liberty. Quincy Rural.
Leominster Aurora. Mount Zion Chapter Concord.
Corinthian Bridgewater. Fellowship New Salem.
Golden Rule Belchertown. Groton St. Paul's.
Newburyport St. Peters. Southwick Friendly Society.
Nantucket Union. South Reading Mount Moriah.
Plymouth Lodge of Plymouth.

Tuesday.

Greenwich Village Encampment. Dorchester Union
Ipswich Unity. Brookfield Meridian. West Stock-
bridge Wisdom. New Marlborough Rising Sun.—
Fall River Mount Hope. Billerica Clinton. Lancas-
ter Trinity. Weymouth Orphan's Hope. Reading
Good Samaritan. Framingham Middlesex Lodge.

Wednesday.

Hardwick Mt. Zion. Amherst Pacific. Malden
Mount Hermon. Marblehead Philanthropic. Dan-
vers Jordan. Lenox Union Star. West Granville
Mt. Pleasant. Wrentham St. Alban's. Randolph
Norfolk Union. Andover St. Matthew's. Hardwick
Mt. Zion. Amherst Pacific. Leicester Great Bar-
rington. Cincinnati. Springfield Hampden. Western
Carmel. Taunton King David. Concord Chapter,
Wednesday succeeding.

Thursday.

Marlboro' United Brethren. Cumington Orion.
Roxbury Washington. Dedham Constellation. Tem-
pleton Harris. Stoughton Rising Star. Ashby So-
cial. Haverhill Merrimack. Lexington Hiram.—
Pittsfield Mystic. Uxbridge Solomon's Temple.—
Woburn Freedom. Needham Meridian. Lowell
Pentucket

Friday.

Hingham Old Colony. Northborough Fredonia.—
Methuen Grecian.

Miscellany.

Salem, Essex, 1st. Tuesday. Warre Chapter 3d
Thursday, Marlboro Thursday succeeding. Groton
St. John's Chapter, 1st Tuesday in December, Feb-
ruary, April, June and October. Brimfield Humanity
Tuesday every month. Charlestown King Solomon
2d Tuesday. Cambridge Amicable 3d Monday.—
Brighton Bethesda 2d Tuesday. Medway Montgome-
ry 1st Wednesday. Falmouth Marine 1st Wednesday.
Nantucket Union 1st Monday Urbanity 3d Monday.
Union Council S. M. 4th Monday in December March
June and September. Rising Sun Chapter 2d Mon-
day. Charlton Fayette last Wednesday January
April August and October. St. John's Thursday suc-
ceeding. Duxbury Corner Stone Monday succeeding.
Taunton Adoniram Chapter Tuesday succeeding.—
Gloucester Tyrian 1st Tuesday. Sutton Olive Branch
3d Monday. Greenfield Franklin Chapter 1st Wed-
nesday. New Bedford Star in the East 3d Monday.
Munson Thomas 2d Wednesday every month except
July August December March. Franklin Mount Le-
banon Middleborough Social Harmony Tuesday
succeeding full moon.

Nos. 37. 38 & 42.

Any person having the above Nos of last year's Ma-
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April 9.

DISSOLUTION OF COPARTNERSHIP.

Instead of the Card, giving notice that Messrs.
CARPENTER & CROCKETT had formed a *connex-*
ion in business, we should have published their *dissol-*
ution of copartnership, which took place on the 11th
inst.

AGENTS FOR THE MIRROR.

MASSACHUSETTS.

Attleboro, S. O. Draper; Ashby, A. T. Willard, Esq;
Ashburnham, S. Woods, Esq; Colrain, Isaac B. Bar-
ber, Esq; Douglas, Post-Master; Fall-River, G. D.
Cook; Lowell, Abner Ball; Methuen, Thomas Thax-
ter; Monson, E. Norcross; Medfield, C. Onion, Esq;
Northborough, Benjamin Wilson; New-Bedford, Ol-
iver Swain; Northampton, C. C. C. Mower; Newbury-
port, I. Johnson; Oxford, E. F. Dixey; Provincetown,
E. C. Scott, Esq; Reading, N. Parker; Stoughton,
Nathaniel Blake; St. Mendon, Leonard Rice; South-
wick, J. Byington; Springfield, Henry Brewer; Ux-
bridge, William C. Capron; Walpole, J. N. Bird;
Ware, J. Bosworth; Westminster, Simeon Sanderson;
Wilkersonville, Thomas Harback, Esq.

MAINE.

Bangor, John Williams, Esq; Belfast, N. P. Hawes;
Ellsworth, J. A. Dean, Esq; Gardiner, J. B. Walton;
Portland, J. H. Roch.

NEW-HAMPSHIRE.

Bedford, Thomas Rundlett; Charlestown, Frederick
A. Sumner, Esq; Dover, William Frye; Great Falls.
A. S. Howard; Portsmouth, Robert Smith.

VERMONT.

Bennington, S. H. Blackman, Esq; Brandon, E.
Jackson; Burlington, N. B. Haswell, Esq; Hartland,
C. A. Saxton.

RHODE-ISLAND.

Slaterville, William Yearshaw; Pawtucket, Geo
F. Jenks.

CONNECTICUT.

Andover, Leonard Handee, Esq; Bristol, C. Bying-
ton; Colchester, A. D. Scoville, Esq; Canton, Dr. O.
B. Freeman; Goshen, A. Chapin; Granby, Dr. J. I.
ett; Jew Hartford, Elisha Harrington; Harwington,
G. R. Sandford; Mansfield, Elisha Branch, Esq; Mid-
dletown, C. B. Darrow; New-London, E. Way, Esq;
Norwich, S. Gallup; Stafford, B. Mann, Esq; Wind-
ham, B. Curtis; Wallingford, James Carrington, Esq;
Wolcottville, S. Bradley, Esq.

NEW-YORK.

Granville, Arch Bishop.

NEW-JERSEY.

Plainfield, J. Wilson.

NORTH-CAROLINA.

Scotland Neck, S. M. Nichols.

ALABAMA.

Greensboro', U. S. Whitehead; Washington, John
A. Whetstone.

Secretaries of Lodges generally, are requested
to receive and forward the names of such as are dis-
posed to become subscribers to the Mirror; for which
service they will be entitled to every seventh copy.

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NEW SERIES. VOL. 2. NO. 46.

SATURDAY, MAY 14, 1831.

\$3 PER YEAR, IN ADVANCE.

BOSTON MASONIC MIRROR.

MOORE & SEVEY.

NO. 23, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

AN ADDRESS.

NO. II.

To the Hon. NATHANIEL TERRY, Chairman of the Connecticut Antimasonic Convention, Delegate to the National Antimasonic Convention, Chairman of the Hartford Antimasonic Convention, &c.

SIR:—

I have already adverted to the charges which you have made against a large class of your fellow citizens.—The manifest injustice of assailing a whole community, without regard to character, seems to have suggested an artful distinction between hostility to the Masonic Society and hostility to its members; and you commenced one of your public addresses with the extraordinary declaration, 'We have no hostility to Masons, many of whom have been among the most distinguished men of our country.' Between the folly and the inconsistency of this remark it is difficult to make a comparison.

You have already passed sentence of condemnation against the whole fraternity; you have pronounced them 'guilty of the highest crimes which man can commit;—you have asserted that they are less worthy of civil trusts than foreigners and outlaws, you have presided in two public conventions, and travelled at great expense to the city of Philadelphia to attend a third, convened for no other purpose than the indiscriminate proscription of Masons; and yet, with an air of self-complacency you now remark, 'We have no hostility to Masons; they are among the most distinguished and best men in our country.' May we not apply to you the language of the inspired writer of Israel—'As a madman who casteth firebrands, arrows and death, so is he that deceiveth his neighbor and saith, am I not in sport?' Take back your charges—do justice to those whom you have injured, or admit the hypocrisy of the remark, 'we have no hostility to Masons.'

Although you have assailed us as men, I will examine this pretended distinction between hostility to the society and hostility to its members.

A society is the union of a number of individuals for a specific object. A Bible society is the union of individuals for one object, a literary society for another, and a mechanics' society for another. Now what is the act of one of these societies but the joint act of its members? Indeed, we can have no idea of the existence of a society independently of its members. If you charge the Bible society with resisting the government, who is implicated in the charge? The act of the society is the act of its members; you of course accuse the members of the crime of treason. If you charge the mechanics' society with murder, your charge implies an act which can have been perpetrated only by the members of that society; you therefore accuse those members of this crime. Now whatever may be the object of a voluntary society, the nature of its acts remains the same. Whether men asso-

ciate as a mechanics' society, as a Masonic society, or a christian church, the acts of the society will in all cases be the acts of its members.

This distinction being exploded, you attempt to conceal your injustice to Masons by pretending merely to oppose Masonry. What you mean by the term Masonry, you have left us to conjecture. I suppose, however, you understand it as others do, to mean the objects of the Masonic society. When we speak of an Episcopal society, a Congregational society, a Methodist society, or a Catholic society, we mean the union of a number of individuals, associated for the purpose of maintaining religious worship in a particular form or a particular faith. By Episcopacy, Congregationalism, Methodism and Catholicism, we mean the distinctive sectarian objects of their different communities. Upon the same principle, the purposes of the Masonic union constitute Masonry. Now if the purposes and objects of these societies be unlawful, it is impossible to rescue their members from the imputation of guilt. If a combination should be formed to pillage a city, would not every member of that combination in the eye of morality be a robber? It is no answer that the crime has not been committed; the unlawful purpose was formed, and every conspirator is morally guilty. If, then, as you asserted, the very objects of the Masonic association are the perpetration of crimes and the protection of the guilty, every member has registered his unlawful purpose, and in the judgment of heaven is a malefactor.—There can be no exceptions. All who have voluntarily united with this association and approved of its objects, fall under the same sentence.

The unmeaning distinctions to which you have resorted, have neither changed nor modified your accusations.—When, therefore, in one of your addresses you aver that, 'Masonry enjoins fornication, adultery, slander, persecution, oppression, revenge and murder,' the world will understand that you accuse us of an unlawful combination for the avowed purpose of perpetrating these crimes.

Surely, then, the question in discussion involves our dearest interests. Your accusations have been industriously circulated and extensively believed. An institution, which has been deemed useful by many and harmless by all, has by you been held up as the object of terror. An extraordinary excitement has pervaded a portion of our community. The indignation excited by a supposed violation of public law in a sister state, has been converted into the wildest fanaticism, and an honest effort to vindicate the majesty of the law, has been superseded by the violence of a political faction. A crusade has been waged against thousands of our countrymen, unparalleled in the history of this republic. A monster has been let loose upon our land,—he has trampled with uncontrolled violence upon the happy institutions of our country, and invaded the sanctuary of the Most High. Harmony, virtue and patriotism, until now the flourishing productions of our soil, have been blasted by the noxious vapors of his breath. Churches which three years ago exhibited scenes of harmony and brotherly love, worthy the confidence of an approving angel, have become emphatically the 'waste places of Zion.' The friendship of neighborhoods, the domestic peace of families, have withered under the blighting influence of that persecuting and demoralizing spirit which your efforts have promoted.

The members of the Masonic society, many of whom are connected with the christian church, have, like other men, looked with pain upon this moral desolation. While

a fiend has marched with a bold step through the community, poisoning the hearts of some, and taxing the credulity of others, we have solicitously inquired for the path of duty. If we have denied the ten thousand tales of scandal which have been circulated to our prejudice, our denial has been claimed to be evidence of our guilt. If amidst the crush of surrounding elements we have remained silent, even our silence is a crime, for which you have demanded our immolation. Like the tiger bent upon his prey, you have watched us as the victims of public vengeance, and demanded the relinquishment of every right which as freemen we enjoy.

We admire the beauty and the harmony of the Masonic institution, and cherish the purity of its principles. We believe that it is admirably calculated to relieve the distresses and promote the happiness of man. Yet we are willing to sacrifice it on the altar of patriotism, at the call of our country. We condemn not the opinions, nor even the honest prejudices of our fellow citizens on the subject of Masonry. They have the same right to their opinion which we have to ours. With this feeling we have sought the extent of your demands—an unconditional surrender of the rights of conscience and the freedom of opinion, has been your answer. We will make any reasonable sacrifice to extinguish the fire of discord which you have lighted up in society. We deplore the desolation which you have spread around us, but we cannot purchase peace at so dear a rate. We cannot consent to a disfranchisement, for no other crime than being members of a society which was patronised by Washington, and Franklin, and Lafayette, and which in our souls, as God is our judge, we believe to be not only harmless but useful. We cannot submit unheard to your demands. We meet you at the bar of the public. Our fellow men are our judges.

It is no part of my purpose to discuss the principles of Masonry. That is a task which I have neither leisure nor inclination to undertake. A Masonic society is involved in no mystery. Like a Bible society, a mechanics' society, or a christian church, it is composed of mer—plain men. They have no communion, as you seem to suppose, with ghosts, hobgoblins or devils; but they think, feel, and act like other men: and like other human societies, the Masonic institution will stand or fall upon its own merits and the influence of public opinion. If the society is useful, let it be continued; but if it is not, let it be dissolved. My business is with you. You have charged us with crimes in the face of the community. I demand the proof on which you rely.

Your ob't servant,

BENJ. FRANKLIN.

[New Haven, Conn. Herald.]

We are surprised that the Erie Gazette should, at this particular time, give its sanction to the slanderous and unfounded imputation against the Masonic fraternity, that they retain in fellowship the persons who were concerned in the outrage on Morgan. The printer of the Gazette has been furnished with proof that all who were implicated in that transaction were long ago, ay, even before the public mind had become much excited, suspended for an indefinite period; which, so long as the suspension exists, is virtually the same as expulsion.

Be the Masonic institution as bad as its worst enemies represent it, there is certainly, according to our creed, as much sin in bearing false witness against it, as though it stood fair to the world.—[Erie Obs.]

A. B. C.

We regret that we feel compelled to take any further notice of the A. B. C. plot. But the reckless individuals who contrived that imposition upon the public, having renewed an attempt at an explanation, and in doing so, having further exposed their own baseness, and their utter disregard of the consequences of their foul intrigues, we thought it due to the public and to ourselves, to offer the following statement and remarks.

The advertisement signed 'A. B. C.' was prepared in Boston, by DR. PHELPS and others, (as acknowledged by MR. BUFFUM, who afterwards stood god-father to it) and sent down to a knot of zealous antimasons in Lynn, who procured its insertion in the Register, Dec. 21. The purport of the advertisement is doubtless recollected by most of our readers. After an introduction about a 'confidential conversation between a dying man and his friend, overheard by the nurse,' which gave rise to 'apprehensions of a most nefarious transaction that took place in this vicinity,' the advertisers call upon any person who can give information of the 'strange disappearance of a man supposed to have belonged to the county of Essex, between the years 1810 and 1820, with the place of his abode, the description of his person, and any other particulars in relation to him,' &c. Such information, it was added, might 'bring to light an event of deep interest to many persons.' The notice, after directing how communications were to be made, concludes with a request that the Editor of the Register should give notice in his paper of any information left for 'A. B. C.' for the reason that the person who caused the advertisement to be published 'resides many miles distant.'

The advertisement brought reports of several cases of persons missing from Salem, which were communicated to persons who called at the office in behalf of 'A. B. C.'—The public curiosity was awakened by the advertisement, rumor with her thousand tongues was busy in reporting tales, some of which proved a serious injury to a worthy and industrious man in Salem, who felt it his duty to seek out the authors of the advertisement. He accordingly went to Lynn, in company with another gentleman whose family had been disturbed by the advertisement, and saw Mr. Jonathan Buffum, who acknowledged the whole to have proceeded from himself and the person in Boston referred to above. The Salem gentleman insisted on an acknowledgment from Mr. Buffum, in writing, that he was not implicated in any way whatever, in the transaction alluded to in the advertisement, to which Mr. Buffum readily assented. He accordingly wrote an exculpatory paragraph which was published in this paper.

Mr. Buffum was called upon to give an explanation of the nefarious transaction, which he had repeatedly promised to give us; and as he still insisted in his paper that the ground work of the notice was founded on fact, the public as well as ourselves were anxious for an explanation. To this call he responded in his paper of Jan. 12, by stating that a gentleman in Lynn had been informed 'that a person now living in the vicinity of Essex, had made a disclosure of certain facts which excited strong suspicions that a most nefarious transaction had taken place in this vicinity a few years since, the particulars of which, as related, would be improper, in the present stage of the investigation, to make public.' Thus the matter remained covered up in vague language, till Buffum, in his paper of April 27th, attempted to explain the whole affair—and he assures the public, that 'the delay had been solely occasioned by the difficulty of tracing the actors in what is now fully believed to be a most atrocious and guilty deed.'

In this pretended explanation of the affair, we are told that 'for a number of years past there had been intimations in Middlesex, of mysterious circumstances occurring at a tavern in Essex, and which were related to several persons confidentially, by the taverner and his wife, and that the tavern keeper had been heard to say, 'he would never let any part of his house again without knowing what use it was to be put to. This sort of

gossip had been whispered round Middlesex for a period of sixteen years, according to Buffum's wonderful explanation, when, behold, last summer it got to the ears of the good people of 'Nahant, Saugus, Lynn, Reading,' &c.—who had been terribly frightened by the alarming transactions in Salem the last year, it became a subject of serious apprehension! The tavern—the secret room, hired for a night or two, and the money paid in advance; people arriving at the tavern at night, and two persons seen going out, with a 'third person borne between them in the manner resurrectionists bear off dead bodies!'—no body among the good people of Saugus, Lynn, Reading, or even the general rendezvous, Nahant, could tell who they were, or whither they went! Such things were indeed enough to make each particular hair stand on end!—especially as these circumstances had been in vogue for many years past, and no kind soul had condescended to explain the horrible mystery. These good people, it appears, had been haunted for 16 years, by the ghost of some murdered man—murdered at the tavern—who wandered about through Middlesex, Nahant, Saugus, Lynn and Reading, crying out 'sleep no more—the tavern hath murdered sleep.'

At last Mr. Jonathan Buffum undertook very kindly to lay the ghost! Alas, perturbed spirit!—he consulted various individuals at Boston and elsewhere, as to the most effectual mode of doing this feat, and the result of the consultation was, that it was best to issue an advertisement to learn if any person was missing, that would meet this mysterious case. Then comes the 'A. B. C.' notice, the dying man, his friend, and the listening, curious nurse.—What a group for a painter. But the advertisement would not do the thing. The ghost was not to be caught by such a flimsy net. The four cases which were reported to Messrs. Buffum & Co. would not 'fit the case' at the tavern;—and the ghost was still at large, at the very great annoyance of the coteries at Nahant, Saugus, Lynn, &c. But thanks to the indefatigable Mr. Buffum, and his Boston friends, they at last resolved to go to the very spot where the man was seen to have been carried out of the tavern between two persons, at the witching time of night, under circumstances of such fearful mystery. Why they did not go directly there at first, instead of publishing the advertisement about the missing man, is left in the dark; and why they should wait four or five months, in the state of anxiety, and leave the good people of Nahant, Saugus, Lynn, and Reading, to be tossed about with 'serious apprehensions,' we are not told.

But at last, 'on further investigation, it was found that circumstances accompanied with fearful mystery occurred at a tavern in Danvers, kept by Mr. Eben'r Berry, who related the following facts, (says Mr. Buffum) to one of his neighbors (Mr. B. does not say who) immediately subsequent to the transaction. A person came to Mr. Berry, with tears in his eyes, to hire a room in his house, telling him that he should be ruined if it were not granted him. The next night Mr. Berry discovered a Physician, now deceased, near his house, who entered with another person a stranger, being three in all, who went into the chamber. When they went away, (now mark Mr. Buffum's words) two persons appeared to be bearing a third between them, and who was hurried into a carriage and carried off.' Here then we seem to have caught the murderers in the very fact. Here we seem to have the missing man at last! Here is the dying man and his friend, and all that we want more is the nurse! But, mark Buffum's explanation of this dumb show, supposing it for a moment to be a fact, which it certainly is not; he goes on in his next paragraph as follows: After they had gone, Mr. Berry went into the chamber, and found a lady's silk glove, and the bed disturbed! And now mark how he puts the following words, invented by himself, into the mouth of Mr. Berry, as well as the word 'lady's silk glove!' 'He then believed that the third person was a female disguised in man's apparel, to evade public reproach—and that a murder was there committed, (other corroborating circumstances fully confirming this conclusion)!!' 'Mr. Berry, uneasy for what had happen-

ed, called on the Physician for explanation, who gave him a short answer, 'that it did not concern him.' Here Mr. Buffum stops, as a further investigation. He says, 'would probably affect an unfortunate female if living, and her wicked paramour.' (Thus, according to Buffum's explanation of the circumstance, no other murder could have taken place, than that of the infant which he supposes to have been born at the time!)

Such an extraordinary disclosure as this, coming from such a man as Buffum, led us to make inquiries of Mr. BERRY himself. We have had interviews with him, and learnt of him such facts as would have surprised us if they had not in some way or other been connected with Jona. Buffum. As this man has appealed to Mr. Berry, he can have no objections to hear him.

Mr. Berry says, that about the last of January, or first of February last, on a Sunday morning, two men came to his tavern in Danvers, in an old sleigh, drawn by an old red horse and wanted room. They were shown into one. They shut the shutters, and drew the curtain as though they were afraid of being seen. When Mr. B. came home from meeting at noon, he went to see who they were, and found them sitting quietly, and they said nothing. After tea, a little girl went into the room to carry wood, and these two strange gentlemen told her that they wished to speak with Mr. Berry. As soon as he went in, they began to express a solicitude about secrecy, closed the doors, looked at the window shutters, &c. One of them began to talk about Masonry, and asked Mr. Berry whether he was a Mason? He told them he was, and they continued their questions. At last they pretended to give some Masonic signs, upon which Mr. Berry suspected them to be impostors. They asked him if he was willing to take an oath that he was a Mason, and he told them he was. They then asked him if he had ever been expelled, he answered them no, and that he knew no cause why he should have been, and that he then stood a regular Mason. They then administered to him a sort of oath, such an one as he had never heard before.

One of the gentlemen remarked, that 'all the dark and mysterious transactions about this vicinity were to be ripped up, and laid open to public view.'

After this introduction, they began to tell, with great professions of friendship, of an unfavorable story which they had heard about what had taken place at his house, and desired to know of him all the particulars of the affair. Berry then told them, that about eighteen years ago, a respectable person, well known to him, had requested a room in the evening for the use of some young friends. Mr. Berry questioned him about the object, whether it was gambling, &c. He said it was not, that it was nothing which would be dishonorable to him or his house. Mr. Berry assented, and they accordingly came, and remained about an hour. About a week after, a Physician, well known to him, came there with two gentlemen, one of whom was also well known, and after staying about an hour, they all three left the house, got into their chaises, and rode off. The Physician came down the stairs first, and went away three or four minutes before the others.—That he did not know what they came there for, but having the utmost confidence in the gentlemen known to him, he was sure there was nothing improper. Nay, that he had been so near them all the time of their stay, that he could have heard any unusual noise. That he went into their chamber after they had retired, and found a large silk glove there, so large that he put it on his own hand. That the bed was deranged as though some one had sat on the side of it; and that this was about all he knew.

This account given by Mr. Berry did not at all satisfy the two inquisitive Gentlemen. They asked him whether he did not see blood about the room, and whether he did not hear groans? He replied he did not. They then asked about the third person being borne down between the two. Mr. Berry told them that no such circumstance was known to him; but on the contrary, he saw the physician go out, and then the two gentlemen followed, and all three got into their chaises and drove off. (Mr. Berry also saw them go away, in the manner de-

advised by Mr. Berry, and was in a chamber so near to that which these persons occupied, all the time they remained in it, as to have heard any groans, or other noises, but heard none.]

Mr. Berry remarked to us, that the whole drift of their inquiries was to get the facts of the *third person borne down*, and a *groaning* heard. Mr. Berry told them that the notion of a person being borne out, was absolutely false, and that no groaning was heard by him or any of his family. They then told him they were glad the affair was no worse; that they felt satisfied at the promptness of his answer, and expressed a hope that *the affair would stop where it was*.

One of them inquired if any Mason was concerned in the transaction, and upon being told there were not, he added, 'You know Mr. Berry that the anties will not believe any thing a Mason says!'

After undergoing this catechising, Mr. Berry thought it his turn to ask a few questions. He requested their names. They refused to tell them, or where they came from, and would give no account of themselves.

Who these inquisitive characters were will appear in due time.* But for the information of our Lynn friends we will give them the following outlines.

One was about 45 or 50 years of age, dressed in a plaid cloak, boots, and India rubber shoes; flippant in his talk—at first pretended to be a stranger in this part of the country, but soon appeared to know all about names and things in Salem and Danvers.

The other was above the middle height, light complexion, sandy whiskers, large nose—had on a snuff colored outside garment, and sat with his hat and cloak on all day. He was the one that questioned Mr. Berry about Masonry.

They stayed at Berry's till night, and then drove off.—And now, about three months after this mysterious visit, we find Mr. Jonathan Buffum out in his paper with a gross misrepresentation of what passed between these men and Mr. Berry.

The story about the affair at Berry's tavern, was evidently an incident laid hold of by Buffum and his complotters to sustain themselves before the public, after their detection and exposure as intriguers and impostors, in the first attempts upon a gentleman of this town. The exposure of the A. B. C. intrigue placed Mr. Buffum before the public in a disgraceful light, and he resorted to the incidents at Mr. Berry's tavern, to give a plausible color to his defeated effort at getting up an excitement in Salem, whose inhabitants he had been for some time endeavoring to infect with the antimasonic mania. We have full proof from two credible witnesses, that about six weeks before the A. B. C. advertisement appeared, Mr. Buffum told them that an excitement should be got up in Salem; that he was prepared to do it, and was only waiting for a favorable opportunity. The A. B. C. advertisement was contrived for this purpose. The principal circumstance stated, was an artful fiction, and the conclusion that the publisher of the advertisement lived at a great distance, was a falsehood, designed to cover up the immediate source of the imposture. Buffum acknowledged to us, that the plot was contrived in Boston, and that he was only agent of the conspirators. All the persons concerned in the transaction are antimasons, and known to be leaders of the party either in Boston or Lynn. But, in order to screen themselves from the charge of getting up the A. B. C. imposture in this town, on the score of antimasonry, Mr. Buffum in his last version of the A. B. C. story says, 'it is but justice to state that no person concerned in this nefarious transaction is known to belong to the Masonic institution; and further, that there was no intention on the part of the individuals who instituted this inquiry to criminate them.' Why then ask the Salem gentlemen, whether they were Masons? Why put the same question to Mr. Berry? Why did

Phelps, Buffum, and the other antimasons of Lynn,† commence this imposture, and prosecute it with so much zeal, and with such a series of falsehoods and misrepresentations? Why did one of the confederates, several weeks before Buffum's explanation, in supposing a case, agreeing with their version of the Berry tavern story, to a respectable gentleman in our town, in reply to an inquiry about the A. B. C. mystery, represent all concerned as being *Masons*?

Their design was to introduce the antimasonic excitement into Salem. The first attempt failed, and the actors were exposed as impostors. And now just upon the eve of bringing out their mummery here, an explanation of their conduct was attempted by a contemptible tissue of lies, which implicated a certain deceased physician of this town, a most benevolent and worthy man. He is not here to defend himself. The story Buffum had invented is full of the marvellous, and as he measured his intelligence and taste of the people of Salem by his own depraved mind, he has calculated upon its making an opening for the introduction of himself and his impostures into Salem. Allyn plays his mountebank tricks for money, and Jonathan Buffum is somehow or other concerned in the gains. He came here probably as his candle snuffer. But the people of Salem have heard of the bottle conjurer; and a trick of showing a horse with his tail where his head should be, had been too recently exhibited to attract any attention from the people of Salem.

The appearances are, that Mr. Berry was to be entrapped by the two men who went to his house. Mr. Berry is a Mason, and could have been caught off his guard, so as to have given the least pretence to have connected him with the story, he would probably have been made to throw disgrace on the Masonic fraternity. Whatever they had chosen to say, could not have been effectually contradicted by him so as to undeceive the deluded tools of that knot of impostors, because it is a part of their creed not to believe *ANY thing a Mason says*. Thus Mr. Berry, who is a respectable and worthy man, and a good citizen, is deprived of all means of vindicating himself before the community. And we may see what chance he has of success, when base and treacherous men enter his house, catechising him in secret, and then go away and publish a false account of his words: nay, put falsehoods into his mouth, threaten to substantiate them by witnesses; and then tell him that he cannot help himself because a Mason will not be believed! A faction actuated by such a diabolical spirit as this, must prove as sore a curse to a community as we can well conceive of. *No man is safe who opposes them, and it seems to be criminal to remain idle spectators of such base designs. To join them, or countenance them, as we sincerely believe, is evincing a dereliction of duty to the best interests of society, to truth and to God.*

[Salem Register.]

† The antimasons of Lynn, who are known to have been concerned in the transaction are, *Jonathan Buffum, Isaac Bassett, John Allyn, jr. William B. Breed, Sylvanus Newhall*, and a man by the name of *Conner*. It is probable that there were several others, whose names are not known to us.

[Ed. Mirror.]

RISE OF THE PEOPLE.

The antimasonic party in Mercer, called upon the people of that county, to meet at the court house on Tuesday evening of court, (19th inst.) to select a delegate to represent them in the state convention, to be held at Harrisburgh on the 25th day of May next, for the purpose of appointing delegates to represent Pennsylvania in the United States convention, to meet at the city of Baltimore on the 26 of September to nominate candidates for President and Vice President. The PEOPLE of Mercer county responded to the CALL, by assembling at the time and place appointed, when and where, the following just and patriotic resolutions were unanimously adopted:

Resolved, That this meeting disapprove of the excitement which prevails at this time against Masonry, believing that the object of the antimasonic party is to divide the democratic party in the state and Union.

Resolved, That this meeting disapproves of the contemplated convention which is proposed to be held at Harrisburgh and Baltimore by the antimasonic party, and that we will not send a delegate from this county to meet such a party on that subject.

Resolved, That this meeting approves of the general policy of the administration of the general government.

Resolved, That the proceedings of this meeting be signed by the chairman and secretaries, and published in the papers of this borough.

BEVAN PEARSON, Chairman.

WM. SCOTT, }
J. B. CURTISS, } Secretaries.

It appears from this, that the democratic county of Mercer, is determined to listen no longer to the intolerant antirepublican doctrines of proscribing antimasonry, with its train of delusion and falsehoods—its fair pretensions and sinister designs. This open, magnanimous expression of sentiment, argues much for the intelligence and uprightness of the citizens of Mercer: it harmonizes with those principles of equal liberty which have ever been contended for by the republican party, and which form the basis of our free government. The implicable spirit that leads men onward to persecute their fellows for opinion's sake, or for supposed offences committed by others, seldom gains admittance into the bosom of staid, reflecting republicans. While such a spirit is, in itself odious and unbecoming, it stands directly opposite to justice and freedom.

While the democratic party predominates, and republican equality is sustained by our government, can any political reform be required? The citizens of Mercer have correctly assumed the negative, as the answer to this question, and have acted, and we hope will continue to act as becomes the liberal supporters of free principles, in sustaining a good government against the insidious attacks of faction. Let those who desire a reform in public measures, point out the errors complained of—let them convince the people that the policy adopted by those who administer the laws and constitution, is erroneous; and a reformation can be effected in a peaceable, consistent manner, by a change of public functionaries; by placing those in power who will pay a due regard to the will of the PEOPLE.—[Erie Observer.]

[Original.]

'A Douglas and a Hotspur joined,
Are confident against the world in arms.'
Shakspeare.

A distinguished Doctor was busy in circulating antimasonic pills in Ward 8, at the last election, aided, abetted and assisted by the amiable, and accomplished Mr. Allen, of pleasant and facetious memory. It was understood that the duet occasioned great hilarity, and was astonishing in effect. Seldom indeed is it that two such remarkable revolutionary heroes stand 'shoulder to shoulder' in so brave a contest. The apple women of Central and Long wharves, have named their choicest fruit 'Lecturer Greenings,' and 'Doctor Pippins.' It is said that the whole antimasonic ticket is elected, and that a funeral oration over the grave of Masonry is to be pronounced by orator Avery: the concluding hymn to be sung by the Doctor to the tune of 'Green Sleeves.' What a long tail, &c. WARD 8.

N. B. The above report is contradicted.

Probably not one voter in twenty is a Mason, and yet the anties insist that it is necessary for the NINETEEN to form themselves into a political party to put down the one who belongs to the fraternity. This really resembles

'Ocean into a tempest tost,
To waft a feather, or to drown a fly.'

* Mr. Berry has, since this statement was penned, visited Lynn, and recognized ALLYN, the LECTURER, as one of those persons. Comment is unnecessary.]

BIOGRAPHY.

BIOGRAPHY OF ISAIAH THOMAS.

[CONCLUDED]

The labors of Mr. T. had not been confined to the *Spy*. He established the first newspaper in Newburyport as early as 1773, this he soon passed into other hands. In 1774, he published in Boston the *Royal American Magazine*, a monthly periodical. Besides the unusual variety of general literature, this work contains a faithful summary of the public transactions in Boston during that eventful year, and great value is added to the work from the public documents preserved in its pages, and which are not elsewhere to be found.

The small amount of property contained in the package sent across Charles river, upon the flight from Boston, was all that he rescued from five years unremitted toil in the cause of freedom; the residue fell a prey to the soldiery, or was carried off with the plunder of the army.

As soon as the enemy had evacuated Boston, his enterprising spirit was in pursuit of more extensive business than that of conducting a country newspaper. An attempt to form an establishment in Salem, terminated unsuccessfully. The *Spy* having been leased to two gentlemen of the bar in Worcester for one year, and again for another year to Anthony Haswell, was resumed by its former editor in 1778. In consequence of bad materials and unskilful workmanship, the paper appeared in a wretched dishabille during the continuance of the lease. The general depression of the times also affected the subscription list, which in '79, '80, did not much exceed 300.

In July, '76, he participated in the first celebration of American Independence in this place.—The great charter of Liberty was first publicly promulgated by him, standing upon the porch of the meetinghouse. It was received by the united acclamations of a vast number of citizens, who under the open canopy of heaven, superadded to that of Congress their solemn pledge to support it with fortune, honor and life.

After the war when the Government began to assume a more permanent form, he extended his business not only as a printer, but as a bookseller. The first paper mill and bookbinder's in this county was established by him. For several years he employed seven printing presses in this town, and with his partner in Boston, Mr. Andrews, furnished business for five in that city, and four in other towns. He established the first newspaper in Walpole, N. H. and in Brookfield in this county, at which places, as well as Albany and Baltimore, he was concerned in extensive book-stores. From these sources much of the literature of the country was supplied. The systematic manner in which the details of these extensive concerns were conducted gave him an elevated character for skill as a merchant. In 1802, the *Spy*, with a proportion of his other business was transferred to his son, who died a few years since in Boston. Leisure and opportunity were now given him to pursue his literary avocations. In 1810 he presented to the public his *History of Printing*, in two vols. 8vo. including a history of newspapers, with biographical sketches of the antirevolutionary printers and booksellers in New-England. This work manifested great research, untiring industry and no inconsiderable share of

learning. It passed the ordeal of the reviewers both in this country and Great Britain, and is received as a standard work upon the subjects treated of in its pages. During the long period in which he contemplated the preparation of this work, he was continually laying aside for preservation, every book, pamphlet, and file of newspapers that came in his way, which might aid him in the undertaking. He likewise expended large sums in procuring from abroad valuable materials for the same purpose. His library now comprises the most valuable collection of American literature to be found in the hands of any individual in the country. Many of his works are rare, and no other copies were to be found. Such a library, he observed, if once dispersed could never again be gathered. Its importance to the future historian was inestimable. The want of it had been sensibly felt by himself in making his compilation and the inconvenience had been overcome by personal sacrifices that no other individual could make.—He therefore proposed to a number of his friends of American history, principally of his own neighborhood, the establishment of an association for collecting and preserving the materials of our history, in every form in which they may present themselves, and he offered to endow the institution with a donation of his collection. The proposition was readily acceded to and the American Antiquarian Society was incorporated in 1812. Upon its organization he was elected its President and has ever since held the office by the unanimous votes of the members in each successive year. The interest he manifested in its early success, suffered no diminution in its subsequent progress. Every year he has made liberal donations of books and rare curiosities, obtained both by solicitation from their possessors, and by purchases, at an amount not inconsiderable. In 1820 the Society published the first volume of their transactions, with the title of *American Archaeologia*; the work is enriched by a learned and minute account of the ancient mounds upon the Muskingum and Scioto rivers, with other vestiges of that mysterious race of men, who probably were the former possessors of this continent. The subjects were illustrated by diagrams made from actual surveys and expensive engravings.

These labors which had added to the general stock of human knowledge, and attracted the notice of many learned societies in Europe, were wholly at the expense of Mr. Thomas. In the same year he erected a spacious and permanent edifice, fitted with rooms for the accommodation of the Library and Cabinet, appropriated for the exclusive use of the members of the Society. The Library now exceeds 8000 volumes, more than 3000 of which consist of annual files of American newspapers, bound in regular series. Nearly all the papers printed before the revolution are to be found among them. The residue of the Library includes history, theology, and miscellaneous literature. One room is appropriated for a Cabinet of curiosities, illustrating the manners of the Fathers as well as the Aborigines of North America. For many very valuable donations of books as well as other articles, the Institution innumerate a long list of benefactors. But in whatever has given it character, energy and living principle, the Society is indebted to the untiring generosity of its founder. Nor has his paternal regard been bounded by the present generation, but his desire for bestowing the benefits of historical knowledge has extended to future time, and by his last will, he

has provided for the exigencies of the Institution to an extent it is believed unparalleled in the history of any literary association in this country. Benevolence was a prominent trait in his character. And the community in which he resided will long cherish his memory as a public benefactor in other departments of life. The land upon which the present County Court House stands, was a donation from him, and the grounds around that building received their present convenient and beautiful form from his direction. For his personal services in this meritorious act, he received no compensation, but a vote of thanks upon the county records. To the town, he gave the street which bears his name, besides a grant of land which gives the Main street its peculiar beauty.—

The square near the jail, with the stone bridge that intersects it, were formed principally at his individual expense. The Parish of which he was a member had reason to recollect many acts of his munificence for their benefit. The public clock upon their brick meeting house, was his exclusive donation. To almost all the acts of public philanthropy which mark our age, he was a generous contributor, and this without discrimination of party or sect. The unfortunate children of want around him, in the gloom of sickness and distress, will lament his death, for his charities to them had ever been abundant and reasonable.—His estate, which amounted to a large sum for this part of the country, is distributed equally among his descendants and a great variety of public societies, whose objects he wished to promote.

[Worcester Spy.]

MISCELLANY.

MAY-DAY.

The following will be read with pleasure by those who feel a veneration for the good old pious customs of our ancestors.

Now the bright morning star, day's harbinger,
Comes dancing from the east, and leads with her
The flowery May, who from her green lap throws
The yellow cowslip, and the pale primrose,
Hail, bounteous May! that dost inspire
Mirth and youth, and warm desire,
Woods and groves are of thy dressing,
Hill and dale doth boast thy blessing!
Thus we salute thee with our early song,
And welcome thee, and wish thee long.

May Day was the great rural festival of our forefathers. Their hearts responded merrily to the cheerfulness of the season. At the dawn of May morning, the lads and lasses left their towns and villages, and repairing to the woodlands by sound of music, they gathered the May, or blossomed branches of the trees, and bound them with wreaths of flowers; then returning to their homes by sunrise, they decorated the lattices and doors with the sweet-smelling spoil of their joyous journey, and spent the remaining hours in sports and pastimes. Spencer's 'Shepherd's Calendar' poetically records these customs, in a beautiful eclogue:—

Youths folke now flocken every where
To gather may-baskets, and smelling breere;
And home they hasten, the postes to dight,
And all the kirke pillars, ere daylight,
With hawthorne buds, and sweet eglantine,
And girlonds of roses, and soppes in wine.

Siker this morrow, no longer ago,
I saw a shole of shepherds outgo
With singing and showing, and jolly cheere;
Before them yode a lustie tablere,
That to the meynie a hornpipe plaid,
Whereto they dauncen eche one with his maide.
'To see these folkes make such jovisaunce,
Made my heart after the pipe to daunce,
Tho' to the green-wood they speeden them all,
To fetchen home May with their musicall:
And home they bringen, in a royall throne,
Crowned as king; and his queen attone
Was Ladie Flora, on whom did attend,
A faire flock of faeries, and a fresh bend
Of lovely nymphs. O, that I were there
To helpen the ladies, their May bush beare!

A gatherer of notices respecting our pastimes says, — 'The after part of May day is chiefly spent in dancing round a tall Poll, which is called a May Poll; which being placed in a convenient part of the village, stands there, as it were consecrated to the Goddess of Flowers, without the least violation offered to it, in the whole circle of the year.' One who was an implacable enemy to popular sports relates the fetching of 'the May' from the woods. 'But,' says he, 'their cheefest jewell they bring from thence is their Maie poole, which they bring home with greate veneration, as thus. They have twentie or fourtie yoke of oxen every oxe having a sweete nose-gaile of flowers tyed on the tippe of his hornes, and these oxen drawe home this Maie poole, which is covered all over with flowers and hearbes, bounde round about with stringes, from the top to the bottome, and sometyme painted with variable colours, with two or three hundred men, women, and children following it with great devotion. And thus beyng reared up, with handkerchieves and flagges streamyng on the toppe, they strawe the grounde aboute, binde greene boughes about it, sett up Sommer haules, Bowers, and Arbours hard by it. And then fall they to banquet and feast, to leape and daunce aboute it, as the Heathen people did at the dedication of their Idolles, whereof this is a perfect patternne, or rather the thyng itself.'

The May pole is up,
Now give me the cup,
I'll drink to the garlands around it;
But first unto those
Whose hands did compose
The glory of the flowers that crown'd it.

[Herrick.]

A poet who has not versified, (Mr. Washington Irving) says 'I shall never forget the delight I felt on seeing a May-pole. It was on the banks of the Dee close by the the picturesque old bridge that stretches across the river from the quaint little city of Chester. I had already been carried back into former days by the antiquities of that venerable place; the examination of which is equal to turning over the pages of a black-letter volume or gazing on the pictures in Froissart. — The May pole on the margin of that poetic stream completed the illusion. My fancy adorned it with wreaths of flowers, and peopled the green bank with all the dancing revelry of May-day. The mere sight of this May-pole gave a glow to my feelings, and spread a charm over the country for the rest of the day; and as I traversed a part of the fair plains of Cheshire and the beautiful borders of Wales, and looking from among swelling hills down a long green valley, through which 'the Deva wound its wizard stream,' my imagination turned all into a perfect Arcadia.—One can rea-

dily imagine what a gay scene it must be in jolly old London, when the doors were decorated with flowering branches, when every hat was decked with hawthorn, and Robin Hood, friar Tuck, Maid Marian, the morris-dancers, and all the other fantastic masks and revellers were performing their antics about the May-pole in every part of the city. On this occasion we are told Robin Hood presided as Lord of the May:—

'With coat of Lincoln green, and mantle too,
And horn of ivory mouth, and buckle bright,
And arrows winged with peacock-feathers light,
And trusty bow well gathered on the yew;
'whilst near him crowned as Lady of the May
maid Marian,

'With eyes of blue,
Shining through dusk hair, like the stars of night,
And habited in pretty forest plight—
His green-wood beauty sits, young as the dew;
'and there, too, in a subsequent stage of the pageant, were

'The archer-men in green, with belt and bow,
Feasting on pheasants, river-fowl and swan,
With Robin at their head, and Marian.

'I value every custom that tends to infuse poetical feeling into the common people, and to sweeten and soften the rudeness of rustic manners without destroying their simplicity. Indeed it is to the decline of this happy simplicity that the decline of this custom may be traced; and the rural dance on the green, and the homely May-day pageant, have gradually disappeared, in proportion as the peasantry have become expensive and artificial in their pleasures, and too knowing for simple enjoyment.

Some attempts, indeed, have been made of late years, by men of both taste and learning, to rally back the popular feeling to these standards of primitive simplicity; but the time has gone by, the feeling has become chilled by habits of gain and traffic; the country apes the manners and amusements of the town, and little is heard of May day at present, except from the lamentation of authors, who sigh after it from among the brick walls of the city.'—[Every-Day Book.]

CANINE SAGACITY.

At a Convent in France, where twenty paupers were served with dinner every day at a certain hour, a dog belonging to the convent, did not fail to be present at the repast, to receive outs and ends, which were now and then thrown to him.—The guests, however, were poor and hungry, and of course, not disposed to be wasteful; so that the dog did little more than scent the feast, of which he would have fain partaken. The portions were served by a person ringing the bell, and delivered out, by means of what is there called a Tour; which is a machine like the section of a cask, and by turning round upon a pivot, exhibits whatever is placed on the hollow side, without discovering the person who moves it.

One day this dog, who had received only a few scraps, waited till the paupers were all gone, then took the rope in his mouth, and rang the bell.—The stratagem succeeded. He repeated it the next day with the same good fortune. At length the cook finding that twenty-one portions were given out, instead of twenty, determined to discover the trick; in doing which he had no great difficulty, for placing himself where he could see, without being seen, and perceiving all the paupers,

as they came in great regularity for their different portions, and that there was no intruder except the dog, he began to suspect the real truth, which he was presently confirmed in. The dog waited till the visitors were all gone, and then deliberately walked up and pulled the bell. The matter was related to the community, and to reward him for his ingenuity, he was permitted to ring the bell every day for his dinner, when a mess of broken victuals was served out to him.

THE CASKETS.

*Behold, alas! our days we spend:
How vain they be, how soon they end!*

BEHOLD

How short a span
Was long enough of old
To measure out the life of man;
In those well temper'd days, his time was then
Survey'd, cast up, and found but threescore years and ten.

ALAS

And what is that?
They come and slide and pass
Before my pen could tell thee what.
The posts of time are swift, which having run,
Their seven short stages o'er, their short-lived task is done.

OUR DAYS

Begun we lend
To sleep, to antic plays
And toys, until the first stage end;
12 waning moons, twice 5 times told, we give
To unrecovered loss; we rather breathe than live.

WE SPEND

A ten year's breath
Before we apprehend
What 'tis to live in fear of death;
Our childish dreams are filled with painted joys
Which please each sense awhile, and waking prove but toys.

HOW VAIN

How wretched is
Poor man that doth remain
A slave to such a state as this!
His days are short at longest; few at most;
They are but bad at best; yet lavished out, or lost.

THEY BE

The secret springs
That make our minutes flee
On wings more swift than eagles' wings!
Our life 's a clock, and every gasp of breath
Breathes forth a warning grief, till time shall strike a death.

HOW SOON

Our new-born light
Attains to full aged noon!
And this how soon to grey-hair'd night!
We spring, we bud, we blossom, and we blast,
Ere we can count our days, our days they flee so fast.

THEY END

When scarce begun,
And ere we apprehend
That we begin to live, our life is done.
Man, count thy days; and if they fly too fast
For thy dull thoughts to count, count every day the last.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, MAY 14, 1831.

CIVIL ARCHITECTURE: or a Complete Theoretical and Practical System of Building. Containing the fundamental principles of the art, with five orders of Architecture. Also, a great variety of examples, selected from Vitruvius, Stuart, Chambers, and Nicholson; with many useful and elegant ornaments, and rules for projecting them. By Edward Shaw, Architect. Illustrated with ninety-five copperplate engravings. Boston: Published by Lincoln & Edmands. 1831.

[CONCLUDED.]

Succeeding in course, the orders of architecture, is a short chapter on **PEDESTALS**; which most writers have considered as a necessary part of the order, without which it is not esteemed complete: the work we are noticing regards it as a matter of small importance whether they be considered in that light, or as a distinct composition.—Vitruvius adheres to the former opinion. Pedestals, like columns, are distinguished by the names of Tuscan, Doric, Ionic, Composite and Corinthian. 'Some authors are very averse to pedestals, and compare a column raised on a pedestal, to a man mounted on stilts, imagining that they were first introduced merely through necessity, and for want of columns of a sufficient length.' It is very generally admitted, however, that there are many occasions on which they are not only necessary, but add much to the beautiful appearance of the order.

The next article is on **PILASTERS**; which are believed to be of Roman origin, and are considered in the light of an improvement. They differ from columns in their plan only, which is square, as the column is round. Like pedestals, they are designated by the terms applied to columns. In many instances they are considered preferable to columns, as at the angles of buildings; where they are necessary both for solidity and beauty.

The chapter on **MOULDINGS**, with its accompanying diagrams, will probably be regarded by the practical builder, as not the least important one in the book. From the definitions we learn that, if the mouldings are only composed of parts of a circle and straight lines, they are called Roman, because the Romans, in their buildings, seldom or never employed any other curve for mouldings than that of a circle; but if a moulding be made part of an ellipse, or a parabola, or an hyperbola, the mouldings are then in the Grecian taste. Hence it appears that mouldings in the Greek taste are of a much greater variety than those of the Roman, where only parts of circles are concerned. They have various names, according to the manner in which they are curved.

The articles immediately succeeding are on Bases; Chimney Pieces, of which a variety of examples are given; Doors, with several beautiful designs, and accompanying directions for their construction; Sliding Partitions; Construction of Windows; Fancy Pilasters, differing in their construction and use from the pilasters before adverted to; and Stair Building, with a great variety of examples; all of which we must pass over without more particular remark. Indeed, the room we have already devoted to this notice, must serve as an apology for the hasty manner in which we shall speak of the concluding portions of the work.

From the article on **CARPENTRY**, we extract the following introductory remarks: 'The designs of buildings being of such a variety, they not only require various methods of construction, but some require appendages which are unnecessary in others, and thus the order of proceeding will be varied. The order, however, of proceeding with any description of edifice, will easily be understood, when that of the usual manner is given. Lintelings very soon occur; their thickness ought never to be less than as many inches as the aperture has feet in width. Some recommend that lintels should be laid on templets; but when the mortar dries, this practice, though it may seem to

bind a new building together, is injurious to the strength of the walls. The old authors say that bond timbers should be dove-tailed at the angles; but this method of joining timbers is not sufficient to prevent; in two return walls, the one from descending while the other keeps its place; halving and bolting is much more secure. Where bond timbers are carried all round apartments or rooms, or entirely round a building, the thickness of these timbers will depend upon the mass of the work over them; but where they are only partially inserted for finishings, their thickness must be the thickness of a brick. Some old authors think it would not be amiss to place bond timbers at the distance of six feet through the whole height of the building; but in our opinion they ought to be used with great caution: for as the moisture dries out of the timber, these ligatures will shrink and cause the walls to bulge, which will not only produce a very unpleasant effect to the eye, but will endanger the building, by weakening the walls, and make them liable to fall. Therefore, in good work bond timbers ought to be dispensed with; and, if necessary, other means ought to be resorted to, which will be equally effective in point of strength; but as neither stone nor iron will answer the purpose of fixing, we will recommend plugging, built in with the brick work.' The branches particularly treated of under this head are, Floors, Partitions, Roofs, Framing, (with scribe and square rules,) and Trusses: with excellent plates, representing joints, jaggles, mortices and tenons; trusses; floors, and designs for roofs. We doubt not that the carpenter will find this part of the work of great practical utility.

The next subject, and, with the exception of the remarks on Bridges, the last in the work we are noticing, is under the head of **BUILDING**; a general term, implying the 'construction of an edifice according to the rules laid down by the different artificers employed.' The art of building, or rather the art of constructing houses of a substantial and finished form, and all the refinements subsequently introduced into the architectural art, are said to owe their origin to that of agriculture. While men are engaged in the hunting or pastoral state; while wandering from place to place in their necessary employment, they will not attend to the building of very substantial habitations: a slight hut, which may serve to shelter them from the immediate inclemencies of the weather, is thought sufficient. The assiduous cares and constant attendance which agriculture requires, are inconsistent with emigration from one place to another, and oblige men to become stationary, by which they are induced to provide themselves with lasting and commodious habitations. Moses informs us that even after the flood, those nations who attended to agriculture, builded cities. Nimrod built five cities, the names of which have been preserved; and Ashur sometime afterwards founded Nineveh, Rehoboth, Caleb, and Resen. In Egypt, Palestine, and other eastern countries, there were cities from the most remote antiquity; though, probably, the houses were of ruder materials and workmanship.

It is well understood that solid buildings of hewn stone may be erected without the aid of that complicated machinery which is now employed, from the example of the people of Mexico and Peru. In Uuloo's account of New Spain, we find that the inhabitants, when visited by the Spaniards, had neither carts, sledges nor beasts of burthen, and that all their materials were transported by manual labor. They were unacquainted with the advantage to be derived from scaffolds, cranes and other machines proper for erecting buildings; and knew not the advantage to be derived from that most useful metal, iron. Notwithstanding this, they raised structures of stone, that are viewed with admiration at the present day. They broke the stones with a hard black flint, and then polished them by rubbing them against each other. This might have some analogy to that practiced in the primitive ages. The art of building with stone seems to have originated in Egypt, in a country almost entirely destitute of wood. It was thus necessary, and accordingly adopted in very early ages. In Upper Egypt there are quarries of fine marble,

and the Egyptians invented methods of transporting it from one part of the country to another. The intersection of different canals, from the river Nile, afforded them an easy conveyance. And wheel carriages were in use before the time of Moses; chariots were common in the age of Joseph. The pyramids were erected before the era of authentic history, and the blocks of which they are constructed could only have been found in a country abounding in the finest marble, and where there was a ready conveyance by water. But, to return to the work before us. Under the general term *building*, the author treats of the respective business of the Mason, Bricklayer, Plasterer, Slater, Plumber, Painter, and Glazier; for the particulars of which we must refer the reader to the work itself. We did intend to notice this part of the work more at length, but having already occupied an undue proportion of our pages, and probably exhausted the patience of most of our readers, we are admonished to desist from carrying that intention into effect. The work concludes with a 'description of Ithiel Town's improvement in the construction of wood and iron Bridges: intended as a general system of bridge-building for rivers, creeks and harbors, of whatever kind of bottoms, and for any practicable width of span or opening, in every part of the country.' The glossary of architectural terms, and of terms used in masonry and building generally, adds much to the value and interest of the work.

In this rapid and cursory notice, we have glanced at the principal subjects of which the work treats, and endeavored, in some degree, to point out their use and importance to that class of the community for whom the publication has been compiled. In the course of our remarks, we have occasionally digressed from the work before us, for the purpose of introducing such historical facts and suggestions as we have thought would compensate the general reader, in some measure, for the space occupied by a subject concerning which he cannot be supposed to feel any particular interest: believing at the same time that they would not be unacceptable to that portion of our friends, (and we hope the number is not small,) who may become purchasers of the work. In the course of our examination, we have found nothing in the publication particularly obnoxious to censure, but on the contrary much to commend. Were we to venture a suggestion, it would be that in the future editions the compiler might throw additional interest into the pages of his work, by the introduction of concise historical sketches of the great branches of science to which it is devoted. It may be said that to the practitioner this would be of very little importance, and we shall not object to the general correctness of the remark; but whatever adds interest to any work adds also to its value, particularly in the view of the student. We think also that the arrangement and classification of the subjects will admit of improvement. Of this however, we do not profess to be competent judges. In regard to the general merits of the book, it is sufficient for us to say that it has received the approbation of such of our architects in this city, as have examined it. Some of them have certified that it is the 'best American work, as to theory and practical utility, they have met with,' and that it is 'well qualified in every way, to be useful for the purposes' for which it is designed.

☞ We would call the attention of our readers to the exposition of the infamous A. B. C. conspiracy, given in a preceding page. For villany it is only equalled by the Anderton imposition. Many of the same men who were engaged in that base transaction are also the actors in this. Among them is *Doctor Abner Phelps*, of this city, who has declared that in five years Masons will all be regarded as murderers, and accessories to murders, and held in no higher estimation than are the Knappe and Crowninshield, who were engaged in the murder at Salem! He probably calculated largely on the success of his A. B. C. plans.—Having been foiled in these, we presume he will be willing to extend the time set for the execution of these murderers!

FAMILY LIBRARY.—This work, published by the HARPER, New York, is gaining in popularity with a rapidity perhaps unparalleled in the annals of literature. It is but about a year since the series was commenced, and we are informed that it now has an extensive circulation in every state and territory in the Union! This fact is the best commentary on the merits of the work that can be offered. 'It embraces,' says a cotemporary, whose taste and discrimination are entitled to respect, 'the most rare and interesting biography, discoveries, travels, and natural history, in any Encyclopedia or Library extant; and has put in requisition the most eminent literary talent of the age.' Among the writers of eminence who have contributed to enrich its pages, are Sir Walter Scott, T. G. Lockhart, Southey, Galt, Prof. Jameson, Prof. Leslie, George Croly, Allan Cunningham, G. R. Gleig, Murray, and others equally distinguished in the world of letters. A work sustained by such an array of genius and talent, cannot be otherwise than popular; nor is it surprising that it should meet with the almost universal approbation and patronage of the intelligent citizens of our republic, who are emphatically a reading people. Indeed, we should be surprised if the fact were not so; for, we venture the assertion, that there is no publication in the country more suitably adapted to the taste and requirements of the great mass of community, or better calculated to raise the intellectual character of the middling classes of society, than HARPER'S FAMILY LIBRARY. The low price at which the No.'s are afforded, place them within the reach of almost every individual. And would the master put them into the hands of his apprentices, and the parent into the hands of his sons and daughters, to the exclusion of the more dazzling but less substantial works of fiction, which administer only to a vicious taste, without affording the least improvement to the mind, the one would find himself blessed with more virtuous and intelligent children, and the other with more skilful apprentices.

The seventeenth, eighteenth, and nineteenth volumes have been received in this city. They comprise the 'Lives of the most eminent British PAINTERS and SCULPTORS,' by Allan Cunningham, the poet; a gentleman justly ranked among the most distinguished writers of the present time. It has been justly remarked that, 'to amateurs and artists, to men of science and to students generally, this collection of the remarkable events in the lives of upwards of twenty distinguished painters and sculptors, must possess peculiar interest.' Biography at all times possesses peculiar interest. There is perhaps no species of writing that operates with greater force as an incentive to genius. 'There is an eagerness among all of us to contemplate the illustrious, when his name was as yet 'written on the rolls of common men'—to behold the pride of inexperienced talent combatting with poverty and indifference, to watch the feats of Hercules in his cradle, and see him strangling his assailants with unpracticed hands. And this is the feeling that gives to biographical, a charm which it possesses over all other kinds of writings.'

The introductory to the work gives a concise, but peculiarly interesting, history of painting in England, up to the time of Hogarth, with whose life the biographical sketches commence. The author finds some difficulty in tracing the origin of painting and sculpture in that country. He concludes, however, that the early works of art in the island were from the hands of foreigners. 'It was the interest of Rome to supply us with painters as well as priests, whose mutual talents and mutual zeal might maintain, and extend, and embellish religion.' Art and knowledge were in considerable favor during the reign of Edward 3d. Poetry and learning were of his train; but painting partook of the warlike spirit of the king. Rude saints, and still ruder virgins and apostles, gave way for gilded armour, painted shields and emblazoned banners.—In the reign of Henry 5th, an English artist was curiously compounded; he was at once architect, sculptor, carpenter, goldsmith, armourer, jeweller, saddler, tailor, and painter! Think of that, Hal!—a tailor painting virgins, and a carpenter making breeches! In the Earl of War-

wick's tailor's bill, 'gilded griffins mingle with Virgin Marys; painted streamers for battle or procession, with the twelve apostles; and "one coat of his grace's body, lute with gold," takes precedence of St. George and the Dragon!' The want of the taste and genius which enabled the Greeks to display their rich colourings and materials to advantage, was amply compensated for by the early admirers of the art in England, by giving to gilded kings golden crowns; and to gilded angels, golden halos! They also had gilded virgins sitting nursing golden children on golden clouds! the heaven above was golden, and so was the earth beneath! Hans Holbein was the first painter of eminence who went to England, and with him the art in which genius shines, may be said to have there commenced. 'His name had already been spread far and wide by the obvious and peculiar beauty of his productions, and by the eloquent praises of Erasmus.' He wrought at the court of Henry 8th, with a diligence and with a skill new to the country. His works are chiefly portraits, and are all distinguished by truth and by nature. Our author occupies a few pages with notices of his most distinguished works, and to several interesting incidents which marked the painter's life. We have room only for a single anecdote: Holbein knew how to practice the flattery of his profession—and lavished so much beauty on Anne of Cleves, that the king, who had fallen in love with the picture, when the original came to his arms, regarded her with aversion and disgust—exclaimed against the gross flattery of Hans—and declared she was not a woman but a Flander's mare! The principal artists who succeeded Holbein were Vandyke, Kneller, and Lely; the brief sketches of whom are executed with peculiar spirit and pleasantry. 'It is plain,' says the author, 'that up to this time no British artist had arisen capable of leading the way in painting—no one who possessed at once talent for original composition, and skill to render his conceptions permanent. The heart of the country had as yet been but little moved by this art; and all the splendid colouring, the academic forms, the fixed and approved attitudes and long established graces, went for nothing, when a man appeared who sought lasting fame—and found it—in moral sentiment, nervous satire, sarcastic humour, and actual English life.' That man was WILLIAM HOGARTH, born in London on the 10th December, 1697. At an early period we shall endeavor to furnish the reader with an abstract of the most prominent traits of his life and character. In conclusion, we would recommend these volumes as being replete with interesting incident and valuable historical matter. They are worthy of a prominent place in the library of the scholar, and are of that description of works which may be placed in the hands of the younger branches of society, with the assurance that they will impart both moral and intellectual improvement.

REPRESENTATIVE ELECTION.—The election on Wednesday resulted in the choice of fifty three gentlemen to represent the city in the next legislature. The antimasons set up a ticket, chiefly filched from the National Republican and other lists of candidates, and attempted to bully it into the ballot-boxes, by insulting and abusing all who treated it with the contempt it merited. We are told that a certain species of doctor were particularly officious and abusive in some of the lower Wards. A plaster of tar and feathers would have answered a very good purpose. At the Senatorial election, this faction claimed to have cast 800 votes; on Wednesday their most prominent candidates averaged about 600. The title of their ticket excited a good deal of mirth at the polls—'Equal Rights!' As well might the minions of the Spanish Inquisition talk of freedom of speech and liberty of conscience! Equal rights, with a vengeance!—a more prescriptive, persecuting, vilifying clan of unprincipled demagogues was never congregated together, in this or any other land.

☞ We learn that the Hon ALEXANDER H. EVERETT will deliver the address before the Massachusetts Society for the Suppression of Intemperance, on the 26th inst.

THEATRICAL.

After the unceasing exertions of the Manager to render the Theatre attractive, it, with the exception of Benefits, is poorly attended. Among the Melo Dramas brought out, we notice one of native origin, entitled *Rodino* or *Rondino*, which was performed for the first time at Mr. Scott's Benefit and has been played several times since:—for what reason we know not. For notwithstanding its ostentatious display on the play-bills, it cannot without some very essential alterations prove successful. It is spun out to a tedious length without the smallest share of interest. If the author has drawn *Thady Malone* for an Irish valet he has left him as unfinished as the demon created by *Frankenstein*—he is the most impertinent and ridiculously behaved fellow that we ever met with. During the representation we noticed many flagrant instances of plagiarism. It is strange we cannot get a piece among us possessing at least, the merit of originality. *Rondino* was played to 'empty benches' on Tuesday evening for the author's benefit. This is a test of its 'great success' and 'popularity' with the public. E.

[We know nothing of the piece so severely censured by our correspondent.]—Ed.

The proposed amendment of the Constitution has probably been adopted by the people by a very large majority. The present Legislature therefore will have little else to do, than to organize and adjourn, *sine die*.

We understand that the antimasons have not succeeded so well in Norfolk county, as it was generally expected they would. Some towns where they had a majority at the Senatorial election, have refused to elect antimasonic representatives.

NEW MASONIC HALL.—On the 11th April the Corner stone of a new Masonic Hall was laid in due form, Mobile, Alabama.

Josiah Randall, of Franklin, Vt. on the 21st ult. killed his wife and son 14 years of age; and attempted to kill a daughter 12 years old, but she rescued herself after receiving several wounds, and fled. The murderer has heretofore been deranged, and this horrid act is attributed to a fit of insanity.

Miss Julia Hinman, aged 19, daughter of the Hon. Wm. Hinman, of Southbury, Ct. in attempting to cross Woodbury river on a piece of timber, on the 1st inst. fell in and was drowned. She is represented as a young lady of highly cultivated mind and amiable manners.

The Taunton Sun states that Charles Leonard, formerly of that town, was found dead on Wednesday morning in the street in Norton. It is supposed that he came to his death by the rupture of a blood vessel.

Fifty thousand dollars in counterfeit bills were recently destroyed in Montreal, by orders of the Police officers. Some of the bills were on banks in the United States.

A child of Mr Thomas Hoods, of Brooklyn, N. Y. aged one year, was recently burnt to death. The mother was absent a few minutes, leaving her infant in charge of another child 8 years old.

A young man in New York recently had his pockets picked of \$28—in open day. The robbers threw snuff in his eyes. He was mightily astonished—couldn't see how they did it!

To Correspondents.—'Sulpicius' is received, but as the individual to whom it refers has already received as much attention as he has a right to claim at our hands, we have thought proper at least to defer its publication.

DIED.

In this city, April 27th, Calvin Augustus, son of the late Calvin Lane, aged 21 months.

THE WREATH.

[From the Dutchess Intelligencer.]

In no situation do we need to watch ourselves more narrowly than in the selection of a companion: I mean, a female companion—said my uncle with a shrug.—And first, my dear boy, never marry a flirt—never suffer yourself to be enamored of her—(here he cast his eyes over his memorandum book.) In those lines, he observed, handing me his book, you will read my conduct and feelings in such a situation.

I glanced my eyes over the lines. They were verses written in the peculiarly neat style for which my uncle was celebrated. Like most young men he scribbled rhyme when in love. They were as follows:

I could have loved her in her bright
And beautiful array,
Moving enshrined in angel light
That stole all hearts away—
She *might have been*, though others strove,
My first, my fond, my only love.

I could have loved her! Yes, I've gazed
For hours upon that face so fair;
And when her beaming brow was raised
'Neath flowing locks of auburn hair,
There was a brow, a lip, a smile,
To conquer care, and grief beguile.

And Fancy formed a sun-bright car,
And placed her blooming by my side,
To rove through lands of light afar,
My lovely friend, companion, bride—
Oh, then my throbbing heart beat high,
With strange and fearful ecstasy.

There came a youth of manly form,
And wordy tongue, and laughing eye,
His heart *seemed* ever kind and warm,
They met—I knew not why—
She loved—a strange and girlish part—
She knew another claimed his heart.

And he would sit and smile so gay,
So light and even carelessly;
He knew 't would steal her heart away,
But the rank scum of vanity
Cased up his feelings—'t is no hurt,
I hate with all my heart a flirt.

And they two flirted! Woman's fame,
When sullied once, what can retrieve!
The midew's bright hung o'er her name—
But this was not her hour to grieve;
Yet, oh! I knew in coming years
Each smile would cost a fount of tears.

And I was proud, and scorned to cast
One kindly look upon her now,
And grief and sorrow gathered fast,
To wring my heart and cloud my brow:
What! could I stoop ever to adorn
Myself with *toys a fop had worn*.

No! rather would I walk alone,
Down that lone vale of passing life,
Than take, what he had idly thrown,
A *cast-off play thing*, for a wife!—
I left her—pride and tears were blended,
And thus my first affections ended.

TURKISH HONESTY.

Tournesfort says, 'Children may be sent to market in Constantinople with perfect safety if they can only ask for what they want.' No one will impose upon them by taking too much.

[From the N. Y. Constellation.]

On a Lady, who, for the third time, prosecuted for a Breach of Marriage Promise.

The tender heart of Julia Ann
Has thrice been rent by cruel man,
And thrice took legal stitches,
But who can blame the tender maid,
That she should fly to legal aid
To help her mend the breeches?
For as the costly stuffs of old
Were stitched with threads of shining gold,
So here 't is only gold thread can
Stitch up the heart of Julia Ann.

Near Rodosto, we saw a young soldier mounted on a handsome charger, the reins of which was held by an old Turk with a venerable white beard. They were father and son; the younger man was known to John. His family were rich and lived near the Asiatic castle of the Dardanelles. John asked him where he had been? He replied, 'Military ardour inspired me with a wish to join my brave comrades in arms; but God's providence put fear in my heart, and so I returned.'

[Major Keppel's Narrative.]

AGENTS FOR THE MIRROR.

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Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

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MASONIC REGISTER.

Full Moon, this Month, Thursday the 26th.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's, 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday. Grand Chapter, 2d Tuesday. St. Andrew's Chapter, 1st Wednesday Dec. June and Sep. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec., March, June and Sept. Encampment, 3d Wednesday.

Monday.

Waltham Monitor. Ashfield Morning Sun. Lynn Mount Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mount Zion Chapter Concord. Corinthian Bridgewater. Fellowship New Salem. Golden Rule Belchertown. Groton St. Paul's. Newburyport St. Peters. Southwick Friendly Society. Nantucket Union. South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.

Greenwich Village Encampment. Dorchester Union Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphan's Hope. Reading Good Samaritan. Framingham Middlesex Lodge.

Wednesday.

Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star. West Granville Mt. Pleasant. Wrentham St. Alban's. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mt. Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Concord Chapter, Wednesday succeeding.

Thursday.

Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian. Lowell Pentucket.

Friday.

Hingham Old Colony. Northborough Fredonia. Methuen Grecian.

Miscellany.

Salem, Essex, 1st. Tuesday. Warre Chapter 3d Thursday. Marlboro Thursday succeeding. Groton St. John's Chapter, 1st Tuesday in December, February, April, June and October. Brimfield Humanity Tuesday every month. Charlestown King Solomon 2d Tuesday. Cambridge Amicable 3d Monday. Brighton Bethesda 2d Tuesday. Medway Montgomery 1st Wednesday. Falmouth Marine 1st Wednesday. Nantucket Union 1st Monday. Urbanity 3d Monday. Union Council S. M. 4th Monday in December March June and September. Rising Sun Chapter 2d Monday. Charlton Fayette last Wednesday January April August and October. St. John's Thursday succeeding. Duxbury Corner Stone Monday succeeding. Taunton Adoniram Chapter Tuesday succeeding. Gloucester Tyrian 1st Tuesday. Sutton Olive Branch 3d Monday. Greenfield Franklin Chapter 1st Wednesday. New Bedford Star in the East 3d Monday. Munson Thomas 2d Wednesday every month except July August December March. Franklin Mount Lebanon Middleborough Social Harmony Tuesday succeeding full moon.

TERMS OF THE MIRROR.

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BOSTON MASONIC MIRROR.

NEW SERIES. VOL. 2. NO. 47.

SATURDAY, MAY 21, 1831.

\$3 PER YEAR, IN ADVANCE.

BOSTON MASONIC MIRROR.

MOORE & SEVEY,

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

AN ADDRESS.

NO. III.

To the Hon. NATHANIEL TERRY, Chairman of the Connecticut Antimasonic Convention, Delegate to the National Antimasonic Convention, Chairman of the Hartford Antimasonic Convention, &c.

SIR:—

In support of your charges you have adduced the testimony of 'seceding Masons,' and rely entirely upon their statements. You maintain that Masons of fair character, and having the means of knowledge, have borne unequivocal testimony against the Masonic society. But are you quite sure that men of candor will place implicit confidence in their statements? Of the whole number of Masons in Connecticut, ten or fifteen are said to have seceded from the society. But will you hazard the assertion, that these men are more respectable, more virtuous, or more intelligent than thousands of the fraternity? Nay, you know that there are hundreds and hundreds of Masons around you whose integrity and patriotism far surpass the aggregate virtue of the whole number of your 'seceding' witnesses. Grant for seceders all that you claim for them: admit that ten or fifteen credible witnesses unequivocally support your accusations, what credit can they gain with honest men, when they are contradicted by six thousand witnesses of equal intelligence and virtue, having equal means of knowledge? But you say that one or two hundred men have 'renounced Masonry' in the State of New-York. I am unable to see how the statements of a few men in New-York can support your accusations against the citizens of Connecticut. But, admitting their relevancy, I reply, that your cause will derive little support from their testimony until you can prove that one or two hundred apostates are entitled to higher credit than thirty thousand respectable freemen, with Abraham Van Vechten and Stephen Van Rensselaer at their head, who have maintained their integrity. Men gain credit in the community from their characters in life. Now what if apostates do testify to the truth of your charges, they are contradicted by five hundred times their number, and that too by men whose individual integrity you dare not assail. Suppose fifteen seceders from the churches in Paris should testify that the Parisian Christians were combined to commit treason and murder, and that six thousand communicants of those churches, of irreproachable character, should deny the charge, and state that like all other Christians their object was the promotion of love to God and good will to man. Whose testimony should we credit? Should we rely upon the statements of fifteen men when they are contradicted by six thousand witnesses of equal credibility? If we apply to this subject the rules which reason and common honesty dictate, we cannot fail to conclude that the balance of testimony is altogether against you.

But let us look a little at the character of your witnesses, and see if there are not some suspicious circumstances connected with their testimony. Here I shall not deny that some honest men may have imbibed prejudices against Masonry and left the society from conscientious scruples. Amidst the excitement which ambition and political intrigues have created on this subject, I have no doubt that some pious, good men have been persuaded to 'renounce Masonry' from an impression of its evil tendency. Some respectable clergymen have honestly embraced the opinion that their duty to the Christian Church required their separation from the Masonic fraternity. Of the principles of Masonry, its usages and requirements, these men have been entirely ignorant, but their honesty is an excuse for their error. With such men I have no controversy. If they were dissatisfied with the Masonic society they had an unquestionable right to withdraw from it, and their motives, or their conduct, no candid Mason will censure. 'Let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth.' But those men who have denounced the fraternity, and united in a political crusade against their brethren, we do not—we cannot believe to be honest men. They stand before the public with a lie in their right hand and the tongue of a slanderer in their mouth.—In my remarks upon 'seceders' I wish expressly to be understood that I except all those who have honestly renounced Masonry and withdrawn from the society in the spirit of the Apostle Paul, 'Let not him that eateth not judge him that eateth,' and towards all such men I will cherish the precept 'Let not him that eateth despise him that eateth not.'

But the witnesses upon whose testimony you rely to convict your fellow men of crimes, do 'judge him that eateth.' These men voluntarily united with the Masonic society—they approved of its objects—they attended its assemblies—they joined in its processions—they defended its character—they eulogized its principles—they encouraged the introduction of members. In perfecting their membership they acted with great caution. They advanced from one degree to another, at different periods, with a full knowledge of the preceding degrees. They tell us that on their initiation they bound themselves with an oath never to disclose the transactions of the lodge, and at every future degree renewed the promise, and called Jehovah to witness the sincerity of their vow. These solemn promises they now deliberately break, and with the infamy of violated vows upon their heads, stand the solitary supporters of your cause: and you now rest a charge involving the characters of thousands of your fellow men upon the testimony of acknowledged liars.

Here I readily admit that a promise, the performance of which is inconsistent with our higher duties to God and our country, may be violated. Every promise which contravenes the precepts of the Bible and the laws of the land, is void. But it by no means follows from these premises that the whole doctrine of moral obligation is exploded. An exemption from the performance of an unlawful promise furnishes no excuse for the violation of one that is lawful. If the seceding Mason promised to blaspheme God, or to conceal crimes, that promise is not binding; but is he therefore at liberty to violate a promise to be charitable to his brethren? These men admit a promise not to disclose the transactions of the Masonic society; they now, in violation of that promise, profess to disclose its most unessential forms and usages. Their

promise to these forms certainly was not unlawful; it imposed no violation of law, human or divine. Now I ask if, in the deliberate breach of this promise, they can be honest men? Is not the sin of a wicked falsehood upon their heads? What reliance can be placed upon men who, upon their own confessions, have broken over the restraints of morality and set at defiance the precepts of religion.

As you have specified some gentlemen in your 'State Reports' as worthy especial confidence, and claimed for them extraordinary credit, their testimony is a proper subject of remark. I shall in my next letter examine the statements of these men.

Your obt servant,

BENJ. FRANKLIN.

[Original.]

Mr. Editor:—

When the minds of men are laboring under any particular excitement, the effects of which can produce no possible good, and the termination of which can alone restore peace and happiness, I would be the last to add fuel to the flame by offering any remarks that might lead to controversy, or tend in the least degree to arouse animosity on either side; but when I see men of the lowest grades of society, rise as it were from the dust of the earth, and, clothed in the habiliments of the blackest falsehoods, mount the car of their own ambition, spreading its sails amidst the hurricane of an excitement, and directing their course to offices of honor and trust; as one possessing the rights of a free citizen, I cannot look upon such transactions with entire indifference. Not many weeks since I noticed in your paper some account of the proceedings at Bridgewater, in regard to the regulation of the jury list for that town, from which some of the first men in the town were removed upon the simple reason that they were Masons. What! has it come to this, that one part of the free citizens of our country shall rise and say to another, you are unfit, and, consequently, have no right to hold any office in this land of liberty? I say it is possible that such sentiments as these should be advanced and no reason whatever assigned except, merely, you belong to a society to which I do not? Yet such is the fact. I will not inquire if the gentlemen of Bridgewater, who voted for a revival of the jury list, were actuated by honest and honorable feelings towards their fellow citizens; but I do ask, what the Masons of Bridgewater have done to merit such treatment? Are they suspected of crime? The law is open and plain. Let them be arraigned, and if found guilty, suffer the penalties that the law may inflict; but if not, then let them be restored to the full enjoyment of their citizenship. But we are told that it is not for crimes that they are thus denounced as unworthy the enjoyment of civil rights, but for the simple fact that they belong to a particular institution, called the Masonic. And can any person, possessing in any common degree honesty, impartiality, and common sense suppose that such a dangerous institution, and such wicked and unprincipled men as Masons are represented to be, could have existed from time immemorial, and the important fact remain for such men as Southwick, Giddings and Thacher to discover to the world? Impossible. Let us suppose for one moment, that these men, who now pretend so much love for their country, had existed fifty-five years ago, clothed in all their powers of wisdom and

keen discernment, and had possessed (as they now desire to) the power of prohibiting every Mason from holding any office, civil or military. Nearly or quite all the most distinguished officers in the revolution, instead of having commanded on the field of battle as they did, would only have been found mingled in the ranks with common soldiers, or, what is quite as probable, engaged in their own domestic concerns. The result of the revolution under such circumstances, I will not attempt to describe, but leave for the conscience of every persecutor of Masons to paint in his own breast. And are the Masons of the present day worse than they were then? Would they not as willingly and as cheerfully lay down their lives in defence of their country's rights, as any other class of citizens? Most certainly they would. Then why attempt to wrest from them those rights which they purchased with their blood, and which they now feel as strongly bound to defend, as any other class of men in our free country?—These are serious questions and they require serious and candid answers. Let every person who feels himself under the least obligations to his God, his Country and himself, view in its true light the course which antimasons are pursuing, and a few years will have placed that odious name of party distinction in its well deserving shades of oblivion. W. H. D.

F**m**g**in, May 14th, 1831.

[From the Pawtucket Chronicle.]

POLITICAL MASONRY.

MR. FOWLER:—The result of the recent election of a Representative in Pawtucket, Mass. will doubtless be seized on, and trumpeted forth by the heralds of ant Masonry, as another specimen of the proscriptive spirit of Political Masonry. And after the whining and carping of Doct. Cantwell, it would not be surprising to see a certain paper called the American, a palpable *misnomer*, by the by, arrayed in all the sable pomp of mourning for the signal defeat of its party; and opening its flood gates of scurrility and abuse on the *Fraternity*, for its political management. But let it be recollected that the same *veracious* and *high minded* editor, utters no dolorous complaints, and chaunts no sad solemn strains, for the political management of his friends, the antimasons, in the towns of Randolph, Stoughton, and Belchertown, in excluding from lists of jurors, men more honorable than themselves, for no other fault than the damning sin of being Masons! This is all as it should be; according to the political text book of Antimasons. To disfranchise a fellow citizen, to proscribe him as an enemy to human rights, to wrest from him one of the highest privileges of a freeman, to hold him up to the world, as a man incapable of doing justice, and not to be believed or trusted under the solemn responsibility of a judicial oath—without a legal trial by his peers, without a hearing, and without evidence of a fault, is the leading principle of ant Masonry, and the legitimate fruit of its pretended charity. Such are the doings of the party; and with all their pretensions to patriotism and honest integrity, let the public judge from their acts; and then decide if a baser conspiracy against the unalienable rights of man has ever existed, that stands recorded in the annals of the world.

Political Masonry!—Yes—this is the war cry of the party—Well, if Masonry assumes a political aspect, whose fault is that? Has it ever done so before?—Never. Have Masons now sought to give their profession a political character? Never. How then came it to assume such a cast? The query is easily solved:—Antimasons have themselves produced the change. By their high handed measures of proscription and disfranchisement, wherever chance has thrown into their hands, 'a little brief authority,' Masons have learned by dear bought experience, that to be passive and submit quietly, must result in the absolute privation of all the rights and privileges of American Freemen. As antimasons identify Masons with Masonry, and wage an indiscriminate warfare of extermination against both, they cannot do otherwise, than either tamely to submit to be made slaves to an unprincipled faction, or

boldly contend for their rights. This every body of men has a perfect right to do—And the Mason that would not thus act on the defensive, is unworthy the name of man.

The political management of Masonry no doubt had a share in the election of Mr. Ingraham. I rejoice that it was so, all things considered. But why was this management necessary? Ask the opposite party—with a *pious* Deacon, at its head, whose profession is, 'As ye would that others should do unto you, do ye even so unto them'—Ask that party—ask that Deacon, who determined that the election should turn on the question of ant Masonry *versus* Masonry? Was it the Masons that established this rule? No—it was their enemies that waged the battle, and compelled them to fight. Did the Masons agree, if triumphant, to erase the names of all antimasons from the list of jurors? No—it was their opponents that resolved thus to treat the Masons; and who were thus put to the necessity of contesting the ground, on the principle laid down by their enemies; that they might prevent the consequences that had resulted from ant Masonry, so derogatory to the spirit of American Independence, and hostile to the best interests of our common country. The foe appeared in order of battle—they were met and routed by an overwhelming force—right and justice prevailed—and, assisted by Masons, a gentleman has been elected, with whom, the people are willing to entrust their concerns. The opposing party and their candidate will, no doubt, long remember their signal defeat.

By the proceedings of an ant Masonic meeting at Potsdam in the County of St. Lawrence, N. Y. published in the North Star of the 5th instant, it might seem as though ant Masonry in that region was strong and waxing stronger and stronger, and as though the church was about to unite her whole strength with this new-fangled political party. It would further seem as though the congregational or Presbyterian churches were among those actively engaged to unite church and state. The editor of the Star in his introductory paragraph says, 'It [the intelligence] is calculated to strengthen the Congregational church in Danville in the efficient measures they have adopted respecting the existence of Masonry in the church and to stimulate them to unabating perseverance until it is utterly extirpated therefrom.' We have no doubt but the perseverance of the leaders in ant Masonry in Danville, both in and out of the church, will continue unabated at least till after the next Freeman's meeting. But with deep solicitude for their spiritual welfare, we would humbly suggest, that a persevering recourse to their Bibles, to their closets and to united prayer, may be as effectual means of leading them in the path of duty as the doings of an assembly of men of like passions with themselves. We hope they will keep constantly in view that solemn day, when the accusers and the accused must stand before the same heart-searching Judge. With respect to St. Lawrence County, we believe the fact to be that the Presbyterian churches are but little affected by all the efforts which office seekers have made to divide them. We believe that very few of that order had anything to do with the meeting alluded to. We further believe that since that meeting ant Masonry has been on the decline. We, of course, cannot personally know the state of things there; but the evidence we have is to us conclusive. One item of this evidence is contained in a letter from a Presbyterian minister in that County. We give the following Extract:

St. Lawrence Co. N. Y. March 21, 1831.

I hope the multiplied evils and outrageous abominations of ant Masonry are diminishing in your State. I do and must regard the political excitement termed ant Masonry as a curse sent from God to scourge ministers and churches. Its effects have been tremendous. It is my hearty desire and prayer to God that it may prove a beneficial chastisement. I do not know of a Presbyterian church in this County that has been much disturbed by it. In this particular, we have not been dealt with according to our iniquities. Our ministers and most efficient christians have made it a business to keep ant Masonry out of the churches: as yet the effort has been successful.

Accounts, also, which have every appearance of being correct, represent, that at the late town meetings in that county, the ant Masonic strength fell far below what it was in March 1830.—[St. Johnsbury Herald.]

We find the following receipt for making antimasons, in a New York paper. Some of our neighbors are made after it: but in the manufacture of a majority of them, double the quantity of the two first ingredients were used, and instead of being fit for immediate use, they were layed upon the fence, until a vacant office tolled them off.

[Tolland Advocate.]

'TO MAKE AN ANTIMASON. Take half a pound of ignorance, five pounds of credulity, half a pound of superstition, a double-handful of malice, ten pounds each of calumny and detraction, with a suitable quantity of impudence and inconsistency, and a little of the leaven of hypocrisy—mix them together in a very thick brain pan, and the composition will be fit for immediate use.'

From the parade made by the ant Masonic papers, about the renunciation of Parley Hall, of Vt. we were almost persuaded to believe that some honest man, in a moment of mental aberration, had fallen in bad company, and been enlisted in that band of perjured recreants, who proclaim to the world, the damning evidence of their own infamy—but it appears from a recent publication in the Vt. Repertory, that he is of the same kidney with Stro ng and Whittlesey, and therefore not entitled to any credit.—Well may ant Masonry exclaim, 'spare me from my friends.'—[Tolland Adv.]

The result of our Representative election; though not just what we could have wished it, is on the whole highly gratifying to the friends of equal rights. We do not mean to say that the election of seven proscriptive antimasons is acceptable to the town, but that the large vote given against the prevailing ticket exceeded the expectations of the most sanguine of our friends; and has furnished the strongest inducements for future exertions. We have cautiously abstained from introducing the subject of Masonry and ant Masonry into our paper, from the most entire willingness that both Masons and antimasons should enjoy their respective opinions. We have never seen the necessity of making a political question of the matter. But when we see the organ of the ant Masonic party avowing such unrighteous principles and advertising such diabolical measures as it has of late, we think silence would be unpardonable. Look at the last Record, ye friends of christian harmony, and read this disgusting paragraph:—viz.

'Would you have all Masons expelled from your churches, and all Masonic ministers dismissed from their societies? Yes, just so. We would have all that done, without any hesitation or mental reservation whatever.'

What a total disregard for the comfort and harmony of society these blood-hounds must have! What havoc and confusion would they willingly cause, merely to gratify their own unhallowed ambition! We ask not the ring-leaders of ant Masonry to listen to the voice of reason—Useless would be the request—But we do earnestly entreat the honest men of that party to stop short in their proscriptive career. We call upon all christians of all denominations to set their faces against a plot which if carried into operation, would bring quick and fearful destruction upon the Church, and produce the most baneful consequences on society at large—a plot of which all others are but the A. B. C. [Lynn Democrat.]

Ant Masonry, we suspect, is going down in the state of New-York. The Franklin Telegraph, an ant Masonic paper, and the Journal of Potsdam, also an ant Masonic paper, have recently been discontinued. Besides the above, three ant Masonic Editors have, within the last fortnight, relinquished their situations, on account of 'ill-health.'

[Gazette.]

MECHANICS' JOURNAL.

[From Scientific Tracts.]

STRUCTURE OF THE EYE.

The Cornea.—Anteriorly, that clear, shining wall, resembling a watch crystal, which finishes the membranous box, is called the cornea. Simple as this crystal appears, it is infinitely curious in structure. It is made of thin, pellucid plates, one over another, held together by a spongy elastic substance. By maceration in water, a few hours, the sponge will absorb it, to such a degree, that the plates may be distinctly felt to slide upon each other between the thumb and finger.

Like glands, like bags of oil, only to be seen by the most powerful microscope, are lodged under the first plate, which continually oozing out its contents upon the surface, which gives the sparkling brilliancy to this part of the eye. As death approaches, this fluid forms a pellicle, like a dark cloud over the lower portion of the cornea. This formation is taken to be a sure indication of approaching dissolution. Many diseases are peculiar to the cornea; such, for example, as a milky colored effusion of matter under the external plate, preventing a free transmission of light to the interior.

Iris.—By looking into a persons eye there seems to be a vertical partition, either black, blue, or hazel, as the case may be, which prevents us from looking into the concealed regions beyond,—having a round hole in its centre. Scientifically, this partition is called the *iris*, while its central orifice is denominated the *pupil*. How the diameter of this hole is enlarged or diminished, anatomists have never been fortunate enough to explain, satisfactorily, the apparatus is so minute, that they cannot decide upon its true character. One fact however, is certain, that the pupil is large or small, according to the quantity of light that may be necessary for the formation of a distinct picture of the object seen,—and this change is effected without our being conscious of the action.—Resembling other delicate membranes, in many respects, we are unwilling to confuse the subject with a description that would distract the mind of a new beginner.

From the reflection of such rays as are not admitted through the pupil, or central hole, we account for much of the lively brilliancy of the iris. On its back side it is rather fleecy, like the tapetum, but dissimilar in other respects. Over this is covered a black, blue, hazel, or tea colored paint, which gives a permanent color to the eye. It has been often remarked, that the eyes and hair commonly correspond in color. Whenever the iris acts, as for instance it does, in going from a dark into a light room the pupil is made smaller,—acting uniformly in its fibres, to keep it circular. On returning to the dark apartment, the pupil enlarges again. A knowledge of this fact will explain the reason of a painful sensation in the eye caused by a strong and sudden light. As soon as the iris has had time to diminish the size of the pupil, we can endure the same luminous object with perfect comfort. When we leave a well lighted room, on first going into a dark street, everything appears lurid and indistinct. The iris soon begins to enlarge, the pupil to admit more light, and when that has been accomplished, although in comparative darkness, we recognise objects without an effort. Acting independently of the will, its duties are like those of a faithful sentinel, always consulting the safety of the splendid optical instrument confided to its care, with reference to its subserviency to the being for whose use it was exclusively constructed. Were it otherwise,—were it left to our own care, how often would it be neglected, and indeed totally ruined, solely for the want of undivided attention. All that complex system of machinery, of which life and existence are constantly depending, (the vital organs,) are wisely placed beyond the reach of the laws of volition. If the pulsation of the heart, the functions of lungs, or the circulation of blood in the brain, depended upon our attention, our recollection of the fact, that they must be kept in motion, or we should not live, we should be in great danger of forgetting it, and therefore die in our first slumber.

[From Holbrook's Scientific Tracts.]

PRESSURE OF THE AIR.

We are quite insensible to what principles of philosophy we are indebted for our comforts, and how much has been made subservient to our use by the great artificer of nature. The first act performed by a human being, the process by which the vital current from his mother's breast is made to supply his wants, depends on the pressure of the air.—How few have any idea of the philosophical aid in what appears to be so simple. But the same may be remarked of innumerable circumstances, which appear to be produced with as little design. Since the attention of philosophers has been directed to these mechanical peculiarities, several phenomena have been explained, which had depended for their solution solely on conjecture. The awful thunder found an explanation in the theory that the lightning in leaping from cloud to cloud, or from a cloud to the earth, drove back the air which opposed its progress, while the atmosphere, rushing in from behind to fill the vacancy, produced the sound which always succeeds the flash.

To Sir Edward Home we are obliged for the explanation of the cause by which flies are enabled to walk on the lower side of a horizontal plane, or the perpendicular surface of glass. He ascertained that their feet have flat skins or flaps, like the feet of webfooted animals, and that they have the power of drawing down this web so closely upon the surface whereon they walk, as effectually to exclude the air. The consequence of which is, their feet are pressed down upon that surface by the external atmosphere. On this principle, other insects possess the power of locomotion on similar situations. The same law applies to the sea-horse, who is thus enabled to climb perpendicular hills of ice; and to some kinds of lizards, who ascend vertical walls at pleasure. Many seashells depend on this law for their tenacity to rocks. The animal has the power of expelling the air between himself and the rock, whereby he is pressed there with a force proportioned to his size. Cupping, whether affected by a syringe, or by the removal of the air by burning anything in the cup, belongs to the same law. And until within a few years, the steam-engine, the mightiest of all the inventions of man, depended for its power on the pressure of the air.

A beautiful illustration of the removal of pressure from the surface of water, may be exhibited by boiling it in a common oil flask: and corking it tightly during the ebullition. The glass being removed from the fire, shows the continuance of the commotion, which may be easily checked by holding it near the fire or dipping it into hot water. This very curious experiment may be easily explained. The addition of heat checks the commotion by expanding the vapor on the surface, and thereby increasing its pressure. The application of cold condenses the vapor; and as the air has been previously driven out by boiling, the pressure is so much diminished, as to offer but little resistance to the escape of vapor from the bottom of the fluid in the form of bubbles.

STUDY OF ENTOMOLOGY.

Many an individual has in childhood imbibed an aversion for insects, from the circumstance of having met with them in his articles of his food; or having observed them in situations, little to be desired either for their cleanliness or comfort; an aversion, which, like other early impressions, is extremely difficult to be removed; increasing, unless an effort is made to destroy it, in proportion to the frequency of the exposure. Who does, not if in his boyish days he has often noticed an insect hovering over a stagnant pool, or glutting itself with putrefying matter, particularly if he has seized that insect and found it not only overrun with parasites, but emitting a most offensive odor, even more unpleasant than that arising from its repast—who does not remember, that the mere presence of that insect, preserved perhaps by some zealous companion, did for a time recall the prejudices which were so early formed, and all the trifling circumstances which existed to fix them?—

This disgust, occasioned by an individual, involuntarily leads many to avoid the whole class.

The *inconveniences* suffered from insects, and the injuries produced by them, cause many superficial observers to turn from these to other objects, more worthy their interest. The musquito, and flea, and bug, leave impressions not easily to be effaced. The acute sufferings of a night are not forgotten for years. But when in addition to these annoyances, our clothes, and furniture, and books—the dearly collected specimens of the naturalist, and the cheaply purchased works of art are all ruined by various species of this class, no slight degree of philosophy is required, to revert to these animals without awakening unpleasant associations. And if besides these, we perceive the merciless destroyers blasting our forests and fruit trees, our most valuable vegetables and choicest plants, depriving us of our grain when it is carefully gathered into store houses, and thus adding to the distresses of the poor, when they are the least able to bear them, it is not surprising that a feeling of uneasiness should often be awakened; nor that the mind which dwells upon the clouds only in the horizon, should forget that they are sometimes dispelled. The entomologist, even, cannot read the histories of some particular species, without agitation. The locust, for example, must ever excite a degree of terror in the minds of the most enthusiastic. Although Arabia appears to be the favorite resort of these dreaded intruders they have visited the other countries of Asia, and not only these, but Africa and Europe also have felt their unrelenting havoc. From the earliest times we have been taught to shudder at their devastations. And removed as far as we may be from the countries of this genus, we cannot carefully read of the ruin produced by them without a sensation of horror. Not only do they destroy every part of plants, and trees, and grasses, the root, trunk, leaf, bud, fruit, with merciless voracity, but every green thing is swept off without distinction; thus depopulating nations, and carrying more dread with them than the most powerful armies. Nothing but desolation can be connected with a host of these, extending five hundred miles, and so dense that when on wing, like an eclipse, they completely hide the sun. But this is not all. The immense multitudes, when they have destroyed everything about them, die; and their decomposing carcasses often produce the plague. One hundred thousand men have been swept off in Africa in one season, and nearly a million of men and beasts in Italy, by this cause.

The *insignificance* of the animals belonging to this class, prevents many from engaging in the study. A senseless worm, say some, is unworthy the attention of man. Other objects should occupy his thoughts. Nobler pursuits should claim his precious time.

Others, alive to sensibility, at once shrink from a pursuit which to them appears cruel in the extreme, and thus suppress an inclination which might prompt them to become benefactors to their fellow men.

METALLIC HONES.

We have recently tested a very superior article for sharpening razors, surgical instruments, penknives, &c. invented by Mr. Luke Rodgers of this place, called the *Metallic hone*, and recommend it to the curious in these matters, as excelling all inventions for similar purposes, now in use. It is well known that most of the common Dutch hones are subject to hard spots and flinty intermixtures, which more or less resist the equal action of the razor blade; consequently, upon such surfaces, the operation must be uneven, so that a uniform regular edge cannot be obtained. The best of Dutch hones, by use, will lose their perfect level; and when this is the case, as is well known to all experimentalists—the blade cannot be accurately set, and is frequently injured in the attempt.—The Metallic Hone, by maintaining an equal friction, obviates this objection; is exact, flat surface, composed of prepared iron, forms the bed which receives the *Paste*, a composition which acts with singular force upon the razor; imparting a perfect edge in half the time employed on other substances in common use. A very convenient *Strap*, is, with the Metallic Hone, inserted in a neat morocco case, forming together a light and compact appendage to the gentleman's dressing apparatus. [Trav.]

BOSTON MASONIC MIRROR.

[From the Western Courier.]

TO THE METHODISTS OF PORTAGE COUNTY.

Dear Brethren:—Since my communications of October, and November last, I have had a more favorable opportunity of watching the spirit, and fruits of antimasonry—Since that time I have spent near three months in the State of New York, and have seen it in all its stages of combustion from the first volume of smoke, to its expiring embers. In all those stages I have examined it, and in all I am satisfied it is but a branch of that devouring fire, which it is the business of evil spirits to enkindle, and nourish. Many, I doubt not, are led into it by its false, and delusive glare, who are honestly striving to arrive at the cause of truth.—They judge of the Institution of Masonry by the character of its apostate members, who went out from it because they were not of it. If the Institution was identified with the character of its apostates, no one, who holds the truth in righteousness, could for a moment justify it, or respect it. The day, I hope, however, is past when this is the rule of judgment. If it were, we, my Brethren, as a church, would have fallen long ago. Apostates have left us, and spoken all manner of evil against us—but what does this prove? Does all the evil report against the methodists, and all the evil conduct of Apostate Methodists prove that Methodism is bad? If the world should judge of the cause of Christ by the same rule that we are called on to judge of Masonry, they would deem it fit for devils only. Many Methodists, as well as Masons have proved apostates, and in both instances these apostates have traduced the Institutions of which they were unworthy members. Among the former we may place EVANGELOS, better known by the name of Rev. Ezra Booth, who so feelingly depicted to the Methodists the evils of Masonry on the church—even saying that the support of the Preachers should be withdrawn from those who were Masons, and would not renounce! Under the garb of a Methodist Preacher he undoubtedly had his influence in deceiving, and deluding those who looked to him as their spiritual teacher. His taper, for awhile, glimmered beside the Star of antimasonry, and rendered it luminous. The Methodists were the special objects of his care—to save them from the evils of Masonry was his professed object. But how fallen! this friend of the Methodists—this religious instructor—this false traducer of the Masons—is now a MORMONITE!! If I pitied his blind zeal in the cause of persecution *then*, I now detest the hypocrisy that led him to keep on the profession of a Methodist the better to draw them into the snare. I speak it not in triumph, but in sorrow, where I say his course has ended in character with the persecuting, and uncharitable doctrines he avowed. No, I then, believed his error was an error of the head, and not of the heart. I am now forced to believe it was a political project, in which neither the head nor the heart were concerned, except so far as he thought necessary to promote his favorite political schemes, and the schemes of the party to which he had attached himself. I would still fain believe he was but a tool in the hands of intriguing demagogues, who bid him to prostitute his religious influence to promote a political party. His standing gave him influence, and made him an object desirable for ac-

quisition to the antimasonic leaders—and too well did they succeed in persuading him to bend his principles to the popularity of the times. Oft has he been called, by the request of those who are now in the world of spirits, to address the Masonic brethren who assembled in that character to pay the last tribute of respect to the memory of a departed brother—as oft has he depicted their Christian, and Masonic virtues, and in apparent ardor commended them to the Architect of the Universe as their Creator. From a friend he became an enemy, from blessing he turned to cursing—and under the garb of Methodism led the way to political persecution. Behold the end of that man! he is now a MORMONITE! The Methodists, for whom he had such special care, and concern, are now like the Masons, radically wrong, and under the curse of this once pretended friend. By the 'light' of Bernard he first denounced all who were Masons—then by the light of Jo Smith he denounces all the Methodists.

His first object was to destroy the Methodists by dividing them in political affairs—in this he partially succeeded—how many he will now induce to adopt the new system of religion is unknown. What evil spirit will next be presented to him is beyond the reach of mortals to tell. If on account of his prostitution of Religion to advance a political party he is not given over to hardness of heart so that the spirit of truth can have no operation upon his mind, that truth will tell him of his wickedness, and that he must do his first work over, and repent himself of his wickedness. Satan will undoubtedly present him with the armor of self-will, and tell him it is too humiliating to acknowledge to the bloody Masons, that he wronged them without a cause, or to the foolish Methodists that he first tried to betray them, and then basely forsook them—and became a Mormonite. No; probably we shall never see his recantation of his errors—but the Methodists, like the Masons will now be the target for his malevolent shafts.

Dear Brethren—Much he has told you about the Bible—he gave you warnings against the Masons because they, as he said, abused and perverted the truth of God. With what sincerity, his conduct in adopting the imposition of Jo Smith now proves. But I venture to say he did it with as much sincerity as most do who are endeavoring to draw the Methodists as blindly into a course of persecution as Satan did Paul of Tarsus.

Brethren would you be willing that our church should be judged by the conduct of this Apostate Methodist? Because he says the good old Bible is not as good as Jo Smith's, would you be willing to have the world believe that was the sentiment of the Methodists? Because he says the Methodists are wrong, and the Mormonites right! are you willing to acknowledge the truth of it?

Such judgment you are called on to give against the Masons—you are told that you must believe what apostate Masons tell you respecting them—you must by this rule say that Mr. Booth's report of us is correct—that we are wrong, that the old Bible is not sufficient for our direction in the way of salvation, and that the anathema is false that says 'whosoever adds to the prophecy of this Book the plagues therein written shall be added to him'—for this new Bible does add much to the former, and Mr. Booth says it is true.

Dear Brethren, weigh these things well—and give no more credit to the apostate members of

other societies, than you are willing should be given to ours—and until you are willing the world should receive as truth the report of apostate Methodists respecting our Church, do not go blindly into the cause of persecution against a whole order of men for crimes which exist only in the acts, and reports of apostate members.

EPHRAIM WOOD.

Streetsborough, Ohio, April 18, 1831.

BIOGRAPHY.

JOHN M'LEAN, OF OHIO.

John M'Lean was born in Somerset county, in the state of New Jersey, on the 11th March, 1785. During his childhood, his father removed to the vicinity of Lexington, where he remained until he purchased a track of land in Miami country, which he first occupied in 1797. He continues to reside on the same farm, now, by the rapid progress of improvement, brought within the limits of the noble state of Ohio. The respectable and adventurous pioneer on the verge of civilization, who encountered so long since the perils of the western wilderness was far from being affluent, and his restricted pecuniary means prevented him from conferring upon his sons a classical education, even if there had been seminaries for imparting such instruction in those remote settlements. They could only partake of rudimental education to be derived from the common schools in the country, in which, however, JOHN distinguished himself for proficiency from the earliest period of his career. He always occupied the first place in his class, and as a pupil was noticed for steadiness of purpose which has so strongly marked his subsequent life.

He continued on his father's farm, engaged in the invigorating and interesting labors of a husbandman, until 1802, when animated by a laudable desire of enlarging the store of his knowledge, he left his paternal roof and fields, and commenced the study of the Latin language, and other branches of liberal learning under the protection of two gentlemen of the neighborhood, well qualified to superintend his literary inquiries.

In 1804 he entered the office of Gen. Gano, the clerk of the courts held in Cincinnati; and during three years in that capacity, he availed himself of every opportunity of improvement. It was then, too, that he began the study of the law, under the guidance of the late Arthur St. Clair, son of the honorable, though unfortunate General of the same name, a gentleman of great legal attainments and eminent for the possession of those qualities of the heart which adorn human nature. Sensible that the means of acquiring knowledge had been restricted in the first part of his life, and that uncontrollable circumstances had embarrassed his advancement, young M'Lean now resolved to achieve all that untiring diligence could accomplish, to place himself on an equality in point of information with those whose previous opportunities had been superior to his own. He consequently imposed upon himself very rigid tasks of mental application, even limiting his hours of sleep to the smallest demands of nature, that no time might be needlessly abstracted from the primary effort to fit himself for all the duties of life. His assiduity was well rewarded, for in 1807 he began the practice of the law. At that time several gentlemen of much reputation was at the bar to

which he was admitted, and Mr. M'Lean soon gained a high standing, and with it, extensive business, both which he maintained amidst powerful competitors.

Public attention and popular regard could not fail to be directed towards the unusually rapid advancement by a man who by his own unassisted powers rose every day in their view with solid strength, and was as they say, thus preparing for usefulness in his country.

In 1812, at the age of 27 years, he was elected to Congress in the district where he lived, which included Cincinnati, and was elected by a majority of more than double the number of votes given to two other citizens, who were supported against him. He took his seat in the great council of the nation, in the summer session succeeding the declaration of war. It was the era of deep interest, demanding great wisdom and energy in the conduct of public affairs. A system of revenue was adopted and various other subjects of much moment were acted upon at that crisis. Mr. M'Lean was young and comparatively inexperienced, and manifested his prudence and good sense by avoiding debate, preferring to improve himself by listening to the arguments of mature statesmen, whilst he uniformly gave a firm support to the war by his vote, among the tried republicans of that eventful day. He was not, however, long, a silent observer of the concerns of Congress; his active and patriotic mind soon entered into the efficient service of the representative station. He brought forward and supported with success, a bill to compensate those who lost their property which was employed in the public service of Detroit. This gave additional force to his already well earned popularity in his own district. He was the author of the measure which placed the widows of officers and soldiers who fell in their country's battles, on the half-pay pension list five years. The benefits of this humane act were extensively felt by a class of persons whose bereaved condition deeply excited the public sympathies; and the zeal with which he urged the adoption, shed new lustre over the character of its projector. Such offices of mercy win the heart of a generous people, for it will be an enduring truth that

'No radiant pearl which crested fortune wears,
Nor gem that twinkling hangs from beauty's ears,
Nor the bright stars which night's blue arch adorn,
Nor rising suns that gild the vernal morn,
Shine with so much lustre as the tear that breaks
For others' woe, down virtue's manly cheeks.'

He now began to feel the responsibility of his calling, and now perceived with modest pleasure the considerations which were awarded to his opinions, and Mr. M'Lean thence forward took a prominent position in the discussion on the policy of the war, and in favor of its vigorous prosecution, supporting the administration with great firmness and eloquence. He was a member of the committee on 'foreign relations,' and also of that on 'public lands,' and having much more local business of his constituents to transact, which was incident to the state of the conflict with Great Britain, his whole time and the powers of his mind were given to the public service at Washington.

His first period of duty in the House of Representatives having closed, he was re-elected by the unanimous vote of his district, and such was his popularity, that no one was named as his opponent. It is, moreover, a strong and honorable

fact, and one that can seldom be adduced in reference to objects of elective favor, that against Mr. M'Lean, not the slightest censure ever appeared, either concerning his public or private conduct. Returned again, he was actually engaged in the business of the House, and was justly ranked among the ablest members of that body. During the session of the legislature of Ohio, in 1814-15, he was strongly solicited to become a candidate for the Senate of the Union, but he declined the honor intended him, partly on account of his age, but mainly because he much preferred the House of Representatives. At the next session of the Ohio Legislature, he yielded to the wishes of his friends, and was unanimously elected Judge of the Supreme Court of that State. He left Congress with regret, but the wants of an increasing family imposed duties which he could not forego; the most exemplary economy did not enable him to meet their wants, with the pay which he received as Federal Representative.

During six years he discharged the arduous and responsible office of Supreme Judge, in such a manner as to add to his already rich and honest fame.

In the autumn of 1822, Judge M'Lean without his solicitation or knowledge, was appointed by President Munroe, Commissioner of the Land Office.

On the first of July following, by the same discerning Chief Magistrate, he was selected for the difficult place of Postmaster General, a department, which, at that time, was overwhelmed with debt, and destitute of the least inducement, short of a sense of duty, and a confidence in the patriotism of the people, for any to encounter the herculean task of re-organization, or attempt to render it solvent. Judge M'Lean, however, did not rely in vain upon the hope that if he endeavored to sustain himself, the people would yield him their support. Neither were they disappointed. He entered at once upon his task, with the unfailing stock of moral courage and industry, that were his best aids, superadded to the confidence of his fellow citizens, and the nation need not be told to detail what were the results of his vast labors.

The three years preceding his appointment the receipts of the department fell short of the expenditures \$262,821, and for the year immediately preceding, 55,540. He remained in office until 1829, during which period he increased the annual revenue more than half a million of dollars, and nearly doubled the stage transportation of the mail throughout the United States. No officer of our government ever devoted himself more faithfully to his duties, and very few individuals are capable of undergoing the amount of labor to which he subjected himself. His maxim was, that nothing should be considered finished, whilst anything remained undone. A deep and lasting impression was made upon the whole country by his renovation of this vitally important branch of the government. He continued to exercise the functions of Post Master General, during the administration of Mr. Adams, whose election he did not promote. On the choice of Gen. Jackson, he was appointed one of the Judges of the Supreme Court of the United States, a station which he now fills with equal dignity, ability and purity.

A review of Judge M'Lean's career and public services, must lead irresistibly to the conclusion, that he is endowed with qualities of mind, of a high order, such as render him fit for the most elevated post in the gift of this happy Union.—

He is a republican by nature, and by education. He acts under no disguise. Frank and courteous in his manner, no one who approaches him can withhold from him his confidence; and his lofty moral tone, and unyielding firmness, will not fail to fix the most favorable impression of his character. His information is extensive and varied. He has studied human nature in the school of experience. Never having been separated from the people by his condition in life, his sympathies mingle with theirs. In this respect he is in practice, what many are only by profession. No man was ever influenced less by selfish considerations; in every relation, public and private, to do that which is right, regardless of consequences, appear to have been his grand aim. Many facts might be adduced to illustrate this fine trait of his character, but such minutia need not be resorted to. In a letter to one of his friends, written many years ago, Judge M'Lean thus speaks of the means of the then existing cabinet to maintain the good will of the people, 'Patronage,' says he, 'yields a powerful influence only when it is properly used. The moral force arising from a deep conviction in the public mind, that patronage is employed with a single eye to the public interest, will be overwhelming. It will enlist on the side of the administration the feelings of every good man. To embody such a power, time is requisite. Its growth may be slow, but it will be sure. The administration must lay the foundation upon its acts, and then build the superstructure. It must win its way to the public confidence, not by blazoning the characters and high qualifications of the incumbents, but by the series of public measures, which shall afford convincing evidence, that the powers conferred, are faithfully exercised for the common benefit. If, in such a course, there be a failure, nothing but office is lost—character, honor, and everything which a high minded man can value are preserved.'

Judge M'Lean's sentiments on the great questions which have arisen in the progress of our government, have never been concealed, though, excepting when his congressional duty required the development of his opinions, he has not sought intrusively to volunteer either political doctrines, or arguments in defence of them, before the people. It is due to him here to remark that his attachment to the Union has ever been ardent—that whilst he approves of the judicious protection of our manufactures, he by no means regards as wise or just, any measures which shall sacrifice the other great interests of commerce and agriculture.—He is a great friend of internal improvement, and contemplates an independent judiciary as a mighty bulwark of protection, alike for the rights of the States, the integrity of the federal system, and for the preservation of the property and liberties of the people.

Such is an imperfect portrait of JOHN M'LEAN, in a public aspect. Let us for a moment approach near enough to examine his more private character, for it will bear the test of the severest scrutiny. How then does he appear in his domestic relations? The faithful husband, the affectionate father, the kind neighbor, the generous friend, the unostentatious benefactor of the poor; the just man—all the fruits of those principles which establish his claim without austerity or pretension, to the ennobling designation of a CHRISTIAN. The people of this nation have it in their power to call the citizen whom we have thus attempted briefly to describe, to the highest office in their gift, an honor and a trust, which never should be conferred, but upon him of whom, in every respect, it may be said, as it can of this excellent individual, that he is capable, independent, and irreproachable.

ONE OF THE PEOPLE.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, MAY 21, 1831.

RICHARD RUSH.

We perceive by the antimasonic papers that the Ex-Secretary of the Treasury,—John Randolph's '*master Slender*,' al. Shakespeare's '*Branbury cheese*,'—has sold himself to antimasonry. We have not learned the conditions of sale; but probably a nomination for the Presidency, by the Convention to be held at Baltimore in September next, will be the reward of his treachery. He says he has had 'matter in his head against us' for some years: that is, ever since he was turned out of office, by a *Mason*. We doubt him not; for he has disgorged not less than *five columns* of the most filthy, gangrenous bile that was ever thrown from the stomach of a sickly politician! His antimasonic attendants administered a powerful dose, and it has operated to admiration. Among the ingredients which he has thus disgorged, we perceive there is about *one dram* of *moral honesty*, which has the appearance of having lain dormant and heavily on the stomach for many years. This being removed, the gentleman is presumed to be ripe for 'treason, stratagem and strife.' And, consequently, qualified to be placed at the head of the antimasonic or any other faction, whose aim is the prostitution of the civil and political institutions of the country. He now stands before his fellow citizens in the triple character of *traitor* to his friends, his principles, and his God: he has become an antimason! He has basely deserted the party to whom he is indebted for all the notoriety he does possess, and sold himself to a faction the most proscriptive and intolerant that ever cursed this or any other country. He has seized upon the offer of the antimasons as a dernier resort; the last stay of his political existence. The result will be to send him down to the grave covered with infamy and disgrace. His political ambition has accomplished all that his worst enemies could wish him. The party to which he is now affiliated, has tried to induce nearly every public man in the country to consent to become their candidate for the Presidency. They have offered their bribes to Henry Clay, to Judge M'Lean, and a host of others, equally distinguished in the political world; but none of them are *knaves* enough to betray their party and friends. They are honest men, and had rather sink into everlasting oblivion, than rise into disgraceful notoriety, by the aid of a faction so infamous as the antimasonic. *Richard Rush is made of more flexible materials.* And had we been called upon to point out the man whom we thought most likely to betray his friends, and to accept a nomination for the Presidency at the hands of the antimasonic party, that man would have been the recreant apostate, who now stands before the public stripped of the hypocritical garb that has so long concealed his moral and political depravity. The motive which has induced him to take this step, is sufficiently obvious. The people of this country are not so blind that they cannot see through a political manoeuvre so unskillfully and clumsily managed. Nor are they so dishonest, so totally reckless of the morals, political honesty and integrity of their public functionaries, that they will support, by their suffrages, the political murderer and the moral traitor. The man who like Richard Rush, with sacrilegious hands, severs at one blow the ties of social and political friendships, and, demon-like, sacrifices his friends and his party on the altar of unhallowed ambition, merits no more, nor can he expect to receive less, than the execrations of honest men and the maledictions of those whom he has betrayed, abused and calumniated.

This man's presumption in denouncing the Masonic Institution, is equalled only by his ignorance of its principles. By his own acknowledgment he has taken but *one degree*, and was never in a Lodge but on *one occasion*. Are we then to attribute his folly to the inherent depravity of his heart, or to the imbecility of a decayed mind?—No honest man, of sane mind, would dare to denounce

and reprobate principles which have stood the test of ages, and been approbated and fostered by the wisest and purest of patriots of all countries and of all times. No man but a corrupt, reckless political gambler would hazard his reputation in proscribing the members of an institution, and denouncing as traitorous and repugnant to the best interests of our government, principles which were cherished and inculcated by the immortal Washington, the venerable Lafayette; by Warren, Franklin, and a host of heroes who poured out their best blood, and wasted their best energies, in the achievement of our civil and political rights: those sacred rights which a banditti of antimasonic panders, with Richard Rush at their head, are straining every nerve, and practising every base artifice, to prostrate and banish from the face of the earth. They may effect this. A portion of the people of this country may be compelled to surrender their liberties; but they will be surrendered at a dearer rate than that at which they were purchased. Masons are like other men. They are Americans,—*are freemen*. They will not basely and passively surrender their freedom: they will not wear the chains of slavery. They ask only to be permitted peaceably to enjoy the rights and privileges secured to them, and to all other citizens, by the constitution and laws of their country. The request is just—it is holy; and they will not withdraw it to favor the advancement of any political knave under heaven. No! not even to make Richard Rush President of these United States. If Masons are traitors; if they are plotting treason against the government of the country, let them be tried by their peers and, if found guilty, execute them: if they are murderers, produce the evidence, and hang them; if they violate the laws, let the laws be avenged. But they will not quietly submit to be punished for crimes of which they are not guilty: they will not servilely permit themselves to be sacrificed to the demoniac spirit of a clan of political miscreants, who set themselves up as their accusers, witnesses, jurors, judges, and executioners! Masons have already borne more than was ever before required of flesh and blood. Even the viper when trod upon will turn and sting his oppressor. How have Masons acted? They have relied, and still rely on the virtue, intelligence, and patriotism of their fellow-citizens, to protect them in the peaceable enjoyment of their civil and political rights.—And we are not prepared to admit that their confidence is misplaced. We cannot believe that the majority of the people of this republic will give their countenance and support to a political faction whose object is the proscription and disfranchisement of a patriotic, reputable and intelligent class of citizens as any of which our country is possessed. Masons are charged with exercising an improper influence on the political concerns of the country. The charge is not true. Masons are found in the political ranks of every party: they are arrayed against each other in politics, in religion, in law. But by continued persecution they may be driven to the necessity of taking a political stand: they may be compelled to side with that portion of their fellow-citizens, of whatever political sentiments, who will shield them from the shafts of malignant proscription. But in that case, they will be found on the side of right and justice: they will be found manfully contending for the preservation of the liberty and free institutions of their country.

We have not space this week for an analysis of the incongruous mass of philogistic eloquence with which the 'Honorable Richard Rush,' under his own proper signature, has thought proper to favor the benighted people of this country. And if we had we should hardly know where to make a beginning. As for anything there is in his argument, we may as well begin at the conclusion, or in the middle, as with 'gentlemen, I have,' &c. He abuses the Masonic Institution to the full extent of his abilities, and scandalizes and libels the Press, and the whole fraternity of editors, with a malignity almost fiendish. If the editors in this country have not lost their independence, he will be made to feel the full force of his own remark, that the press 'smites like inward fire upon the fears and pantlegs of the skulking felon.'

REV. ARTEMAS ARNOLD.

This Reverend Seceder has figured somewhat conspicuously in the antimasonic ranks, in the State of Vermont. He has often appeared before the public as a witness against the Masonic institution. The following affidavit will exhibit his claims to credibility and consistency in their proper light.

AFFIDAVIT.

'I, THERON STORRS, of Moriah, in the County of Essex and State of New York, of lawful age, after being duly sworn, do depose and say—that in 1828, the spring of the year, I was frequently solicited by Elder Artemas Arnold, then of this place, to join the Masonic fraternity, as he had not long before joined; and he solicited me to join when he did; but I being not then of age did not, neither have I since. In the spring of 1828, he said if I should join, I should not be sorry; that the institution far exceeded his expectations when he joined; that he was satisfied the institution was a good one, and frequently said that some had renounced the Institution, but they were bad men; that he did not see how any person could renounce the Institution, *while in the use of his reason*; that he never should; that he should *renounce his religion first*; and on the day he left this town for Ira, Vt. he said to me that he did not know that he should ever see me again, but if he did, he hoped he could call me Brother Mason; that he never should renounce the Institution; that he should *burn his Bible first*.

THERON STORRS.

State of New York, } Town of Moriah, this 4th
County of Essex. } day of February, 1830, then Theron Storrs, of Moriah, in the County of Essex and State of New York, personally appeared and after being carefully examined and duly cautioned made solemn oath that the foregoing deposition by him subscribed, contains the whole truth and nothing but the truth.

Before me, N. S. STORRS,
Justice Peace.

The above deposition, taken at the request of Jason Newton, to be used in a cause to be heard and tried before the first Baptist Church in Ira, in the State of Vermont, in which cause the said Jason Newton is of the one part and Artemas Arnold of the other part—the deponent living more than thirty miles from the place of trial, and the adverse party more than thirty miles from the place of caption, was not notified and did not attend.

Certified by N. S. STORRS,
Justice Peace.

It is quite unnecessary that we should offer any comment on the above. Our object is simply to place the facts disclosed in the affidavit before the people of Vermont; and having done so, we leave them to apply the rod of correction in such manner as they may deem most proper. We presume the Reverend gentleman has '*renounced his religion*' and '*burned his Bible*.'

ANTIMASONIC SENATORIAL CANDIDATES.—We give below the names of the antimasons who will be returned to the House, as candidates for the Senate; together with the gentlemen of the National Republican party who are the opposing candidates, from the same counties:

PLYMOUTH.

<i>Antimasonic.</i>	<i>National Republican.</i>
John B. Turner.	Solomon Lincoln, jr.
Nathan Lazell, jr.	Samuel A. Turner.

NORFOLK.

Moses Thacher.	John Endicott.
----------------	----------------

FRANKLIN.

Ellis Hoyt.	Rufus Saxton.
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There are several other vacancies to be filled. But we believe the above are the only cases where antimasonry can be presumed to have any particular bearing.

Trouble among the Antimasons—persecuting each other, &c.—The charge of Masonic abductions and persecutions, says the New York Enquirer, which has kept political antimasonry alive, and made this great State the scene of excitement, asperity and ill will beyond measure, is now coming home to the right source. The following shows that antimasons have arrested and imprisoned upon a pretence of debt one of their most active and talented Editors, W. W. Phelps of the Ontario Phoenix. It seems that Mr. Phelps took a trip to Palmyra from a curiosity to compare 'the Book of Mormon,' a new discovery, with the Bible, and while there was arrested by certain persons living in Canandaigua and thrown into jail where he must remain thirty days, leaving a sick family at home. This is something like the original arrest of Morgan for a small debt at Canandaigua, but let us hear what he says which is curious.

'Is this one of the principles of antimasonry? If it is save me from its ransacking scourge, for it is cruel as the grave,* parting man and wife, and vaunting in the dregs of Imprisonment for Debt!

Three years have I labored for the public good,† and three times have I led the freemen of Old Ontario to victory. I have always meant good, and have had the name of so doing—then for what act have I been cast into prison? Let public opinion declare! I have risked all and spent all in the cause of antimasonry—my just dues are somewhat more than my debts:—therefore, if those concerned, and who have had the benefit of my services, will take the whole and square all, by giving me \$150, which is only fifty dollars a year for three years hard labor,‡ they are welcome to it; otherwise I shall send a firebrand abroad, which may light an unquenchable flame! I shall not be severed from the Ontario Phoenix by Lord —, for nothing, nor go into it again disgraced. The people of Ontario will not suffer 'CHURCH AND STATE' to mix and eat federalism.§ They will glory in seeing what has been divided in April, scattered in November, unless I receive the meed of my merit.'

* The fellow ought to have discovered this fact long before he got into limbo. It would have saved him from his present unpleasant predicament.

† Here he is entirely wrong. He has been laboring for the good of a base political faction; and to the detriment of the public peace and private happiness. He has been laboring in the interests of the 'ransacking scourge,' whose relentless power he now feels.

‡ This is cheap enough, and will probably be paid, lest the threatened firebrand occasion a general conflagration.

§ We don't understand this. Will some of our New York friends explain; if the matter be not involved in too much mystery?

A correspondent of the Newport Herald of the Times, who signs himself 'No Mason—No Political Antimason,' makes the following remarks. Though he be not a political antimason, the tenor of his article shows him to be opposed to the Masonic Institution. We like his candor:

'The present ruling party in this State, I trust will endeavor to elect to office the best men without regard either to their Masonry or antimasonry. If they yield more than this to antimasonry, their career will be short. I call on all good National Republicans who are at the same time antimasons, to leave their antimasonry at home, and not bring it into the Legislature with them. Let them make use of it as much as they please in keeping down the growth and extension of this society, in dissuading men from joining it, in lessening its influence and exposing its follies, but not in persecuting its members. I warn them that for every drop of Masonic blood which they shall shed, some one else will shed two drops of theirs. All good men of both parties will unite to prevent persecution and oppression. If you have the power to induce the National Republican party to exclude from office a single

Mason, for no other reason than because he is a Mason, the people will avenge his cause. On the other hand, if the Masonic part of our friends [of whom I know we have a great many,] should be the cause of injury to one of you, because of your opposition to Masonic principles, the people, their masters, as well as yours, will cause them to rue it. Persecution is no part of the object of a government where the sovereignty rests in the people.'

MASONIC ITEMS.

The late venerable ISAIAH THOMAS, with the same liberality and public spirit which characterized his long and useful life, has bequeathed, among other legacies to a large amount, the generous sum of five hundred dollars to the Grand Lodge of Massachusetts; three hundred and fifty dollars to the Morning Star Lodge; one hundred dollars to Thomas Lodge in Monson, and one hundred dollars to Thomas Royal Arch Chapter in Princeton.

The New York Enquirer says, 'it appears that Massachusetts has just caught the disorder of antimasonry.—Where it originated the people are rapidly recovering.'—Massachusetts caught the disorder some time since. She is now convalescent.

It is said that Dr. Phelps has recently publicly re-endorsed the character of Anderton, for truth and sobriety, and proclaimed, for the hundred and ninety-ninth time, the truth of the Irish murder story! He says it has been substantiated by evidence from Belfast! The Doctor is not wanting in perseverance; however great his wants may be in other respects.

The following toast was given by an antimasonic office holder in Thompkins county, N. Y. on a recent occasion. The moral sentiment it breathes is highly commendable: 'Masonry—May Hell be boiled down to half a pint, and every Mason be obliged to take a portion.' The name of the author should be handed down to posterity. He is a worthy representative of the cause he advocates.

We are requested to state that David Townsend, Esq. nominated and supported by the antimasonic party for Representative for the town of Waltham, has no sympathies or political feelings in connexion with that faction.—This is the fact in relation to several other gentlemen claimed to be antimasons.

A writer in an antimasonic paper in this city, thinks the members of the Convention advertised to be held in this city the present week, may be denounced as 'hypocritical knaves, abandoned miscreants and the very offals of humanity'!!! It would be unfair to presume that he did not know the character of his own friends.

At an antimasonic convention held at Alleghany, Pa. a resolution was adopted, declaring 'it to be the sense of the party, that neither Jackson nor Clay could receive their support for Presidency.'

Several suspicious looking persons were seen lurking about in the by-lanes of this city yesterday and the day before; It is observed that the police are unusually active at this time. Some timid individuals think the city is infested by a gang of knaves.

An Antimasonic Convention was holden at Newfane, Vt. on the 12th ult. John Phelps, Esq. called the convention to order, and was chairman of the committee of arrangement, who reported a resolution comprising seven topics of inquiry. Mr. Phelps was also chairman of the committee, and is supposed the draftsman of a very long and pungent report, which concluded that 'Mason or no Mason should be the rallying point and watch word of public liberty.'

Report says the purity of old Faneuil Hall has been again defiled by the contaminating atmosphere of antimasonry.

A writer in an antimasonic paper in this city boasts that he has discovered one antimason who was too honest to cheat another out of a dozen skins! We are glad that there is one honest man in the party.

FOREIGN ITEMS.

The accounts from France since our last leave the question of peace or war between that country and Austria as much in suspense as ever. In the Chamber of Deputies, General Lamarque remonstrated with considerable warmth against the pacific bearing of France towards Russia concerning the affairs of Poland, and towards Austria in reference to those of Italy. The answer of the minister for foreign affairs spoke of the latter as still likely to be cleared up by explanations which had been demanded from Vienna.

Belgium still remains a subject of doubt and disquiet to all who feel an interest in the spread of free governments and liberal institutions. Agitated by contending factions and a distressed population within, and, from without, bullied by one hostile power, threatened by another, frowned on by mediators and coldly encouraged by friends, it is scarcely possible that she can much longer escape both the perils of war on the one hand and the trammels of diplomatic intrigue on the other.

A battle has been fought between the Poles and Russians, at Grodno, in which the former were completely successful. The Liverpool Chronicle remarks that the cause of the Poles is advancing gloriously, and hopes are entertained of ultimate success.

Several letters from the frontier of Poland state that the Sultan has declared war against Russia, and that the Manifesto has already reached Vienna.

The British government have contracted for 5800 tons of hemp. The London Courier of the 6th says this fact has caused some speculation as to the object for requiring so large a quantity.

Parliament adjourned on the 1st of April, to meet again on the 14th, when the question of Reform would be brought forward. The papers were agitating the question of dissolution. The London News says that a new election would give Ministers a majority of one hundred and twenty in favor of the Reform Bill.

DOMESTIC ITEMS.

The Belchertown Sentinel, one of the best, and most ably conducted papers in the interior of the State, has been discontinued, and its subscription list transferred to the Northampton Courier. If the subscribers to the Sentinel gain nothing they will lose nothing by the change—so far as the comparative merits of the two publications are concerned.

Trees are conducive to health as well as ornament.—The leaves absorb the carbonic-acid gas floating in the atmosphere we breathe, and which is so injurious to respiration, when it is superabundant. Vegetation increases the proportions of oxygen, the gas most favorable to health. Cultivate your gardens, and ornament them with trees.

The trial of Godett, charged with piracy and murder on board brig Orbit of New York will probably commence before the U. S. Circuit Court in this city on Monday.—E. G. Prescott and A. H. Fiske, Esq's. are assigned as his counsel. Collinett, charged with the same offence, has selected Jno. Chapman, jr. and R. S. Fay, Esq's for counsel.

The steam boat Washington which left New York on Saturday afternoon for Providence, was run foul of in the sound at midnight, by the steamboat Chancellor Livingston, which was on her passage from Providence, and in consequence of the severe injury she received, filled and sunk in thirteen fathoms water, in about twenty minutes afterwards. The passengers on board the Washington, forty two in number, were saved and taken on board the Chancellor.

The reader will find in a preceding page a biographical notice of the Hon. John M'Lean, late Post Master General. As a sketch of the life and character of one of the strong and prominent men of the nation, it will be perused with a lively interest. Unlike most politicians Mr. M'Lean shares the love and respect of his political opponents.

THE WREATH.

EVE'S BANISHMENT.

She knelt—the ever glorious sky
Spread its blue wing above;
And angel harps were ever breathing songs
Of never dying love;
The stainless moon was glancing bright
Upon the glittering robes of Night.

She knelt—the myriad stars looked down,
In their intiring gaze,
Upon the bright and sinless bower,
Her home in happier days;
The sapphire wall of heaven unfurled
Their banners to the Eden-world.

She knelt—the earth lay calm beneath
The Holy Spirit's smile;
And strains of seraph melody
Stole on the ears the while;
And whispering winds, and zephyrs bland,
Her pale and feverish temples fann'd.

She knelt—in its untroubled pride
The waveless stream rolled by,
And glittering in the beamy light
Of the unclouded sky—
And onward passed, in murmuring sweep,
Unto the vast and watery deep.

She wept—to leave the sunny flowers
That gemmed the sylvan scene,
And danced like fairy revellers,
Upon the glittering green;
Which almost offered rivalry
Upon the bright and glorious sky.

She wept—that all the shining host
That gazed upon her then,
Should never light her steps unto
That sinless bower again,
But hence her heritage should be,
To toss on Life's wild billowy sea!

LOVE.

I down a bide to see the moon
Blink o'er the hill sae dearly,
Late on a bonny face she shone,
A face that I loe dearly.
An' when down by the water clear
At e'en I'm lonely roaming,
I sigh, an' think if aye were here,
How sweet would fa' the gloaming.

MISCELLANY.

ORIGIN OF THE CORONER'S INQUEST.—A gentlewoman in London, after burying six husbands, found a gentleman hardy enough to make her a wife once more. For several months their happiness was mutual, a circumstance which seemed to pay no great compliment to the former partners of her bed, who, as she said, had disgusted her by their sottishness and infidelity. In the view of knowing the real character of his amorous mate, the gentleman began frequently to absent himself, to return at late hours, and, when he did return, to appear as if intoxicated. At first reproaches, but afterwards menaces, were the consequence of this conduct. The gentleman persisted, and seemed every day to become attached to his bottle; once when she imagined him dead drunk, she under-

sewed a leaden weight from one of the sleeves of her gown, and, having melted it she approached her husband, who pretended still to be sound asleep, in order to put it in his ear through a pipe; convinced of her wickedness the gentleman started up and seized her, when, having procured assistance, he secured her till morning, and conducted her before a magistrate, who sent her to prison.—The bodies of her six husbands were dug up, and, as marks of violence were still discernible upon each of them, the proof of her guilt appeared so strong upon her trial, that she was condemned and executed. To this circumstance are we indebted for that useful regulation, by which no corpse can be interred without a legal inspection.

HISTORY OF A DIAMOND.—There is a diamond at present we believe forming a part of the Crown Jewels of England, which has a singular history appertaining to it. It formerly belonged to Charles the Bold, the last Duke of Burgundy, who wore it in his cap at the Battle of Nancy, where his army was routed and he himself killed. This was in the year 1477. The diamond was found among the spoils of battle by a Swiss soldier, and by him sold to a French gentleman named Sancy. The family of this gentleman preserved this diamond for nearly a century, and till the period when Henry III. of France, after having lost his throne, employed a descendant of his family who was commander of the Swiss troops in his service, to proceed to Switzerland for the purpose of recruiting his forces from that country; and having no pecuniary service to command, he persuaded the same gentleman to borrow of his family the Sancy diamond, in order to deposit with the Swiss government as security for the payment of the troops. Accordingly the diamond was despatched for this purpose by a confidential domestic, who disappeared and could nowhere be heard of for a great length of time. At last, however, it was ascertained that he had been stopped by robbers and assassinated, and his body buried in a forest. And such confidence had his master in the prudence and probity of his servant, that he searched and at last discovered the place of his burial, and had the corpse disinterred, when the diamond was found in his stomach; he having swallowed it when attacked by the robbers.

A DAUGHTERS' PRAYER.—Written by one of the most distinguished authors now living, for the use of his own little daughter. Its beautiful simplicity will recommend it at once to every parent.

Ere on my bed my limbs I lay,
God grant me grace my prayers to say!
Oh, God preserve my mother dear,
In health, and strength, for many a year,
But oh, preserve my father too,
And may I pay him reverence due!
And may I my best thoughts employ
To be my parents' hope and joy!
Oh! likewise keep my brothers both
From evil doings and from sloth,
And may we always love each other,
Our friends, our father, and our mother,
And still, oh Lord, to me impart
An innocent and grateful heart,
Till after my last sleep, I may
Awake to thy eternal day.

'I believe that if Christianity should be compelled to flee from the mansions of the great the academies of the philosopher, the halls of legisla-

tors, or the throng of busy men, we should find her last and purest retreat with women at the fire-side; her last altar would be the female heart; her last audience would be the children gathered around the knee of a mother; her last sacrifice, the secret prayer, escaping in silence from the lips, and heard, perhaps, only at the throne of God.'

'How old are you, Pat?' said a Clerk of Indictment at a late assizes in Ireland; 'Faith, sir,' replied Pat, 'I believe I am pretty near as owd as ever I'll be;' and in good truth he was—for he stretched the hemp the day after.

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MAINE.

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Bennington, S. H. Blackman, Esq; Brandon, E. Jackson; Burlington, N. B. Haswell, Esq; Hartland, C. A. Saxton.

RHODE-ISLAND.

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NEW-YORK.

Granville, Arch Bishop.

NEW-JERSEY.

Plainfield, J. Wilson.

NORTH-CAROLINA.

Scotland Neck, S. M. Nichols.

ALABAMA.

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Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

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NEW SERIES. VOL. 2. NO. 48.

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\$3 PER YEAR, IN ADVANCE.

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AN ADDRESS.

NO. IV.

To the Hon. NATHANIEL TERRY, Chairman of the Connecticut Antimasonic Convention, Delegate to the National Antimasonic Convention, Chairman of the Hartford Antimasonic Convention, &c.

SIR—

The first gentleman for whom you claim distinguished credit is Pliny Merrick. This man is a young lawyer, who, by virtue of his having been aid-de-camp to a militia general in Massachusetts, is introduced to the public as Col. Merrick. He says that he united with the Masonic society several years since, and continued a devoted and zealous member until he was exalted to the station of High Priest of the order. During their prosperity he remained an ardent eulogist of the society; but when the waves of adversity beat against it, he became its most malignant reviler.

In 1829 Pliny Merrick publicly denounced his Masonic brethren, and declared Freemasonry to be the bane of every government. He said that 'it strikes at the root of everything good, breaks up the cause of virtue and the still greater cause of our own country.' 'Baseness,' 'treachery,' 'foul conspiracy,' 'deeds of darkness,' 'assassination,' are boldly represented as the legitimate fruits of the Masonic society. But this same Pliny Merrick has furnished us evidence under his own hand which stamps these statements with unblushing falsehood. In 1825 this gentleman delivered an address at the dedication of a Masonic Hall in Worcester. On that occasion he pronounced the Masonic society 'a great benefaction to the world,' and founded on principles of high morality and pure benevolence. He boldly affirmed that, 'the fraternity have never done nor meditated aught of evil,' and solemnly denied that they had in any instance 'ever discussed a political topic within their hall.' He asserted it to be the 'universal principle of the craft to be strict in their loyalty and obedience' to the government of their country; and of the society he uses this unequivocal language, 'they are guiltless of everything like offence,' and amidst these solemn declarations he uttered a prayer to Almighty God for a continuance of the blessings and privileges of the Masonic society.

Now it is evident that both these statements cannot be true. Pliny Merrick has either borne false witness against his neighbor, or, in a public address deliberately composed and published in 1825, he was guilty of gross deception and falsehood. If he has now told the truth, then in 1825 he publicly called upon Jehovah, with a lie in his mouth to perpetuate a society which he knew to be the nursery of corruption, infamy and crime.

His statements in 1825 are true or false; if true, we stand acquitted of everything like offence, if they are false, then he stands impeached upon his own confessions, and his statements in 1829 are entitled to no credit.

Here let it be remembered that this man pretends to have obtained no information on this subject since 1825, nor does he pretend to any change of character since that period. At the publication of his first address he was well acquainted with the institution and all the facts, were before him. The presumption, therefore, is irresistibly strong that the statements of Merrick in 1825 corresponded with his views of truth. If he is a man of intelligence, I know not why that statement is not entitled to credit, especially as it was confirmed by his conduct for many years.

But in 1829, circumstances had changed—the Masonic society became unpopular—Merrick had received its honors, and it had nothing more to confer; the political waters were troubled—the friends of Jackson in Massachusetts were few, and with that few he had no influence, and among the friends of Clay, there were hundreds of better men. The western breezes had borne to his ears the triumphs of antimasonry in New York. In an effort to organize an antimasonic party in Massachusetts, which should recognize him as a leader, he saw some prospects of rescuing himself from the obscurity which he dreaded. An ambitious young lawyer, preferring an infamous notoriety to none at all, with little thought and with less discretion, he rashly mounted this unbridled hobby, riding roughshod over his former brethren and gathering followers in his train, without reflecting that 'the race is not always to the swift nor the battle to the strong.'

As a traitor always pursues his old friends with the most malignity, lest he should be distrusted by his new ones, it is not difficult to discover a motive for the infamous falsehoods of this man.

But will you say what this man has said, that he has changed his opinion since 1825? I answer, we are inquiring after facts. If Masons have sworn to support each other 'right or wrong'—if they have combined to resist the laws and protect the guilty—these are facts which Pliny Merrick knew in 1825, and facts are not changed by the vibrations of his mind. Whether or not we are guilty of the offences imputed to us, is a question of fact and not a matter of opinion. You have asserted that we are guilty of certain crimes, and you attempt to prove our guilt by the testimony of this witness. It is proved that in 1825, with all the means of knowledge which he now has, and with less inducement to speak falsely, he solemnly states facts inconsistent with his present statements.—You now attempt to rescue your witness from the charge of falsehood, by an assertion that he has changed his opinion. A witness to day asserts a fact, as that a deed was delivered in his presence. To-morrow he asserts that the deed was destroyed in his presence. His testimony of to-morrow is impeached by his inconsistent declaration of to-day. You now say in his defence that he has changed his opinion on the subject of deeds. But what bearing has his opinion on this fact. The falsehood is fixed upon him, and it must be removed by other means than a pretended change of opinion. I trust therefore that you will not seriously urge our condemnation upon the testimony of Pliny Merrick.

Another gentleman whose name you have brought before the public as worthy of credit, is Noble D. Strong.—This man introduced himself to our citizens, some months since, as the Rev. Mr. Strong, and produced sundry certificates of his clerical character. Of late, for causes to me unknown, he has changed his address from the Rev. Mr. Strong to Noble D. Strong, Esq. I believe, however,

that the pious and respectable part of the community regard his present title full as appropriate to his character as the one which he at first assumed. He says that he became a Mason some ten years ago, and continued an active and zealous member of a Lodge in New York until about a year after the abduction of William Morgan. He now represents the fundamental purposes of the society to be 'slander, oppression, revenge, adultery,' and 'murder treason and perjury,' are enjoined as Masonic obligations. In one of your Conventions this Esq. Strong was your right hand man, and united with you in the resolution, 'We solemnly impeach the Masonic principalities of the State of New York with the guilt of this violence'—the murder of Morgan. According to your charges and testimony of your witness, who is in partnership with you in making the charges, not only the whole fraternity of New York, but all the Masons in Connecticut are guilty of murder. Now if the Rev. Mr. Strong, (I beg his pardon) if Noble D. Strong, Esq. now tells the truth, then he is guilty of the same crimes of which you accuse us; for at the time of the 'Morgan outrage,' and for a long time after, he was a devoted member of the fraternity, and of course, according to your claim, a partaker in all its guilt. Besides, the purposes and objects of the Masonic society, whatever they are, this man for many years approved.—Having long been a frequent attendant upon the meetings of a lodge, and with a full knowledge of its principles, obligations and usages, he voluntarily applied for admission to a Chapter. Now by the very terms of this application he avowed his attachment to the Masonic fraternity, and expressed his cordial approbation of its objects.—When after having attended lodges for years, he voluntarily signed a petition for admission to a Chapter, and called God to witness the honesty of his motives, it is impossible for the mind to doubt that Noble D. Strong, Esq. did approve of Masonry, as disclosed in the three first degrees.

Now I ask if you will seriously maintain that this man has upheld for ten years a combination whose object has been the commission of 'murder, treason and perjury?' Has he, while a preacher of the everlasting gospel, lived for ten years in the cordial approbation of crimes of the most daring character? If he has not, his present statements are stamped with falsehood, and we stand acquitted of his charges. But if he now tells the truth, then he has added infamy to hypocrisy, and while clothed with the sacred office of an ambassador of the Prince of Peace, he has lived an acknowledged murderer, a traitor and a perjurer, and he has cherished in his bosom, principles which enjoin 'slander, oppression, revenge, and adultery.'—There is no resisting this inference. He is now a false witness, or upon his own confession he is guilty, according to your reasoning, of the most horrid crimes.

But shall a man who, for ten years, has been a murderer by profession, and committed perjury as a duty, be admitted as a witness against freemen? A man who will voluntarily uphold for years a society formed for the express purpose of committing crimes is too infamous to be the subject of an objection. If we are guilty of the crimes of which you accuse us, this man, upon your own showing, is a particeps criminis. Now it is an invariable rule never to convict upon the testimony of a witness who admits his infamy, unless he is supported from some unpoluted source. Shall, then, the present statements of this man be received with credence, when they are contradicted by the whole tenor of his life for years?

I cannot believe that the Rev. Noble D. Strong has lived so many years covered with such infamy; I cannot believe that the society which he so long supported, and whose assemblies he so long attended, inculcated principles unlawful or immoral. I must believe that the principles of Masonry, as they were understood by the Rev. Mr. Strong for ten years, and as they are now understood by the fraternity, are consistent with morality and religion. If I believe this, I must of course believe that the present statements of Noble D. Strong, Esq. are false,—false in the whole, false in all their parts, false in general, and false in detail.

During the period in which this gentleman upheld the Masonic society, it is difficult to discover any inducement which he could have had to impose upon the community, and to support an institution so alarmingly infamous as he now represents this to be. But a motive for his present conduct is apparent. Having been equally unsuccessful in the clerical profession, and in the business of academic instruction, he found himself without employment and without friends. A resident of the State of New York, he was surrounded by the choicest spirits of antimasonry, and flattered by their solicitations to fan the flame of an excitement by a public renunciation. In the political commotions which antimasonry had created he saw some hope of employment. He renounced Masonry at a time when he had nothing else to do, threw off the title of Reverend and assumed that of Esquire, and soon found himself in a new sphere of life, as the political antimasonic editor of a political antimasonic print.

Such are the witnesses for whom you have claimed special credit. You have brought them before the public, and let the public judge of their characters. Will you call upon the honest citizens of Connecticut to condemn their fellow men, their fellow christians, their neighbors, their friends, upon the testimony of such witnesses? Shall the reputation and lives of freemen be sacrificed by the polluted and polluting breath of the false witness and the slanderer? In truth and soberness, let the people answer.

Your ob't servant,

BENJ. FRANKLIN.

[Original.]

TO RICHARD RUSH, ESQ.

Sir:—When a citizen presents himself before the public in the premeditated and formal manner in which you appear, in your late letter to the Antimasonic Committee of York County, with the obvious design of affecting public opinion, it is not only the right but it becomes the duty of those interested to examine his principles and probe his motives. This right I shall proceed to exercise—this duty I shall endeavor to perform, with all the frankness befitting the subject, and with the candor which truth and justice demand.

Preparatory to a right understanding of your testimony, it is proper to analyze your motives, for I hold it to be a sound axiom in weighing evidence to place the credibility of the witness upon the means of his intelligence and the motives of interest which may bias him. Your means of information regarding the principles of an institution against which you have volunteered your testimony, according to your own showing, are of the most limited kind. You have been to a lodge but once and have taken but one degree in the Institution. These are your means of information, and with a knowledge thus circumscribed, you have undertaken to denounce the collective fraternity of Masons as murderers. 'Its spirit inexorable as death, destroyed the life of this citizen.' Now for your motives. You are, Sir, a politician by trade, an office seeker from necessity. Ever since the country put upon you and your master and co-laborer in the vineyard of politics and antimasonry, its seal of reprobation; ever since you was consigned to the station of a 'private individual' by the votes of more than fifty thousand majority of your neighbors, citizens of your own State who knew, and doubtless justly appreciated, your talents and principles, you have been aching

to rise again into note and fatten once more at the public crib. Your ambition has thriven by abstinence. Your vanity has become cormorant in retirement. And you now come forth the antimasonic gladiator, the unprovided and unprincipled accuser of a large and virtuous class of your fellow citizens, with the antimasonic *Diadem* sparkling before you. You are already hailed in yells of exultation by this intolerant and unprincipled faction as their chief—and they are the body and pillars of the opposition party.

The antimasonic party is a political party—if not so in the origin it has become so in its progress—it combines in its promotion the worst elements of society—moral depravity—political corruption—religious hypocrisy—fanatical intolerance, with a portion of honest ignorance. You aspire to become the head of this social monster, and candor compels me to admit your ample claims to the distinction. These are the circumstances under which your testimony is given, not only against the whole body of the Masonic Institution, but against a large portion of the press of the Country. How far these temptations may be likely to bias a man of your principles, and your knowledge of Masonry, the public will judge for themselves.

You profess a dislike to secret societies generally, and are against Masonry on account of the recent disclosures. The Morgan affair with you, as with the rest of your sect, is made the foundation of your invective. You profess to be governed by facts. These are your words, 'I desire to be guided by facts, and to look at them *rigorously*.' * * * But facts shall be my basis and I wish to deal with them practically as I have really beheld them.' But what facts have you exhibited relative to the principles or practices of Masonry? Not a single one. You have indeed repeated the stale antimasonic fictions and libels about the abduction and probable murder of Morgan. You have detailed anew the slanders against the American press;—but you have not given us a single new fact. Though you profess to adhere to them rigorously, your letter consists entirely of assertions and declamation, evincing alike your unprincipled love of office and your consummate folly. Let me present you with some of your 'facts.'

'Let the law, that sheet anchor of society, come to miss its grapple upon public felons, banded in league together by a principle that exalts their crimes into achievements of merit, and everything is exposed to wreck and dissolution.'

Do you pretend for this a higher grade of merit than a cowardly insinuation of what you have not the hardihood directly to assert, that MASONRY ARE PUBLIC FELONS, BANNED IN LEAGUE TOGETHER TO EXALT THEIR CRIMES INTO ACHIEVEMENTS OF MERIT?

Do you claim for your groundless charge against the American press the merit of a fact—of a 'rigorous fact'? Here it is, let it speak for itself:

'But, in the case we are considering, with the exception of the comparatively few newspapers, antimasonic in special name and object, the press, as far as I have had opportunities of observing, has been shamefully silent. This best guard of a free state, better than legions of bayonets, this Lion at its portals, whose noble nature for the most part it is to spring forward, enraged and uncompromising, upon crime, has been lulled to sleep; has been chained and muzzled: has been faithless; has been criminal. I say criminal. Silence in such a cause is participation. It shows, in effect, companionship with the murderers, had there been nothing more than silence. It is keeping bands with blood, when a voice loud, simultaneous and incensed, should have rung through the land.'

This charge is as unprovoked as it is untrue. The American press has not been silent upon the Morgan affair. So long as the efforts of those who first commenced the investigation of that outrage, were confined to detecting and punishing crime, the press lent its aid to the object, as it has done in other cases of crime; but when the infamous measures of persecution were adopted against innocent men, when it was found that Morgan's ghost was to be a stalking horse to raise political miscreants, now your worthy associates and sufferers, to power—that innocent men were to be immolated—convicted of crimes they had never committed, by perjured hirelings of your political faith, the press, the discreet and respectable portion of the press, refused to debase itself to such work,

But, Sir, what right have you to take the Press to task? Was it any more the duty of the Press than of citizens to speak out? You held at that time a high public trust, placed as all men in office are, as a sentinel to guard the rights and watch over the morals of the citizens. You 'many years ago' belonged, as you tell us, to the fraternity. You never withdrew until the murder of Morgan was known to you, not the abduction, but the murder. Why did you then withdraw silently? Why have you since remained silent? Why for nearly five years have you been a quiet spectator, when the murder of Morgan was known to you, the only man to whom we have any evidence that it was known, and now come out with your renunciation and denunciations for the bribe of an anticipated nomination?

Before denouncing the press, an engine, notwithstanding its often perverted uses, is yet the great palladium of our rights against the deceits of treacherous friends and the assaults of open foes; it would be well to clear your own character from suspicion.

Your secret renunciation of Masonry, when the murder of Morgan was known to you—your association with Mr. Adams, and his correspondence with the vilest of the antimasonic tribe, raise some suspicions that your connexion with antimasonry dates even earlier than you are disposed to acknowledge; and that the original seat of the plot may yet be found to have been in Washington and not in Batavia. If you wish to escape from such a suspicion, you can only take shelter under the weakness of your intellect, not in the strength of your morals.

I proceed to give you a few more extracts from your 'rigorous facts,' to which you confine yourself:

'The iron clamps that were probably prepared for the feet and hands of Morgan, aptly compare with the chains in which the victim of the inquisition was habited, when trembling on the verge of eternity; whilst the pictures of devouring dogs and serpents that were hung round his neck, completely prefigure the horrid gang of murdering conspirators who plunged their hands in the blood of Morgan.'

Where do you get these 'facts'?

'I believe that Morgan was seized, carried far from his home by Masons, and by Masons murdered. I believe that this was the result of a conspiracy, engendered and carried through, under circumstances of peculiar deliberation, malignity, and terror. Yet, to this very hour, the infamous deed remains unpunished. I have watched the pursuit of justice. I see how she is disheartened, fatigued, worn down, by efforts, continued throughout years, to clutch these worse than Calabrian banditti. I see her fault; I see her countenance in despair. *Masons know the whole tale of blood.* Who can deny this? *Masons* conceal it. Who can deny this? Can then any sentient reasonable being say 'that Masonry is not at the bottom of the evil.'

'They are wicked through principle. They confound crime with virtue; murder with Masonic merit. Like imps of Pandemonium, they rejoice and dance in their sin. Like the crew in the Mask of Comus, they are unconscious of their 'foul disfigurement.' The deeper their guilt, the more they make themselves invulnerable. You can no more grasp them, than if they sink into the earth, or mount into the air. Its spirit inexorable as death, destroyed the life of this citizen; and, like a spirit, it became invisible. It is here—it is there—it is gone; no body can see it; but society feels it. It is the spirit of night. The magistrate strikes, but it is into vacuity. He follows up the blow, again and again, but it falls upon a shadow. Is all this nothing? Is it to be forgotten; to be mentioned with indifference; to be sneered at, as fanfare? If the Press has turned deserter and gone over to the enemy, whose profligate cohorts have overthrown the laws, is that a reason why the people should not be true to themselves? Is the whole army to be given up, because the sentinels have skulked?'

'But after the developments I have given, I must, I do believe, the evils of Masonry to be stupendous; I must, I do believe, that they counterbalance a thousand-fold any good that it can achieve.'

All these sweeping assertions and denunciations; all this school-boy declamation, which you call 'facts,' made against Masons, are bottomed upon the Morgan outrage.—You have made no other developments. You knew nothing yourself, of your own personal knowledge, against the Institution. You pretend to know nothing. You never

withdrew from the institution until after YOU KNEW OF THE MURDER OF MORGAN. You never proclaimed your withdrawal until you hoped to gain a presidential nomination by the act.

The numerous impositions attempted to be practised upon the public in the Morgan business by the leaders of antimasonry, shocked the public feeling, impaired the credibility of their witnesses and did more than anything else to prevent the discovery of the facts in the case.

The efforts to palm upon the citizens of Batavia the body of Timothy Munro, an Irish emigrant, known to have been drowned more than a year after Morgan disappeared; the arts practised to make his corpse resemble Morgan by pulling his hair off, and extracting his front teeth, with the hypocritical prayers and processions performed to excite and impose upon a people, become frantic, and bereft of reason; the subsequent boast of the antimasonic juggler, that 'it made a good enough Morgan until after election,' all went to stamp upon the antimasonic party, in the eyes of every discreet, cool and intelligent man, the character of fraud, hypocrisy and fanaticism.

The subsequent infamous means contrived in various parts of the country—the perjury of a miscreant by the name of Anderton, charging a murder never committed; the conspiracy of the Rev. Mr. Witherell against himself, which he tried to charge upon the Masons—the abominable attempt of the antimasons in this neighborhood to convert the accidental drowning of one of their worthy, but drunken associates, at Milton, into a premeditated Masonic murder; and the atrocious plot contrived by an unprincipled scoundrel, known as the A. B. C. affair, all go to confirm the public impression that antimasonry is governed by the spirit of evil. From these well known instances of atrocious frauds, of conspiracies formed against the characters and lives of innocent men, people are almost compelled to believe that antimasonry, in its origin, was a political plot, of which you and your associates were then privy.

Masons have done all they could, to detect the perpetrators of the Morgan outrage, and so has the press. No sooner was his abduction known than it was trumpeted forth by the press. The people were awake to detect the offenders. The authorities of New York took unusual and unwearied pains to ferret out and punish the guilty. That they have not all been discovered and punished is not owing to Masons, but to the antimasons. To those who, like yourself, denounced the whole body of Masons as murderers, because some unworthy Masons may have committed murder. Masons do not justify the crime as a body or an institution; they did not participate in it, and can no more be held responsible for the offence, in justice, than the whole christian church could be held to be murderers because some christians have committed murder. In the incipient stage of the Morgan affair it assumed a political aspect. It was then brought to bear against Gen. Jackson and Gov. Clinton, Masons, opposed in the presidential canvass to Mr. Adams and yourself. Whether planned for this purpose or not, it was in its progress thus used. The excitement was kept up, that your party might profit by it. The very men, who according to their own accounts in the recent trials at Lockport, last had Morgan in charge, are the chief witnesses of the antimasons. They are like yourself, seceders, and Morgan's murder, if known to any other than yourself, is probably known to them. Giddens and Adams are the witnesses alluded to. Adams is the person whom the late Special Council, a political friend of yours, desired to reward with \$2000 and a pardon in advance, if he would testify so as to convict some one. With the unparalleled excitement which raged in N. York upon the Morgan subject, increased and fomented by the most abandoned and unprincipled members of the community, it is not improbable that more innocent men have been convicted, than guilty, escaped.

Justice was not the object of your party, it was then, as it is now, power—and they appeared as unscrupulous as yourself in obtaining it. Whole classes of innocent men were to be made victims to the insatiate ambition of un-

principled politicians. When Masons saw seceders from the fraternity, who had for years been members, embrace the new political party and denounce the fraternity falsely, as imposing upon its members obligations which they, or any one else, never took, they could have no faith in the goodness of their motives or the lawfulness of their objects. I am myself a Mason. I know its obligations and its duties. I am many degrees farther advanced than you were, and I never took any obligation to screen a Mason from punishment for his crimes, murder and treason not excepted. No other Mason ever took such upon him, and those who assert such to be the fact, UTTER THAT WHICH THEY KNOW IN THEIR OWN SOULS TO BE FALSE.

It was no object of the first instigators of this political party, to punish the guilty. They purposely sought to confound the innocent and guilty; if indeed guilty there were, and by overwhelming Masons to make it bear upon the Presidential election. They pretend, as you do, to make war, not upon Masons, but upon Masonry. This is false. The Lodges in some counties of New York have surrendered their Charters, ceased to meet and act as Masons; and yet the persecution does not cease, in those counties.

Antimasonry is bottomed upon rank political hatred and bigotted intolerant sectarianism! With all your dread of secret associations, you hug to yourself those whose secret acts have never yet met the light. And were the leaders of your party to expose the secret acts of their lives, the gallows might stare them in the face! Your party is imbued with the worst spirit of Hopkinsonism, and would carry into their politics the feelings that induced that patron Saint of thine, to burn at the stake, Servetus. It is founded upon ultra-orthodoxy, the most intolerant of the Hopkinsonian sect; the more liberal part of them revolt at the enormities of their ultra-brethren. It is an attempt to introduce a political religion; an union of Church and State, and some of the leaders in this city united with the pious, are among the unprincipled and abandoned in their private character. It is a combination of knaves and fanatics, to seize by a simultaneous effort upon the reigns of power, that they may plunder the people of their wealth, and despoil them of their rights.

From its commencement, antimasonry has hesitated at no means, however atrocious, to accomplish its objects.—It allies itself to the most profligate: it takes to its bosom the most abandoned; it selects for leaders the most unprincipled; it contrives conspiracies the most villainous, charging through its perjured witnesses, crimes upon innocent men, that, if true, would forfeit their lives. It assails when it cannot corrupt the press. It pollutes the fountains of Justice, and in defiance of law and decency proscribes men from the jury box, for political opinions.—It repudiates no association, but intelligent honesty and tolerant piety.

Such a party cannot prevail in this country. The American people prize integrity as much as they detest dishonesty. Integrity stands before talent in their estimation. It is a firm belief in the spotless integrity of President Jackson, that forms the foundation of his popularity.—Your renunciation bears upon its front anything but the mark of honesty. It shows you faithless, alike to your political associates and your Masonic brethren, and with any but a party unprincipled as yourself, it would seal your destruction. You owe your fame, such as it has been, to the minority Mr. Clay has claims upon the members of that party and upon you as one of them. He was the father, life and soul of it. To him then you were under the strongest obligations. He had been counting upon the support of the antimasons, and would have brought them to his terms, but for your untimely, and must I say, unmanly intrusion. It shew ingratitude thus to supplant your benefactor, and to disregard the wishes of those with whom you have acted. It was base to put Mr. Clay and his Masonic supporters in such a position. The movement however will not avail you—it will divide a party that with its united force, could hardly cope with its opponent. No high minded and honorable man can support you; nor can any man of honor confide in you—the un-

principled may use you, but not trust you. Under the expectation, and for the purpose of procuring a nomination to office, you have shown yourself ready to break from your former political associates, to denounce the whole body of Freemasons as 'public felons,'—and the public press as conniving at crime.

This has been, as it were, for hire. If from principle, it should have been performed more than four years ago, when you first knew that Morgan was murdered. You yourself, shameless as you are, would not dare deny that your last letter, denouncing a class of men as 'public felons,' among whom are devout christians, eminent Statesmen, brave patriots, was not called forth in the hope of gaining an office by it. And if you were to deny it, the fact is so palpable that not a dozen intelligent men would believe you. You have shown that your love of truth and honor can be trafficked off for even the hope of office. You have voluntarily placed yourself upon a level with those who would gain power by perjury, who bear false witness against their fellow men for hire, and you will never be able to rise from the position which instinct and habit have led you to occupy.

A MASON.

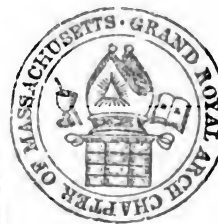
[Original.]

HON HENRY CLAY.

It is reported that Mr. Adams, while attending the late Convention in this city, assured the leading members of that party, that it was in vain longer to hope to effect any compromise with Mr. Clay; that the party had tried him long enough, and that it was now time to look somewhere else for a candidate in whom they could all unite. The friends of Mr. Clay in this section of the country never doubted that this would be the result; they knew his splendid talents, and they reposed with confidence in his integrity. His friends in New York may have wished to bring the antimasonic party to his support, but they could have no wish to see Mr. Clay sacrifice his principles, his integrity and honor, even to effect so desirable an object. He has not disappointed them. The bait has been held out to him, and like an honest man he has rejected it. He has generously sacrificed his interests to his principles.

D.

GRAND ROYAL ARCH CHAPTER OF MASSACHUSETTS.



Notice is hereby given that a stated communication of the M. E. Grand Royal Arch Chapter of this Commonwealth will be held at Masons Hall on Tuesday the 7th day of June at 1-2 past 7 o'clock, P. M.—The Officers, Members and all concerned will take notice and govern themselves accordingly.

By direction of

M. E. & Rev. SAMUEL CLARK, G. H. P.

Attest. SAMUEL HOWE, G. SEC.

GRAND LODGE OF MASSACHUSETTS.

Notice is hereby given that a regular communication of the Grand Lodge of Massachusetts, will be held at Mason's Hall, Boston, on Wednesday, the eighth day of June next, 7 1-2 o'clock, P. M. for the transaction of such business as may regularly come before it.

The Officers and Members of the Grand Lodge, Masters, Wardens and Proxies of Lodges, with all others concerned, will take due notice, and govern themselves accordingly.

Per order.

THOMAS POWER, G. Sec.

Boston, May 28, 1831.

A PHYSICIAN may be accommodated with a very convenient corner front room; in a central situation, where several gentlemen can obtain boarding on reasonable terms.

Apply at No. 30 School street.

BOSTON MASONIC MIRROR.

DR. THOMAS'S WILL.

The Worcester Spy furnishes the following extracts from the Will and Codicils of the late Isaiah Thomas, embracing the donations of a public nature.

As I think it the duty of every man, who is a member of any institution established for public good, to contribute something in time and attention, or property, during his life, or otherwise by legacy, for the promotion of its objects, and as there are several institutions of which I have received the honor of membership, and for which I have done but little, and for some, nothing, I do, therefore, will and bequeath as follows.

I give Five Hundred Dollars towards building of permanent materials, in Boston, a commodious Hall, respectable in its appearance, for the use of the Grand Lodge of Massachusetts—and, if the same should not be accepted, and appropriated accordingly, within three years after my decease, then said sum shall revert and go to my residuary legacy.

Whereas, I have been particularly instrumental in the establishment of the American Antiquarian Society, and I believe it may be highly beneficial to our country, if its members are attentive to the purpose of its institution; and as no Society for benevolent and patriotic purposes can be really useful without funds, and I am persuaded that there is no institution with which I am acquainted more in need of support of this kind than the one named—therefore,

I give to the American Antiquarian Society *Thirty Thousand Dollars*, in the manner following:

I devise to said society, (provided I shall not before my death execute a deed thereof,) and their successors, forever, that tract of land in Worcester, whereon is now erected a building for the use of said society, which land I purchased of Samuel Chandler's heirs, containing about one acre, near the Second Parish Meetinghouse, bounded north by the Turnpike Road to Boston, westwardly by a Country Road, southwardly by land of said second Parish, and eastwardly by land late of the Hon. Francis Blake, now of William Eaton, together with the said building now erected thereon, and all its appurtenances; which building is forever to be sacredly appropriated, as long as the said society shall exist, for a Library Cabinet, &c. of said Society, and the house and land are accordingly devised upon this express condition; and, in case said Society shall, at any time, cease to use said building for said purpose, then, the whole of this estate is to revert to my grand-children generally and to their heirs. This estate, consisting of the land, the building, and its appendages, I value at eight thousand dollars, and is to be considered as so much towards the legacy of thirty thousand dollars.

I give to said American Antiquarian Society, ten thousand dollars in Books, including what I have already presented to the Society; and whatever donations in books have been already made or may be hereafter made, by me, (which may be ascertained by recurring to my books and the donation book of the Society, are to be deducted from this legacy. But, if it shall be found, that, during my life time, I shall have presented to the Society a greater amount of books than ten thou-

sand dollars, there shall not, on this account, be any deduction from any other part of my legacy of thirty thousand dollars; but, whatever I shall have so presented, shall be considered a part of this last sum of ten thousand dollars, and no charge shall be made to the society for any overplus.

I give to the said American Antiquary Society, twelve thousand dollars, to be a part of the funds of said Society, and, to be kept at interest appropriated in part for the payment of the salary to a Librarian and a Cabinet Keeper, whose business it shall be, constantly to attend to the Library and Cabinet, and to keep the articles in good order, and in the best manner for preservation; and in part towards the purchase of Antiquities and Books, and for other necessary purposes of the institution.

Whatever part of this sum of twelve thousand dollars, I may have advanced before my death to the Society and charge them therewith, is to be deducted by executors.

I also give to said American Antiquarian Society, two large prints, framed, which is now in my possession, one of which is a representation of the eruption of Mount Etna in 1776; and the other of the eruption of Mount Vesuvius in 1779; and I also give to said Society, a well engraved print, framed, of the late Rev. George Whitefield, which print exhibits a striking likeness of that celebrated person a short time before his death.

I also give to the Society a portrait of myself, lately done by Mr. Greenwood of Boston; also a print of Mr. Garrick in the character of King Lear, and Presidents Washington and Munroe all of which are framed.

I have already presented to said Society such coins, medals, &c. as I had collected and preserved for their antiquity or for curiosity.

The American Antiquarian Society is, in some respects very different from other Societies established in the United States. Membership is restricted to no state or party; there are no members merely honorary; but, all have an equal interest and concern in the affairs and objects of the Institution, whatever part of the United States they may reside in. It is truly a National Institution. It has no local views or private concerns.—Its objects to (collect and preserve) embrace all time, past, present, and future. Age will increase its utility. Its property, it is intended, shall not, at anytime hereafter, be divided amongst its members, but, it is to remain, to be increased and ever to be preserved for public benefit. The benefits arising from other benevolent societies are generally local and designed for the use of the present generation. Their members, therefore have a nearer interest. But, the benefits, resulting from the American Antiquarian Society, will increase with time, and will chiefly be received by a remote posterity. It must therefore be acknowledged, that, it is necessary that the members should entertain a more disinterested, generous and enlarged benevolence. As it is possible, on account of the members living remote from each other, and the inconvenience of assembling any considerable number of them together, and, perhaps, from other causes, that this Society may, at some future time, be dissolved, or may neglect to keep themselves in a state of organization by a regular choice of officers, and that, in this, or some other manner, their charter of incorporation may become forfeited; then, in that case, I give the same, in all its parts, in trust to the Commonwealth of Massachusetts, earnestly requesting the Government of

said Commonwealth, if such a case as I have suggested should occur, that they will take whatever I have given to said Institution, and all its property, (if they should have the power; and see fit so to do,) and preserve it in trust for said Society, should it be reorganized; otherwise, that they will give to the first other American Antiquarian Society, which shall petition to them and obtain a charter of incorporation, or to such other new institution bearing the same name, and established for the same purposes, as the present Society which may obtain the privilege of incorporation in any other of the United States. For although this is designed as a national institution, yet the Congress of the United States, not having constitutional power to grant incorporation, application for this purpose must, of course, be made to some one of the States.

One fourth part of the residuum of the Estate, I give and devise to the American Antiquarian Society forever, they to draw the third lot for their share, and to receive it in the kind of property which it may happen to consist. But this legacy is upon the express condition that if their fourth part of the residuum shall by the before mentioned appraisement amount to the sum of seven thousand dollars they shall put five thousand dollars at interest, (it being probable that seven thousand dollars in various articles of property may not produce more than five thousand dollars in cash) and shall constantly keep said sum at interest, and the interest shall be applied annually in part to the purchasing of books and other articles for preservation in the Library and Cabinet of the Institution, and in part to defraying the expense of employing a proper person to explore the ancient fortifications, mounds, &c., in the western States or other parts of America, and in taking plans views, &c. and giving descriptions, &c. of said fortifications, mounds, &c. for the American Antiquarian Society, proper contracts to be made for this purpose, and the agent or agents employed to be prohibited from giving copies of said plans, views, descriptions, &c. or any of them to any person or society not authorised by the Government of this Institution to receive the same in order that they may be first published by said Society if they should judge it to be expedient.

I give and devise to the Massachusetts General Hospital forever one eighth part of said residuum, said corporation to draw lot therefor, and to receive it in the kind of property of which it may happen to consist.

I give and devise the remaining eighth part of said residuum in whatever kind of property it may consist of, to the corporation of Leicester Academy forever.

I give one hundred dollars to Thomas Lodge, the members of which some time since usually assembled in Monson.

I give to the Philadelphia Typographical Society the sum of one hundred dollars to be added to their funds or otherwise disposed of as this Society may determine to be expedient.

I give to the Franklin Typographical Society in Boston one hundred dollars.

I give to the American Philosophical Society in Philadelphia the sum of five hundred dollars to be added to their funds or otherwise to be disposed of as the Society may direct.

To the American Academy of Arts and Sciences in Massachusetts, I give three hundred dollars in Books.

To Harvard University I give three hundred dollars in Books.

To the Historical Society in this Commonwealth, I give three hundred dollars to add to its funds.—Without funds no society can well support the purposes of its institution.

To the Historical Society in New York I give three hundred dollars to add to its funds.

To the Humane Society in this Commonwealth I give three hundred dollars to promote the purposes of this Institution which is established in Boston.

To the Massachusetts Charitable Fire Society established in Boston, I give three hundred dollars to aid the purposes intended by this corporation.

To the Massachusetts Society for promoting Agriculture I give two hundred dollars to aid said Society in giving encouragement to Agricultural improvements.

To the Worcester Agricultural Society I give one hundred dollars to aid the purposes of the Institution.

To the Massachusetts Charitable Mechanic Association in Boston, I give one hundred dollars.

To the Apprentice's Library in Boston I give one hundred dollars in Books.

Whereas about fifteen or twenty years ago I gave to the Historical Society of Massachusetts and to the Academy of Arts and Sciences of said State, also to the Historical Society of New York and to the American Philosophical Society in Philadelphia, to each Society a number of volumes of the 'Massachusetts Spy' for preceding years, and whereas I have, from the time of presenting the same to the present time, kept four complete copies of the said 'Massachusetts Spy' which have been tied up in files annually (each file containing a copy of said Spy for a year) all of which may be found in the small building north of my dwelling house on shelves or in trunks or boxes, I give one complete set of said four sets of said 'Massachusetts Spy' which I have kept as aforesaid from the time aforesaid, after the same shall be bound in boards, to each of the said four Societies above mentioned.

I give to the American Antiquarian Society six prints uniformly framed, &c., of the six past Presidents of the United States, now in my room, and if I should procure a print of the seventh President, I give that also to said society.

I give to the Essex Historical Society one hundred dollars in Books, to be paid from my Book stock in manner directed in my will after other legacies in books therein mentioned shall be satisfied, and provided that I do not give said amount in Books to said Society before my decease.

I give to the Boston Female Asylum the sum of five hundred dollars, and to the Boston Asylum for Boys the sum of three hundred dollars, in one year after my decease, to be added to the funds of these Institutions.

In pages 20, 21, and 22 of my said Will I devised to the town of Worcester two certain lots of land bounding on Thomas street and Back street on certain conditions for a Charity House as is there mentioned, which devise I hereby annul, and in lieu thereof I give and devise to the said town of Worcester, on the same conditions and for the same purposes as mentioned in my said Will, all the lots lying as aforesaid on said Streets not otherwise particularly devised, and which may remain unsold at the time of my decease, (on condition that the said town within three years after

my decease erect on one of them a Charity House facing the street, the basement story of which shall be faced with hewn stone, with at least two stories thereupon, permanently built of brick; and on the farther condition that said town pay annually to the overseers of the poor, twenty dollars, which sum shall be appropriated annually towards providing for the poor persons maintained by the town in said Charity house, on Thanksgiving days, a good and liberal dinner suitable for the occasion, also on that day half a pint of common but good wine for each person, or a reasonable quantity of such other liquors as any of them may prefer, that they may have the means of participating on the days aforesaid like their more affluent neighbors in some of the essential good things of this life bestowed by a bountiful Providence, and be enabled to unite in grateful orisons for the peace and felicity of our country. And if the whole of the said sum of twenty dollars should not be necessary in any year for the purpose aforesaid, the residue may be laid out in the purchase of books for the children of poor parents or otherwise appropriated for the benefit of the Poor as the Overseers or Trustees of the Charity house shall think best. If not accepted by said town for the purpose aforesaid, then I give and devise to said town the lot lying on the north side of said Thomas Street and making the corner of said Street and Back street to erect thereon a large and handsome brick School house or Academy. (Said lot is sufficiently large to build also thereon a dwelling house for a stationary schoolmaster or Tutor.) If said town should not accept said lots for the purpose of building thereon a Charity House nor said lot for building thereon a School House or Academy within two years after my decease, then I give and devise said lots to my grandchildren.

Whereas I devised by my said last Will to Morning Star Lodge, a lot of land on the south side of Thomas street in the town of Worcester, bounded on said street, which land I have sold, the said devise is therefore void, I now give and devise to said Lodge the sum of three hundred and fifty dollars for the purpose of purchasing a lot of land in said town of Worcester, on condition said Lodge shall build thereon a suitable brick building for the use of said Lodge within two years after my decease of the description and for the purposes mentioned in said devise on the 25th page of said Will said building to be at least two stories in height and to contain a handsome Hall for the members of said Lodge to assemble in, and all other accommodations, and shall always preserve and appropriate the same to their use. If this legacy should not be applied for, by said Lodge, for the purpose mentioned within two years after my decease and the conditions not performed within that time, then I give and bequeath said three hundred and fifty dollars to my grand daughters, the daughters of my daughter.

I give and bequeath to Thomas Royal Arch Chapter in Princeton, County of Worcester, Massachusetts, to be added to the funds of said Chapter, one hundred dollars.

Whereas in my Will I have bequeathed to the Massachusetts Grand Lodge and to other Masonic Lodges, certain legacies, it is now my will that if the officers and members of either of said Lodges to whom I have given legacies, should (from the unjust and wicked excitement raised against Freemasons, evidently for political purposes, by self created Inquisitions formed of persons styling themselves antimasons, aided by a few, some of

whom I must believe to be unworthy and unprincipled members of the Fraternity of Freemasons) determine it to be prudent wholly to cease to meet as a Lodge, and to give up their Charter in order to preserve peace in the community, or for any other cause to meet as a Lodge, then the legacy I have bequeathed to such Lodge or Chapter mentioned in my said Will or in this Codicil, I now give the same to the American Antiquarian Society to be added to the funds of said society, to aid in supporting a Librarian who shall devote his whole time to the Institution—and also to aid the expenditure of sending a Missionary to the Western States to collect antiquities for preservation in the cabinet of said Society.

I give to the American Antiquarian Society, (what I esteem a most precious relic) a small lock of hair from the head of the Saviour of his country, General George Washington, at the time of his decease.

If said American Antiquarian Society, or another to bear the same name, from the causes mentioned in my said Will should be incorporated for the same purposes and as successor to the present institution, should cease to occupy said building for a library and cabinet for the space of three years, then the said building and the land belonging there to is to revert to my grandchildren.

In addition to what I have bequeathed to the American Antiquarian Society, mentioned in my Will and in this Codicil, I also bequeath to said Society one thousand dollars towards erecting a wing or wings (of bricks, &c., to be fire proof) as an addition to the building which now contains the library and cabinet of said Society. I also bequeath to said Society one hundred dollars towards paying the expenses of making a complete catalogue of their library and cabinet. Likewise I give to said Society one hundred dollars towards publishing a second volume of collections and transactions of the Society—provided I do not give either of said sums for the purpose mentioned before my decease. Either of the sums so given and paid is to annul that part of these bequests which mention the sum so given and paid. Those of the sums which may remain unpaid at my decease, are to be discharged whenever the Society shall have completed the works which those bequests are intended to aid in the accomplishment of and shall call for payment.

HOPE.

[BY DR. DRAKE.]

See through the cloud that rolls in wrath,
Yon little star benignant, peep,
To light along their trackless path
The wanderers of the stormy deep.

And thus, oh, Hope! thy lively form
In sorrow's gloomy night, shall be
The star that looks through cloud and storm
Upon a dark and moonless sea.

When heaven is all serene and fair,
Full many a brighter gem we meet;
'T is when the tempest hovers there,
Thy beam is most divinely sweet.

The rainbow, with the sun's decline,
Like faithless friends, will disappear:
Thy lights, dear star, more brightly shine,
When all is wail and sorrow here.

And thou Aurora's stealing gleam
May wake a morning of delight,
'T is only thy enchanting beam
Will smile amid affliction's night.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, MAY 28, 1831.

JOHN Q. ADAMS.

This gentleman is now fairly astride the antimasonic hobby-horse—booted and spurred. The Gazette tells us that 'Mr. Sheriff Sumner of Suffolk, with his usual affability, conducted the Ex-President to one of the highest places in the Convention. He was regaled, in the course of the forenoon, by rare specimens of eloquence from the lips of Mr. Clough, of Boston,' and other distinguished orators. We were not present, at any time during the sitting of this august body, and are therefore unable to say what part, if any, the great political weather-cock enacted. Like all other political intriguers, after having been rejected and cast off by all parties, he has thrown himself into the ranks of a disorganizing faction, in the futile hope of being able to retrieve by the basest of means, the political distinctions and honors which an intelligent and free people adjudged him unworthy to retain. A distinguished and talented statesman of a neighboring town, now deceased, who was perhaps as well acquainted with Mr. Adams and his principles as any other public man in the country, declared, while this corrupt faction was yet in its infancy, *that it was the bantling of John Quincy Adams, and that he would one day reap the full benefit of it.* The prophecy is about to be fulfilled. If the faction be not the legitimate bantling of Adams, it is his by adoption. He stands god-father to the monster. It is said he is somewhat chagrined at the part his friend Rush is playing; deeming his letter an 'impertinent interference.' However this may be, Mr. Adams's claims to priority, on the score of letter-writing, are incontestible. Everybody recollects his 'I am, never was, and never shall be' epistle. Mr. Rush was not known in the ranks of antimasonry at that time. We learn further that Mr. Adams a short time since addressed a letter, 'full of fire and fury,' to a certain antimasonic committee in Plymouth County. But as in the case of his New York correspondence, he took the precaution to add the request that it might not be given to the public. The precious document will therefore be lost, unless chance should enable us to rescue it from oblivion. We understand also, that Mr. Adams attributes his defeat, or in more courtly language, his dethronement, to the influence of Masonry. He should rather look for the cause in his own political treachery—to his own unpopularity.—The people had become dissatisfied with his public measures, and disgusted with his jesuitical trickery. What party has he not betrayed? Where are the political friends that he has not sacrificed? From his youth, he has been in the market, subject to the highest bidder. His apostacy is coeval with the commencement of his public career. He has been alternately the friend and the foe of the two great parties which have existed in this country for the last half century: the tool of either or both, as circumstances dictated. And now that neither will accept of him; neither think him worth the having—he has thrown himself among the rubbish, the scum of both. We congratulate him on the liberality and kindness that has been shown him, even by that party, corrupt as it is, in admitting him into their ranks. As we are probably as friendly to him as any of his former political friends, it may not be impertinent in us to advise him to adhere permanently to the new principles he has espoused, and to continue faithful to the party that has snatched him from obscurity. We give this advice freely, and out of the great interest we feel in his future welfare; for if he prove recreant and turn traitor now, the great Arch-Magician himself will not trust him afterwards!

We subjoin an extract from the answer of his venerable father, JOHN ADAMS, then President of the United States, to an address from the Grand Lodge of this Commonwealth, in 1799, respecting the aspersions of Professor Robison:

'Many of my best friends have been Masons, and two of them, my professional patrons, the learned GRIDLEY, and my intimate friend, your immortal WARREN, whose life and death were lessons and examples of patriotism and philanthropy, were Grand Masters; yet so it happened, that I had never the felicity to be initiated. Such examples as these, and a greater still in my venerable predecessor, [Washington,] would have been sufficient to induce me to hold the institution in esteem and honor, as favorable to the support of civil authority, if I had not known their love of fine arts, their delight in hospitality and devotion to humanity.'

The candid and liberal sentiments exhibited in this short extract, should 'strike like inward fire' upon the soul of the ambitious son of the venerable author.

[As our antimasonic neighbors have thought our portrait of 'Master Slender's' political virtues, sufficiently true to the original to warrant its republication, they will probably consider the above worthy of the same distinction.—We assure them it is not less faithfully drawn; and as their readers are not often favored with the truth, we doubt not they would esteem the republication of this, a great kindness. If we be right in our conjecture, we will furnish gratuitously, the portraits of such prominent members of the party as may desire to see themselves faithfully executed. We will not flatter Neptune for his trident, nor Jove for his thunder.]

THREATS.—We learn that some one of the noisy purveyors of the antimasonic clan in this city, declares his intention to 'watch us as closely as a cat watches a mouse,' and if we libel him, we are forthwith to be visited with the vengeance of the law! Whew! what a long tail our cat's got! We wot not who this sensitive gentleman is; but our word on 't we shall never libel him; for the very sufficient reason that the worst thing we can think, say or write of him, cannot exceed the truth. The mind cannot conceive, nor the imagination paint, a more loathesome object than a rank, thorough-going antimasonic office-hunter. Where then is the necessity of calling in the aid of fiction, or libel? As for the truth, in the classical diction of 'Master Slender,' we will tell that, 'though the devil be before us;' and we doubt not that one of his favorite emissaries will be, should we ever have occasion to speak of the gent. incog. who says he has his eye upon us. But we should really like to know what description of animal has been set to watch over us, and from whom he receives his appointment; whether from the 'great Convention,' or from that small but very patriotic band, the 'Suffolk Committee.' If he be no cannibal, we think we could tickle him into a pleasant humor with us. At all events, we would try. Libel, indeed! We know of but one way in which it is possible to libel one of these fellows: that is to call him an honest man; and by hokey, we'll not tell such a confounded lie to please any on 'em. No! not even for the sake of being prosecuted for a libel! Therefore, Mr. gentleman Spy may rest assured that we shall never libel him. Since Master Slender has sent forth his epistle to astonish the intelligent and to make the ignorant wonder, and Johnny Q. has lifted up the light of his fallen countenance upon them, these fellows have grown excessively impudent, and begin to think themselves decent people! But it won't do—the citizens can't be cheated by such shallow tricks.

MR. RUSH'S LETTER.—On a preceding page we have placed some remarks in reply to the letter of the Ex-Secretary of the Treasury, to which we refer our readers. It is possible some sentiments may have been advanced, to which all of our readers cannot, at present, fully subscribe; but as the reader can judge if they be warranted by existing facts, we did not feel ourselves at liberty to reject them. The following extract from the Courier of Tuesday, is to the point: We have italicised a single sentence, to which the reader may if he pleases, give a moment's reflection.

'There is one part of Mr. Rush's Letter, which deserves the severest reprehension. It is his unmanly and unjustifiable attack on the Press—an assault which partakes more of the ferocity of a tiger and the malignity of a demon, than of the candor of a gentleman, or the wisdom of a statesman. It has neither dignity nor truth to entitle it to respect. Every reader will perceive that many of the writer's assertions are false. We do not say that Mr. Rush knew they were false, but unless he sees daily many more of the newspapers than we imagine he does, he could not know that they were true. The charges, we know, have been often made before, but the repetition of a lie, even from the pen of so respectable a man as Mr. Rush, does not impart to it the attribute of truth. His charges against the Press, of corruption and fear, of a disposition to concealment in reference to the progress and result of the trials in New York, are utterly groundless, and his enlisting as a volunteer to endorse the slander indiscriminately hurled at the conductors of the public press, should meet the prompt and decided reprobation of an insulted and indignant community.'

But let us inquire into the motive which could influence Mr. Rush to write this letter. It can hardly be contended that such a phillipic was called for by the note addressed to him by the antimasonic committee of York county. A very simple and a very brief reply would have answered the inquiries of those gentlemen. He might have given them all the information they requested in a much shorter space and in a much milder tone. He might have told them all he knew of Freemasonry and all that he feared of its effects, without arming himself with 'ratsbane, pistol, rope, and dagger, to commence a war of extermination upon a class of men, who, as a professional body, are as free, as liberal, as independent, as those of any other profession, and, we hope we may say it, without incurring the guilt of uttering a libel, so more obnoxious to the charges of profligacy and corruption, than some gentlemen, who appear to be aiming at political promotion at the expense of their friends. We have no wish to do an act of injustice to Mr. Rush. If he should receive no more than his fair deserts, our indignation might be appeased, and, perhaps, converted into compassion. He has been prompted to this act by political ambition. He expects, and not without reason, to be set-up as a candidate for the Presidency, in opposition to his friend, Henry Clay; or, failing in that, to be used as a candidate for the Vice Presidency, in company with some other aspiring demagogue, equally honest, but whose name might be deemed more potential in such an honorable contest. This, we undertake to say, and we are well advised of the extent of what we are saying, is the true secret of Mr. Rush's sudden conversion to antimasonry—or rather, if we admit his own declarations, his reluctant exposition of facts and opinions long known and cherished, but which all the obligations of honor, religion and patriotism, were too weak to draw from him till now,—just as the antimasonic party in New York had resolved to oppose the election of Mr. Clay and nominate a candidate for themselves. What a glorious illustration of the permanency and sincerity of political friendships! What a touching commentary on the honor, patriotism and morality of a gentleman, who marching under 'the broad banner of right reason and right feeling,' shrinks with horror from the bare possibility that Masonic Lodges may be made subservient to the purposes of ambitious politicians!

JURORS.—We learn that in the towns of Hanson and Norton the antimasonic proscriptionists have not only stricken the names of Masons from the lists of Jurors, but have proscribed all who are friendly to Masonry! that is, all who are not rank antimasons!—We would not give a fig for our neck, were it committed to the keeping of such a jury!

ANTIMASONIC 'MODERATION.'—We make the following extracts from the Gazette of Saturday: At the antimasonic Convention in 'Faneuil Hall, a committee, of which the *Rev. Mr. Goff*, (so called) of *Millbury*, was Chairman, submitted a report on the subject of *Freemasonry*, as connected with the christian church, in which it is boldly avowed to be the duty of any church having within the pale of its communion any person who is a member of the fraternity, to EXCOMMUNICATE SUCH MEMBER, if, after being admonished of his guilt in adhering to the institution, he shall not come out and renounce and denounce what the REVEREND GENTLEMAN pleases to denominate a 'blood stained institution.' Is our community prepared for this? Are our citizens ready to see men of pure morals and unquestioned piety cut off from the church for the only reason that they are connected with a society which even at the present day can boast the names of as pure patriots and devoted christians as the world ever saw? I trust not. And it would seem that the convention thought that this *Rev. Gentleman* was going rather too fast.

Mr. Amasa Walker, of Boston, admired the spirit and independence of the report; perhaps it was in advance of the spirit of the age, but the time would come, sooner or later, and he cared not how soon, he was prepared for it, when the principles of that report would command universal approbation. *Mr. Eben. Clough*, of Boston, liked the report, he had no *eye-dee* of having the subject *winked* out of sight. The report was fully submitted to the committee of revision and publication, who, perhaps, will have discretion sufficient to strangle the *monster* in its birth.

The following resolution was proposed by one of the city delegates in the antimasonic Convention, yesterday afternoon, and, after discussion adopted. The individual who proposed it, we will venture to assert, never extended *three cents' worth* of 'patronage' to any periodical in the country, Masonic or antimasonic.

Resolved, That it be recommended to the antimasonic party to withdraw all patronage and support from newspapers and publications, whose avowed or secret object is to disseminate Masonic Principles; and which refuse to publish antimasonic notices and communications.

The Convention was called to order by *Mr. George Odiorno*, of this city—a veteran in the cause. *Mr. Timothy Fuller* of Cambridge was chosen President.

The Gazette of Friday says: Among the delegates from Boston we notice many youthful politicians,—'alike to fortune and to fame unknown,'—as well as some who were considered *hacks* in the democratic ranks a dozen or fifteen years since. Taken as a whole the Convention will not compare very successfully with that which assembled in the State House, in November, 1820, to amend the constitution of the commonwealth. It is, nevertheless, quite a respectable body of citizens, and we advise every one who has a taste for the picturesque, or the wild and wonderful, to take a peep into Faneuil Hall before Saturday.

The Convention adjourned *sine die* on Friday—having worked up the materials one day earlier than was anticipated.

JOHN QUINCY ADAMS says he lost his election through the opposition of Masons to him. It is capable of proof that every officer of the Grand Lodge of this Commonwealth voted for him, notwithstanding his 'I am not, never was, and never shall be a Mason.' And it is unquestionably true that 99 in a 100 of the Masons in New-England gave him their support. *Times have changed since then.*

REV. MOSES THACHER

Our readers will be pleased to learn that the Legislature of this Commonwealth have given the Reverend **MOSES THACHER** leave to stay at home.—The vote stood as follows: *Mr. Endicott* had 313, and *Mr. Thacher* 105.

MODERATION. We looked into Faneuil Hall yesterday, (Thursday,) and found the Antimasonic Convention, a pretty numerous and respectable assemblage, listening to 'a long talk' from our ancient friend and neighbor *Dr. Phelps*, the Grand Sachem of the antimasonic tribe in New England. The Doctor was unusually eloquent and impressive. He enjoined upon his brethren the importance of *moderation*, in their patriotic crusade against the nine and forty 'holy empires' of Masonry. The sentiment pleased us amazingly. We returned home amid the rain and opened the Northampton Courier of Wednesday, in which paper we found the following paragraph. It furnishes a striking commentary upon the professions of the Doctor and his antimasonic friends.—[Gazette.]

Jury box at Belchertown.—We stated in our last that the Masons had been proscribed in Belchertown, and thrust from the jury box; the adjourned meeting for the reconsideration of the subject was held last Wednesday; *Mr. Lawrence* continued his remarks from the first meeting, and spoke powerfully and at much length against the injustice, persecution and illiberality of the measure; he was replied to by *Justus Forward, Esq.*; *Mark Doolittle, Esq.* followed *Mr. Forward* in reply, and eloquently enforced the subject of individual rights and the protection offered by the constitution. At a late hour, the vote for reconsideration was taken, and it was rejected, one hundred and eleven voting for it and one hundred and thirty-three against it. A Protest was then offered by *Mr. Doolittle*, which was opposed, but finally received and recorded; it was signed by a large number of citizens.

CAPITAL TRIAL.—The trial of *Joseph Gadett* before the District Court, *Judges Story* and *Davis* presiding, for the murder of *Capt. Samuel M. Woodbury*, and piracy on board the brig *Orbit*, was concluded on Wednesday evening. The testimony was full and conclusive and the Jury after brief deliberation, returned a verdict of *guilty*.

A. H. Fisk and *E. G. Prescott, Esqrs.* were assigned as counsel for the prisoner. The indictment charged *Gadett*, in connexion with *Thomas Collonet* and a Portuguese, with the murder of *Capt. Woodbury*, and the capture of the vessel. The principal witnesses, *Wm. Bowen* and *James Strike*, underwent a thorough examination, whose testimony varied little from that published in this paper three or four weeks since, and which is unnecessary to repeat. From some additional evidence, it appeared that there had been several symptoms of insubordination among the crew previous to the final catastrophe. *Capt. W.* was a man of very unequal temper—at times, he would be quite unreserved and social to his men, and at others, extremely harsh and irascible. On the night of the murder, the Captain, about 12 o'clock resigned the helm to *Bowen* and threw himself on one of the hen-coops: having previously told *Bowen*, in case that the wind should blow fresh, to wake him if he should fall asleep, and ordered the other watch to retire to rest. The Portuguese soon came ast, and after some conversation with *Bowen*, went below, when *Bowen* heard earnest talking between him and a person unknown. He returned in a few minutes, and made directly for that part of the quarter deck where the Captain lay asleep, and struck him several blows with an axe, the latter making no struggle, or scarcely any noise. The Portuguese then inflicted several stabs with a knife.

At the first blows given by the Portuguese, *Bowen* was startled and cried out, 'In the name of God, what are you about?' The only answer was 'Hush.' About this time *Bowen* observed *Gadett* standing with a barpoon in his hand, on the larboard side of the companion way. The watch who had gone below were now called up by the Portuguese, or by *Collonet*, (one or both of whom used some ambiguous expressions, about the death of the captain,) and arrangements were made for the management of the vessel till morning. A division of the money and gold dust was then made among all on board.

The trial of *Collonet* commenced yesterday and will

probably be terminated to-day. *Jonathan Chapman* and *R. S. Fay, Esqrs.*, are his Counsel.—[Traveller.]

The Providence Daily Advertiser contains the names of the gentlemen who were appointed, by the Convention sitting in this city last week, delegates to the National Antimasonic Convention, to be held in Baltimore the 26th of September next. They are as follows, viz.—*Abner Phelps*, *Henry Gassett* and *Amasa Walker* of Suffolk; *John Bailey* and *Joseph Morton* of Norfolk; *Micah H. Ruggles* of Bristol; *Nathan Lazell, jr.* of Plymouth;—*Stephen Oliver* of Essex; *Nahum Hardy* and *Alpheus Bigelow* of Middlesex; *Pliny Merrick* and *Gardner Burbank* of Worcester; *Samuel B. Barlow* of Hampden; *Justice Forward* of Hampshire; and *Epaphras Hoyt* of Franklin.

FAMILY LIBRARY.—We are indebted to the politeness of the Messrs. *HARPERs*, for a copy of the 26th No. of this interesting series of popular works.—It embraces the 'History of Chivalry and the Crusades.' By *G. R. James, Esq.*—favorably known as the author of '*Richlieu*,' '*Darnley*,' '*De L'Orme*,' &c. We shall speak of it next week.

'It has been reported in this city for the last three days, that at the opening of the Supreme Court, now sitting at Plymouth, the Jurors from Bridgewater were rejected, on the ground that they were not legally selected. Bridgewater is one of the towns where the names of all Masons were excluded.'

[We copy the above from the Courier; and will thank some of our friends in Plymouth to furnish us with the particulars for publication.]—Ed. Mirror.

To Correspondents.—'Royal Arch' will accept our thanks for his Numbers—they shall be attended to so soon as we can find room to commence and continue them through without interruption. We think he will prefer this course, and believe it will be more satisfactory to the reader. '*Mr. Burchell*' and '*R. C.*' are received and on file.

MARRIED.

In this city, *Mr. Alexander Brown* to *Miss Harriet Pike*, both of this city.

Mr. John Cloues to *Miss Emeline Reed*.

Mr. John Appleton, of Salem, to *Miss Elizabeth Marshall Messer*, of Portsmouth, N. H.

In Portland, Me. *Capt. Wm. Colligan* to *Miss Sarah Ann Harding*.

In Eden, Me. *Mr. Perley Haynes*, of Taunton, to *Miss Margaret*, daughter of *Mr. John Thomas*.

DIED.

In this city, on Friday, the 20th inst. *Mrs. Martha*, wife of *Mr. Stephen Foster*, formerly of Portland, aged 22.

In Shrewsbury, on the 13th instant, *Widow Anna Nurse*, relict of the late *Joel Nurse, Esq.* aged 62.

Mrs. Elizabeth, wife of *Mr. Nathaniel Clark*, 42.

MASONIC FESTIVAL.

The nativity of *St. John the Baptist* will be celebrated at Hardwick, Mass. on the 24th of June next, by *King Hiram's Royal Arch Chapter*, joined by *Mount Zion Lodge*. The neighboring Encampments, Chapters and Lodges, and the brethren, generally, are respectfully invited to attend, wearing their jewels and appropriate clothing. An address will be delivered by *Rev. Ezekiel L. Bascom*. The procession will form at the Hall of *Br. C. Ruggles*, at 11 o'clock A. M.; by whom suitable refreshments will be provided.

Tickets, for gentlemen \$1, for ladies 50 cents each.

By order of the Committee.

GARDNER RUGGLES.

May 24th A. L. 5831.

THE WREATH.

THE AFRICAN CHIEF.

[BY W. C. BRYANT.]

Chained in the market-place he stood,
A man of giant frame,
Amid the gathering multitude,
That shrunk to hear his name.
All stern of look and strong of limb,
His dark eye on the ground;
And silently they gazed on him
As on a lion bound.

Vainly, but well, that chief had fought,
He was a captive now;
Yet pride, that fortune humbles not,
Was written on his brow.
The scars his dark broad bosom wore,
Showed a warrior true and brave:
A prince among his tribes before,
He could not be a slave.

Then to his conqueror he spake—
'My brother is a king;
Undo this necklace from my neck,
And take the bracelet ring;
And send me where my brother reigns,
And I will fill thy hands
With store of ivory from the plains,
And gold-dust from the sands.'

'Not for thy ivory nor thy gold
Will I unbind thy chain;
That bloody hand shall never hold
The battle spear again.
A price thy nation never gave,
Shall yet be paid for thee;
For thou shalt be the Christian's slave,
In lands beyond the sea.'

Then spoke the warrior chief, and bade
To shred his locks away:
And one by one, each heavy braid
Before the victor lay.
Thick were the plaited locks and long,
And deftly hidden there,
Shone many a wedge of gold among
The dark and crisped hair.

'Look! feast thy greedy eye with gold,
Long kept for sorest need;
Take it, thou askest sums untold,
And say that I am freed.
Take it—my wife the live long day,
Weeps by the cocoa tree,
And my young children leave their play,
And ask in vain for me.'

'I take thy gold, but I have made
Thy fetters fast and strong;
And ween that by the cocoa shade
Thy wife shall wait thee long.'
Strong was the agony that shook
The captive's frame to hear,
And the proud meaning of his look
Was changed to mortal fear.

His heart was broken—crazed his brain,
At once his eye grew wild;
He struggled fiercely with his chain,
Whispered, and wept, and smiled!
Yet wore not long those fatal bands;
And once at shut of day,
They drew him forth upon the sand,
The foul hyæna's prey.

MUSCULANY.

THE KENTUCKY CAVERN.

MR. EDITOR—The following is a description of a remarkable natural curiosity, situated in the county of Edmonson, Kentucky, which, if you think it will be interesting to your readers, you are at liberty to publish. It is the cavern known generally as the 'Mammoth cave.'

In the month of December, 1826, the writer of this sketch in company with another gentleman, being on his way from Louisville to Nashville, took occasion to visit this cave. We found it indeed to be a rare specimen of nature's work. Its entrance was a steep declivity of a hill. The dimensions of the mouth are about forty feet in height by fifty in breadth, decreasing gradually for the first half mile, till the cavern is no more than ten feet in height and as many in breadth; at which place a partition has been erected, with a door of convenient dimensions, for the purpose of protecting the lights of visitors. There is at this place a current of air passing inwardly for six months, and outwardly for the remainder of the year. Sufficiently strong is it, that, were it not for the door that has been made, it would be impossible to preserve an open light. It is called the mouth as far as this place, on account of its being the extent of the influence of daylight, which here appears like a small star. Formerly, when this cavern was first discovered, this part of it was nearly filled with earth, which has been recently manufactured into Saltpetre.

Having prepared ourselves with a sufficient quantity of provision, oil and candles, and taking two persons as guides, we took our last view of daylight, and proceeded forward, closing the door behind us. Immediately we found ourselves in thick and almost palpable darkness, the whole of four lights spread but a feeble radiance about us. Such is the height at this place, that we were scarcely able to discover the top, and to see from one side to the other, was utterly impossible. From this place, extends several caverns, or, as travellers have named them, rooms, in different directions. This part of the cave is called the 'First Hopper.' The soil at the bottom of the cave is very light and strongly impregnated with salt. The sides and top are formed of rock. We proceeded forward, passing several rooms on our right, and one on our left, until we arrived at the second Hopper a distance of four miles from the mouth. About one mile in the rear of this, was pointed out to us by our guide, the place where the celebrated mummy was found, which is now exhibiting in the American Museum, at New York. It was found, in a sitting posture, by the side of the cavern, enveloped in a mat, and in a complete state of preservation.

We next entered the room denominated the Haunted Chamber. It is nearly two miles in length, twenty feet in height, and ten in breadth, extending nearly the whole length, in a right line. The top is formed of smooth white stone, soft, and very much resembling the plastering of a room. There is a small quantity of water, constantly, although almost imperceptibly falling from above, which, in the course of ages, has worn from the stone at the top, some beautiful pillars, which extend to the bottom of the room. They have the appearance of being the work of art. In one of them, there is formed a complete chair, with arms, which

has received the name of the 'Arm Chair.' By the side of this, is a clear pool of water; strongly impregnated with sulphur. The sides of the room are likewise elegantly adorned with a variety of figures formed from the stone at the top, and coming down upon the side of the cavern, like icicles in the winter, from the eaves of buildings—the reflections of our lights upon them forming a most brilliant appearance. At the end of this room, we descended by a kind of natural stair case, to the depth of near three hundred feet, in many places affording only room for one person to proceed.—Here we found a beautiful stream of pure water, winding its way along between the rocks. The situation of this part of the cavern is rendered really awful, from its being associated with a variety of names that travellers have given it. The portrait of his Satanic Majesty is painted here upon the rocks, and a large flat stone, resting its corners upon four others, is called his Dining Table. A short distance from this, is said to be his Forging Shop.

On the whole they are admirably calculated to frighten the cowardly. We returned to the main cavern, and resumed our course, climbing over rocks that had evidently fallen from above, and passing a number of rooms on our right and left. With much exertion we reached the place denominated the 'six corners,' in consequence of six rooms (or caverns) here taking different directions. Not having time to examine these, we proceeded forward to the first water fall, about two miles further, over a level plain. The tracks of persons who might have preceded us for ages, were as visible in the sand as when first made. There is no air stirring that would move the slightest feather, or prevent the impression of a footstep from remaining for centuries.

We now directed our course to the chief City, about one mile further. A large hill situated in the centre of the cave would have exhibited a most commanding prospect, if the darkness had not obstructed our vision. One of us, however, standing upon the top, with the lights stationed at different parts of its base, obtained a novel and interesting view of the cavern. There is an echo here that is powerful, and we improved it with a song, much to our gratification. We started forward again, travelling over a plain of two miles extent, and about the same distance over rocks and hills, when we arrived at the second waterfall. The water here washed into a pit below, of immense depth. A circumstance occurred here, that liked to have proved fatal to one of us. The sides of the pit are formed of loose rocks, and we amused ourselves by rolling them down, in order to hear them strike the bottom. Such is the depth of it, that nearly a minute would elapse before we could hear them strike, and the sound of it is but very faint. One of our party venturing too near for the purpose of rolling a large stone, started the foundation on which he stood, and was precipitated down about twenty feet, with the stumbling stones, but fortunately, a projecting rock saved him from destruction. This put an end to all our amusements, and being much fatigued with a travel of twenty four hours on foot, and seeing no fairer prospect of finding the end, than when we commenced, we concluded to return. We accordingly took up our line of march, returning the same way we came.

After being forty two hours absent from the light of day, we again found ourselves at the mouth of the cavern, and gave ourselves up to a refreshing sleep.

BOSTON MASONIC MIRROR.

NEW SERIES. VOL. 2. NO. 49.

SATURDAY, JUNE 4, 1831.

\$3 PER YEAR, IN ADVANCE.

BOSTON MASONIC MIRROR.

MOORE & SEVEY.

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

[Original.]

TO HON. RICHARD RUSH.

Your character and standing, which have been sustained by the people of this country, and to whom you are indebted for all the influence you possess, constitute no shield to protect you from the strictest scrutiny of your fellow-citizens. On the contrary, it becomes doubly their duty to investigate motives when there is reason to believe that you possess a disposition to abuse the power which you have gradually gained through the favor of the people, and to adopt a policy of selfishness altogether incompatible to the proper course of a true patriot. If you have become an influential member of society, an improper course of conduct is of more serious injury than the bad examples of private citizens. Whatever is sanctioned by you, partakes in a certain degree of your former character, and, therefore, its effects are more pernicious, inasmuch as they have an influence not their own. With the merchant, the greater the sum intrusted to another, the greater the risk to himself; and in case of fraud or misfortune, the more destructive to his own interest. So it is with the people. A man of influence, and favored with the confidence of his fellow-men, if disposed, becomes a more dangerous traitor to their true interests, ten-fold, than an unheard of and unknown citizen, although there may be not the least difference in the degree of wickedness.—A wicked friend is a dangerous foe. Therefore, if you possess an influence over the opinions of others, it is of more importance that your motives should be analyzed and made known, your statements examined, and your arguments weighed. That your positions are assailable on every point, is perfectly plain. To be satisfied of this let every one possess the proper knowledge and judge for himself. With the full consciousness of my own responsibility to Almighty God for the character of my deeds and thoughts, I shall fearlessly deal with your reasoning and motives. What I shall deny, will not proceed from conjecture, but actual knowledge. I shall consult nothing but FACT, COMMON SENSE AND CHARITY. All the charity that truth will permit; all the intelligence, of the most common experience; and all the facts which certainty can claim.

I am invested with the authority of a citizen of the United States; and by that authority do now proceed to analyze the compound of your character, and lay the ingredients and their nature before your former friends and the world. Whoever has power, and has become bad, must be divested of his authority. This is the spirit and design of law and sound reason. Strong language needs no apology on my part. Its origin is with you.

In the first place what induced Messrs. Wm. M'Ilvaine, John Kauffelt, Hugh M'Donald, and Thos. C. Hambley, to address Mr. Rush? Here is their letter—

'York, April 26th, 1831.

HON. RICHARD RUSH.

Dear Sir—The undersigned acting as the Antimasonic Committee of Correspondence for York County, beg leave to address you. They, in general with the party to which they all belong, view the present, as a period of great importance in the history of this country. A large body of the Freemen of these United States, deem the Institution of Freemasonry dangerous to our political and moral welfare, and have united themselves in a determination to put it down.—In this attempt, they have been vigorously and systematically opposed by another portion, who are attached to it, and it has thus become, a matter of vast importance, for those who entertain the opinions which we profess, to know, who are for, and who against us. Therefore, as it has on the one hand, been stated in a public newspaper that you are a member of the Institution, which has again by others been denied; we, together with many other of our fellow-citizens, will feel thankful to you, for such information upon the subject as you may think proper to communicate; and likewise your views with respect to the question between Masonry and its opponents. Addressing you as we do, in the character of a public body, it is of course our desire that the reply should be public also.

With sentiments of high respect and esteem, we remain, sir, your obedient servants.

WILLIAM M'ILVAINE,

JOHN KAUFFELT,

HUGH M'DONALD,

THOS. C. HAMBLEY,

Antimasonic Committee of Correspondence for York County.

This letter was not written, and I assert it without fear of contradiction, without a previous understanding between this Committee and Mr. Rush himself.—The Committee had either directly or indirectly sounded Mr. Rush with regard to his views of the institution, and were made to believe that he would if required in a formal way, write a most excellent article for the promotion of their cause. They knew enough of the man to see that his ambition would not scruple to bend to the vilest means for the sake of self promotion. They wanted some prominent man to head their party who had been in some standing with the community; and Richard Rush for the sake of being this man, for the sake of standing a chance of being first in this righteous party, consented that they should address him that he might consistently appear before this public in a new attitude. The first part of the letter is of no account; we quote the following as being the key of their design.

Therefore, as it has on the one hand, been stated in a public newspaper that you are a member of the institution, which has again by others been denied; we, together with many other of our fellow-citizens, will feel thankful to you, for such information upon the subject as you may think proper to communicate, and likewise your views with respect to the question between Masonry and its opponents. Addressing you as we do, in the character of a public body, it is of course our desire that the reply should be public also.

Their ostensible object for writing this letter was to find out whether Mr. Rush was a member of the institution; but their real design was to receive from him what they had previously been told would be given them if asked for—viz. his views with respect to the question between Masonry and its opponents. And of these views they were as perfectly informed before as after he wrote the answer to their questions. This

is obvious at first sight; for they avow it as their firm and settled conviction, 'that the institution of Freemasonry is dangerous to our political and moral welfare, and have united themselves in a determination to put it down.' Now observe the close:—'Addressing you as we do in the character of a public body, it is of course our desire that the reply should be public also.'

The Committee state in the most decided manner their determination to put down Masonry. They next ask Mr. Rush's opinion of the institution and of its opponents; and in the same letter request that his answer shall be made public, before they had received it! Is there a man in his sober senses who is willing to suppose for a single moment, that such a request would have been made, if they did not know what the answer was to be? Supposing he had been point blank against them, would they consider it as a favor, and even as 'A MATTER OF COURSE' that the answer should be made public? No! they would have cursed the man and sent him to some wicked and deluded Masonic printer for the privilege of ushering into the world his views and speculations. How does it happen that these letters from antimasonic committees to individuals always produce the effect their writers desire?

How does it happen that in all their IMPARTIAL correspondence they have not received a dissenting word in those letters, which, 'as a MATTER OF COURSE, should be published?' These questions need not to be answered, for they answer themselves.

Unquestionably, Mr. Rush had long been actively engaged with this very Committee, by whom he was addressed, in planning the movement which he has made. In fact, we are told, that he has written antimasonic communications under the signature of Templeton, for the same paper in which appeared this elaborate and studied letter. If he has not, let him deny it. If his object was not selfish, if his motives were patriotic, and his activity directed by honesty, why did he come out with his name at this time instead of his fictitious signature? It was a mere political trick for these men to address him in the capacity of a Committee, as facts give the lie to their professed intentions! There can be no question but that every member of this Committee had had the privilege of reading his letter long before they addressed him formally for the possession of it! Is it to be supposed that tricks 'cut and dried' so hard as this, can be swallowed!—But, hear him.

'I have received the communication of the 26th April, which as a committee of correspondence of antimasons for this county, you have done me the honor to address to me on the general subject of Masonry and antimasonry, and making some inquiries of me in relation to it. I do not know, that the views that I entertain upon either topic, can be of more importance, than those of any other private individual, who may have taken the trouble to inform himself on the passing events of the day, and to reflect upon them. But as you are pleased to invite an expression of those views, I will not withhold them. When a citizen may have adopted, on sufficient deliberation, opinions upon any public question, they seem of right, to belong to whosoever may think them worth asking. My opinions having been made up neither hastily nor very recently on those which your letter embraces, I willingly proceed, without occupying time for any further introduction, to present them to you, with the grounds on which they are founded.'

He feigns a humility of character that does but ill compare with his impetuosity of feeling. He does 'not know that the views he entertains upon either topic, can be of more importance than those of any other private individual, who may have taken the trouble to inform himself on the passing events of the day, and to reflect upon them.'

Here is heartless ambition with an impudent pretence to honesty in the very outset.

The reader is made to infer that he, Mr. Rush, has taken the trouble to inform himself on this topic, and has had the wisdom to reflect, and the impartiality to decide the question between the two parties, uninfluenced by prejudice or selfishness! Such an inference, no doubt is logical, considered in relation to the premises, but I discard the premises as untrue.

HIS wisdom and impartiality are diametrically opposed to every Christian principle, and to facts, as they exist in every possible shape and within the reach of every man of unbiased reason. But of this in another place.

I see objections to secret societies, because, pursuing objects not known to the public, through means not known to the public, they act under diminished responsibilities to the public. If the objects be good, why not state them; if bad, they ought to be known. Our legislative halls are all open, and our courts; so are all the acts of our people, that may come to effect the interests of the body political, or social. Not a bridge company, not a turnpike company, no bank; scarcely an association of any kind, for whatever purpose existing, whether for the advancement of charity, or learning, or religion, or any of the common business of life, and whether incorporated by the laws or not, but renders its statements to the public, either voluntarily, or by command of the laws. If the latter do not positively enjoin publicity, a competent share of information regarding the objects of any such associations, is rarely or ever withheld, on proper inquiry being made.

What school-boy does not know all this? But here follows the learned application:

'Societies, then, profoundly secret, by the first element of their constitution, whatever their ostensible ends, cannot be too closely watched, in a country whose primary principles of political and social action, are all in the face of day. The mystery should appear to have good cause, and be free from all suspicion of abuse. If such societies guard their secrets by strong penalties; if they have numbers and antiquity on their side; if their visible outputs are but links of a chain stretching from nation to nation; if the sense of affiliated attachment and union among them is perceived to be exceedingly energetic and zealous; if their whole scheme of discipline, improved throughout ages, has become in a high degree imposing, even terrifying, their operations, will naturally have the more scope, and should be watched with the more care. Freemasonry is such a society.'

These are of great importance to the wilfully ignorant as their use altogether supercedes the necessity of searching out facts. You assert that 'profound secrecy is the first element of the Masonic Institution,' and by what authority! By none. To lessen your 'trouble' in gathering information, let me tell you that VIRTUE, BROTHERLY LOVE, UNIVERSAL BENEVOLENCE and CHARITY, constitute the primary elements of the institution.—That in these you will find the root and branch of Masonry. That the Masonic charges, enumerating the duties of Masons, and which have been before the world in black and white for centuries, contain the real object and end of the order. That the holy writ is the guide for Masons, and by it they are bound to act. That Masons are obligated to reverence and fear God, love man and be true to liberty and equal rights. These are Masonic principles, and as such have been published in every language. And yet, you have the arrogant impudence to come before the public with your eyes put out, and attempt to explain the colour and shades of principles, which, by your silence in relation to them, we are bound to believe you never took the trouble to even glance at, much less to investigate.

You indulge in the basest depravity of human suspicion, and imagine Masons all rascals, and as having some object in view altogether foreign from what they profess.—Because they are numerous, they must be united! Because they are united they must be dangerous! as if it

were good reasoning to infer a more perfect unanimity in a larger than in a smaller number of men! a position contrary to all experience. And do you not know that every religious sect in the world, every political party of a nation, is represented in the Masonic Institution? A wonderful chance for agreement in questions of a national character! Indeed, such an 'Institution should be watched!' But let no man wear glasses on 'the watch' magnifying more than a thousand times, or capable of more than a simple inversion of the objects seen. For there is a prevailing principle in the minds of some of your party, that not only inverts the objects seen, but deforms them. It might be called the compound principle of inversion, or compound depravity.

Do you wish to know the character of the secrets of Masonry? They are but the keys which keep sacred and safe the treasures of the Institution! They constitute no part of the principles of the order—they are designed to protect Masons from imposition, and to give efficiency to every measure which benevolence may dictate. The secrets of Masonry of themselves are of no importance, any more than a key to a door; but considered in their relative character, they form the most efficient means for the accomplishment of benevolent objects that ever the philanthropy of man originated. You say that 'mystery should appear to have good cause, and be free from all suspicion of abuse.'

What cause more worthy than charity, benevolence and virtue? But do you say that the ostensible objects of Masonry are not the real? If so, then let the blood of shame flow full in your cheeks; for you assert what belongs to no stock of your own knowledge, or to the truth of others. You have the insolent wickedness to insult the memory of Washington, and give the lie direct to his words.

Who invested you with an honesty above your neighbors, that you are privileged to dispute their veracity, when facts oppose your measures and detect your motives?

Next comes the whining argument which ought to disgrace the theme of the greatest blockhead of a primary school, that the abuses of the Institution are necessarily chargeable to its principles. With a teacher's condescension let me ask what ever existed in this world, under the government of man, that did not in some degree meet with abuses? Have not our most holy and sacred Institutions met with more trials and difficulties than societies of profane character? Have not the exertions of good men been rewarded with ridicule and destruction? Has not religion been persecuted in every possible form?—Coming down even to the milk of the babe, and the harmless honey of the bee, they are poisons of the roughest nature if their use is perverted and abused? Would you discard them as poisonous for this reason? And yet, you, with grey-headed experience, are ready to denounce an Institution as perversive of every good, if it cannot surpass all others in perfection? And not only be perfect in every respect, but as Cæsar wished his wife, to be even above suspicion! What an adept in the knowledge of human nature! If Masons cannot be perfect, they must not be better than their neighbors!! Why not strike Reason from her throne at once, and sweep all from the face of the earth, and then while sinking in the ocean of your liquid and unhinged arguments of absurdity, you will have a straw of consistency to catch at. But until you are ready to do this—rest, for your own sake, for the credit of human nature, and not conjure up that fiendish spirit which points slander to an honest neighbor's face, but never turns in to view its horrid self.

'Great and good men have belonged to it, I know; and do belong to it, at this moment; yet, recent disclosures in the United States, have, I think, shown the dangers of which the society may become the parent, through the agency of bad men. Of all governments existing, ours is the one which would be most justified in watching, with constant and scrupulous care, the conduct of societies profoundly secret. Most, or all, other governments, admit the principle of secrecy, and themselves practise it, at least to some extent. Ours, never. All its operations are, sooner or later, laid before the grand, original, constituent body—the people; the only fountain, with us, of

all influence and sovereignty and power. These are obvious principles of our system. Freemasonry puts forth an exception to them. It is hence, the right and duty of the people, to exercise strict censorship over a body, which moves in an element so contrary to their own.—They are the higher power, and entitled to the undisputed control. It is as much a general truth in morals as in government, that it is vice, not virtue, which needs a veil.'

Decency in ordinary cases, even in a hardened pirate's bosom, admonishes a degree of respect for the opinions of great and good men. 'Great and good men,' you say, 'have belonged to it, (the Institution) I know; and do belong to it, at this moment; yet, recent disclosures in the United States, have, I think, shown the dangers of which the society may become the parent, through the agency of bad men.' But here you disgrace logic and common sense, and hinge an ergo, which if adopted in relation to other subjects, would prostrate the world! Ay, more; in order to give a true and proper existence, all things would have to be resolved into one common mass, homogenous in element, nature and design, one simple substance of one shape and quality, being only one, yet all. Two things of a different nature could not exist, for the difference of character would give rise to the law of dependant relations; and this implies a lesser and a greater power which leaves room for the degrees from good to bad. This would not answer to your sublime notions of nature. For where bad has existence, good must give way! This is a remarkable position, and should be furnished gratis to all the Colleges for solution. It would make a Locke or a Stewart proud. It is a syllogism which neither the sophistry or wisdom of man can upturn! Look at it!!

Good of itself in this world cannot exist, without evil; for both are relative terms;

Evil cannot exist, in this world, without good, for it is its proper correlative,

Therefore, Good must not be, as it becomes the immediate parent of Evil!!

Genius of Philosophy!! look at this and weep! Thou that dost control the investigations of nature, hast been even ignorant of the great secret of secrets—the key to the laws of the world! Weep, celestial science, mortality, stinking mortality, now maketh and ruleth universal nature! The laws of God are but impositions upon our credulity, and the sense of man but the spirit of an all pervading deception! Good men are mere nonentities, where bad men exist! Great men vanish, when little ones step forth! The spirit of demons reigneth; for the ship swallow up the ocean, the birds fly into nonentity with the vast expanse of space and air; the body of man, satiates upon the planets of Creation, and the mind steps forth in the sight of God and wrenches down the authority of High Heaven! Perversion is the order and end of things!

Sacrilegious man! how dare you connect facts with falsehood! Quote knowledge of great and good men, and then disgrace it by puddling in the infamous waters of slander and depravity! You state next in relation to its governments, what no one disputes. We all know that the 'operations of ours, are, sooner or later, laid before the grand, original, constituent body—the people; the only fountain, with us, of all influence and sovereignty and power.' That every act is destined to meet the scrutiny of the people and by whom it is to be shaped and accepted.

But 'Masonry,' say you, 'puts forth an exception to these principles.' This is another wilful or blundering departure from the truth. Freemasons constitute a part of the people, and are not only bound by the laws of citizenship to support good order and sustain government, but by the laws of their institution! Masons are doubly bound to do well and doubly damned if they violate confidence and become the workers and co-workers of iniquity.—Masonry is bound to support the government under which it is its lot to dwell. A traitor to his country can be no Mason, for man, as a Mason, is taught to study, love, practice and venerate true patriotism.

Freemasons do not move in an element contrary to the principles of government. Their studies are all of a nature eminently calculated to promote the prosperity of a government like ours? On this point hear the evidence

of Lafayette, who said when in Boston, with great earnestness,

‘Brethren, go on, go on in your good cause; it is a cause friendly to the improvement of man and the world, for where Masonry is, there are liberty and benevolence.’

You say, ‘It is as much a general truth in morals as in government, that it is vice, not virtue, which needs a veil.’

What do you mean by this?

That whatever is virtuous should be exposed to the gaze of the world? and that whatever is not seen in all its private operations must needs be vicious?

Hast thou a wife? expose her naked to the world, for the fact of a covering begets suspicion in the vulgar minds of the people, of your motives! Hast thou a family? Break down your doors, and thrust through your windows, and permit a free ingress and egress, that no suspicion may be lurking about your house, of those within! Pish, upon modesty! it is a mere nickname for secrecy! *Act without a veil, for virtue requires ‘NO VEIL,’* but implies ‘vice,’ therefore let your actions be above even ‘suspicion,’ and whatever you do let it be done before men! Hast thou secrets confided to thy care? tell them to the world, and rejoice in your liberation from this slavish thralldom of society! The world will certainly know more, and the world has a right to know all, or it is in duty bound to cry treason, to the motives of those who are obstinately opposed to this open policy. Dost thou walk in the high-ways with thy neighbor’s wife? Stop and explain the circumstance to every understrapper of the city as you meet him, and swear ‘t was altogether accidental! Call witnesses to prove you met ten minutes before in such a street, and by chance you were both destined to walk one way! For remember, ‘that vice needs a veil, not virtue,’ and whatever may be plain to you is not plain to an observer.

Do you say that these cases do not touch the principle? More than that, they establish it. Do you say that the secrets of families and of persons do not concern the welfare of the community? Neither do the secrets of Masonry. Their objects you always have known, their peculiarities you never can know, without evidence of your honesty. If you are to be my judge, I must be yours; if you cannot believe me in one thing, you must doubt me in all. The base principle of suspicion does not halve its possessions, when it taints a particle, the whole lump is affected; and from lump to lump whole society becomes diseased with its pernicious influence. If you cannot trust me as a Mason, I will not trust you as a man. If you cannot trust me in a lodge, neither can I trust you in your private circle, or club of associates. I have the rights and privileges of a man and citizen, and what have you more? O fie, fie upon you! adopt first this principle yourself and set an example to the world.

Secrecy has no communion with thy spirit; thou art so open, so exposed, so accessible from all points to all points, that even Adam himself was no more known to his Maker than thou art to the world!

But to return to the legitimate rights of government. Do not all our Grand Lodges and Grand Chapters, which control every subordinate one, get their charters from the representatives of the people?—And have not the representatives a right to call them to an account, at any time, for their movements? You know it to be so. You probably know, too, as you pretend to be fully-informed on the subject, that the Grand Chapter of New York state, was called to an account by the Legislature, and that the enemies failed to substantiate their vile accusations. Do you say that the influence of Masons prevented a fair decision? Let me tell you that the Masons voted for the investigation, and fearlessly challenged the scrutiny of the prying eyes of malignity. A Mason violates a solemn obligation when he becomes an enemy to the liberties of his country. Can this be said of a citizen? Which than is the most likely to turn traitor?

[TO BE CONTINUED.]

[Original.]

MR. BURCHELL'S LAST LETTER TO MOSES THACHER.

FRIEND MOSES:

It is the privilege of an old man that he is allowed to take his own time, and when we reflect that in proportion as age creeps upon us, our muscles and tendons acquire a tension and rigidity, every principle of nature sanctions the indulgence. Though the days of quick perception are over and gone, yet, the judgment of age may not only be unimpaired, but it may have grown into a surprising accuracy. But old Mr. Burchell makes no pretensions to a superior intellectual attainment. He is a plain, good natured sort of a man, that never made much stir and bustle in the world, and, if he knows himself, would have all men love one another. As to flattery, he is happy to say that his fellow men never saw fit to bestow much of it upon him; hence an impartial judgment is never the worse on that account.

Friend Moses, I have lately been living my boyhood over again, by reading *Æsop's* fables and looking at the pictures. Somewhere I have seen a notice of this celebrated fabulist, which tells me that he was not only a poor Grecian slave, but wretchedly deformed, having a hump upon his shoulders as big as a Scotchman's wallet. Under all these disadvantages, he understood human nature far better than you and I do, Moses. He was, moreover, a very honest man; for he never spoke a fable and then palmed it upon the credulity of his audience as a sober reality. Moral:—When we speak a fable, we should always let mankind know that it is such. For our mutual instruction, let us listen to one of his fictions, entitled ‘the Sorceress.’

‘The whole world,’ says he, ‘was in a state of silence and repose, when an old, ill-natured Sorceress, in order to exercise her mischievous arts, entered into a gloomy wood that trembled at her approach. The scene of her action was within the circumference of a large circle, where she pronounced the deceitful words, which bound her deluded votaries in obedience to her charms. She blows a raging pestilence from her lips into the neighboring folds, the innocent cattle die, to afford a fit sacrifice for a favorite deity. The moon, by powerful spells drawn down from her orb, enters the wood, legions, in a state of frantic lunacy, appear before the altar and demand her pleasure. Tell me, said she, where I shall find what I have lost, my favorite little Dog. How! cried they all, enraged—(as reason resumed her long lost empire) Impertinent Beldame! must the order of nature be inverted, and the repose of every creature disturbed, for the sake of thy little Dog?’ Moral:—There are a few people who would unhinge the world, if it would promote their own convenience, or aggrandizement.

What a droll fellow was *Æsop*! Had he lived and conversed at the present day, he could not have said anything more to the point. But human nature is the same in every age, and the sayings of this wise philosopher will apply now, as well as they did two thousand years ago.

Many weeks have elapsed since you have heard from Mr. Burchell, and during this interval of silence he has looked around him and pondered, seeing some sights and hearing more noises. Moral:—Every man ought sometimes to see and hear, as there is not good sense enough in the world to keep him always talking.

What is the matter, Moses, with the folks in North Wrentham, for it is a great noise that I hear? This people, once so proverbially mild, peaceful and happy, have latterly become rough and sonorous, and their countenances, which so proverbially beamed with love and good will towards one another, have latterly borne the aspect of spirits fresh from Pluto's realms. What a contrast!—what a change!! Ah, too much I fear that somebody has been telling this people fables, and has somehow or other, forgotten to tell them that they are not sober realities.—And then he plays certain tricks of buffoonery, said to be in imitation of the rites and ceremonies of an institution, which these most potent, grave and reverend seigniors, de-

nominate immoral, indecent, and profane, and all this is under the specious pretence of improving the morals and advancing the best interests of the people! I cannot but think, after mature reflection that these modern censors take rather an odd way to correct the immoralities of the times. I will tell a story. It was my hap not long since to fall in company with an honest jack tar, who, I thought perfectly delineated the deceptive arts of these political mountebanks, by making use of the following similitude. ‘Supposing,’ said he, ‘that I was far at sea, with a large ship and valuable cargo, and the safety of the ship and all on board depended solely on the harmony and unanimity of the crew. Supposing that one of my hands should traverse from stem to stern, endeavoring by all possible means to foment divisions and animosities until a dangerous mutiny was either felt or feared. And supposing he should, with unblushing effrontery, tell me that he felt such an anxiety for the safety of the ship, and such an affection for the crew, that he must make all the disturbance and do all the mischief he could. Why I would have the fellow on the capstan, and give him a cool dozen or two.’ Such were the coarse, but honest expressions of this child of Neptune.

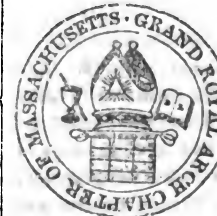
Experience, (I am older than you) teaches me that the political pot cannot always boil. How very precarious then are those honors, if honors they may be called, which can rise only by its fermentation. The arts of aspiring politicians are ever shifting—what serves their turn to day fails them to-morrow. I am willing to be treated as an idiot, if the antimasonic hobby has not pretty nearly had its day; but who is to be its successor I predict not. There will always be some malecontents who are ever on the alert to seize upon something which will raise a breeze and waft them into notoriety. Just so soon, Moses, as a new trick is successfully played off, the old ones and their schemes are lost in oblivion. I am confident that the great mask is about to be shifted for one of less appalling form and feature, as the halo that encircled your brow, as a reward of your antimasonic labours of love, is fading away—see, it is gone!

I cannot persuade myself to conclude without frankly telling you the situation in which you live. The tide of popular opinion, which once buoyed you up, and wafted you pleasantly along now begins to set hard against you. Among the most reckless of your order you have taken the highest stand, and if that order falls to the ground, you must fall hard. There can be no medium in your case. If the basest faction that ever disgraced this country prospers and prevails, you will rank high in the catalogue of factionists. If not you are an undone man.

So writes—

MR. BURCHELL.

GRAND ROYAL ARCH CHAPTER OF MASSACHUSETTS.



Notice is hereby given that a stated communication of the M. E. Grand Royal Arch Chapter of this Commonwealth will be held at Mason's Hall on Tuesday the 7th day of June at 1-2 past 7 o'clock, P. M.—The Officers, Members and all concerned will take notice and govern themselves accordingly.

By direction of

M. E. & Rev. SAMUEL CLARK, G. H. P.

Attest. SAMUEL HOWE, G. SEC.

GRAND LODGE OF MASSACHUSETTS.

Notice is hereby given that a regular communication of the Grand Lodge of Massachusetts, will be held at Mason's Hall, Boston, on Wednesday, the eighth day of June next, 7 1-2 o'clock, P. M. for the transaction of such business as may regularly come before it.

The Officers and Members of the Grand Lodge, Masters, Wardens and Proxies of Lodges, with all others concerned, will take due notice, and govern themselves accordingly.

In order.

THOMAS POWER, G. Sec.

Boston, May 28, 1831

TALES.

[From the Baltimore Minerva.]

THE BRIGAND AND THE WIDOW'S DAUGHTER.

Desolation! with destruction
Fall on my coward head, and make my name
The common scorn of fools, if I forgive him.
Venice Preserved.

The Widow's daughter was fair and lighthearted; she had heard many romantic stories of the brigand of Bohvina, who had for years desolated the country and won, by his daring acts, the title of King of the Mountains. She loved him, though she knew him not—for he paid secret visits to her in the character of a deserter under the sentence of death; pity first moved her heart, and the manly beauty and courage of the stranger added strength to the feeling. She followed him to the mountains, and when she *did* know him it was too late to retrace her steps—for shame and a dread for the anger of her mother had compelled her to fly her paternal roof. She wandered through the wild and dreary places, haunted by the banditti, she partook of their fatigues and their dangers—for her heart clung to the author of her misery.—Unhappy girl! she little dreamed of the agony in store for her. In the course of time she gave birth to a son, a bright and beautiful child, bearing on its features the impress of his mother's smile blended with the stern glance of his outlawed father. She loved that boy dearer than life, for she thought in after days that he would be a comfort to her. The brigand, since he had resumed his real character no longer looked upon her with that tenderness which first won her heart; cares and troubles daily assailed him, and his soul was too much engrossed by business to make room for love. His band, once so numerous, so fearless, had been routed and destroyed; the soldiers of France had defeated him in several encounters, and the companions of the chief had perished. Several had been betrayed, by treachery, others had fled—and a reward of two thousand dollars was offered for his head; four men only stood by his side—four out of sixty strong!—To resist was now useless. They retreated in haste to their last and safest hold, and pursued closely by their enemies. Luckily the foreigners knew but little of the mountain passes; caution on the part of the Brigand was all that was required, for the least noise would give a clue to the pursuers.

On they went scarcely daring to breathe lest the sound should reach the ears of the soldiers. The child had been long sleeping in its mother's arms, and he awoke at this critical moment—'Silence!' exclaimed the chief in a low, but terrible voice.—The poor girl placed her lips to the mouth of the crying child, and called him all those tender and endearing names only known to mothers—'My son—my child—my darling child—my little Ambrose!' she longed to make him feel the danger to which his whimpering was exposing them—but the child only felt the pains of hunger which provoked his cries.

'See that he be silent, woman!' again muttered the chief, 'his life is less precious than ours; on your peril keep him silent.'

The mother amazed and affrighted, cast a piercing glance upon the Brigand, she could scarcely believe his horrible threat—but the glance of the chief spoke his firm resolution. In the meanwhile

the pursuers had heard the cry of the child, they were certain that the chief was at hand, for they had learned that a woman & child were with him. They sped onward—their footsteps were heard, and the fugitives would be on the point of being seized, did not a sudden and profound silence make the pursuers loose the track again.

'Now let him be silent!' said the chief—and the child was silent—its little lips were forever sealed, it uttered not another cry to betray the route of the fugitives. To save his comrades and himself he seized the infant and dashed it against the sharp rocks! The horror stricken girl shed not a tear—breathed not a murmur—the chief turned away his head, and his companions cast down their eyes, while the mother took up the mangled body of her murdered offspring; wrapped it in her apron and followed mutely on.

After she had carried it some time, the stern chief ordered her to cast it away—but she refused—the boy was silent—she wished to dig a little grave for it in some safe place, that she might visit it from time to time; but the Brigand wearied with the sight, again tore it from her arms, and cast it down the yawning ravine for wolves and vultures to prey upon. The young girl wept not—but her bosom rose and fell like the billows of a stormy ocean, her eyes flashed, and her lips quivered with indignation. The chief threatened to treat her in the same manner he had her infant, if she made the least murmur,—she spoke not a word.

Night came on, and the banditti, broken down with fatigue agreed to rest awhile; but would watch while the others slept? none of them were certain that they could resist the desire of sleep.—The young mother offered to watch; for in truth, her inflamed eyes showed that she had no disposition to sleep, she wished to weep unseen. Armed with the carbine and stiletto of her unnatural husband, she stood up and watched over the sleeping banditti.

Her eyes fell heavily on one of them,—he, the murderer of her son—his only son! then she thought of the innocent and happy days of her youth, of her mother, who, perchance had died with curses on her lips; of her love, courted so much by the youngest and bravest, which love a Brigand had repaid with contempt and outrage. She thought of all this—and vengeance filled her heart: an Italian's vengeance! Dark—terrible! as the first fires of a volcano. Above all she thought of her infant child murdered in her arms. Wretch!—he did not even fear my vengeance! thus far he has despised it!.....and then she laughed, but such a laugh!.....the carbine she held in her hand was then placed against the heart of one of the sleepers—the trigger was drawn, and a loud explosion awoke the banditti, and the girl had fled towards the bivouac of the soldiers, and they dared not follow lest they should fall into ambuscade. When she arrived at the camp, she asked for the commandant, when she was shown to him she said—

'It has fallen to my lot to kill the Brigand of Bohvina—he who has for years past desolated the Pouille—the king of the mountain; give me the promised reward, for the head is mine.'

The commandant looked upon her with surprise, and the soldiers seemed distrustful of a woman who had already proved a traitress—but when she related her terrible story, they pitied her. She conducted them to the spot where she

had killed the brigand; his body lay there, for his comrades, fearing delay had abandoned it.

The two thousand dollars were accordingly given her; but her mother, for whom she had intended them, needed not her bounty, she had died, perhaps casting her malediction upon the head of her unnatural daughter.

One of the soldiers became enamored of her person and courage, and she became his wife.—A son blessed their union—but, she had no sooner given birth to it, than a frightful delirium seized her—she cried out that they were murdering her child while it rested in her arms, all efforts to bring her back to reason proved abortive, and she became a maniac, running through the fields, digging the earth with her withered fingers to find the body of her first born. Thus ended the days of the Widow's daughter.

BIOGRAPHY.

STEPHEN DECATUR.

Stephen Decatur a celebrated American Naval officer, was born Jan. 5, 1779, on the eastern shore of Maryland, whither his parents had retired while the British were in Philadelphia. He entered the American navy in March, 1798 and was soon promoted to the rank of first lieutenant. While at Syracuse, attached to the Squadron of commodore Preble, he was first informed of the American frigate Philadelphia, which in pursuing a Tripolitan corsair, run on a rock about four and an half miles from Tripoli, and was taken by the Tripolitans, and towed into the harbour. Lieutenant Decatur conceived the project of attempting her recapture or destruction. He selected, for this purpose, a ketch, and manned her with 70 volunteers. Feb. 16, 1804, at 7 o'clock at night, he entered the harbour of Tripoli, boarded the frigate, though she had all her guns mounted and charged, and was lying within half gun-shot of the bashaw's castle and of his principal battery. Two Tripolitan cruisers were lying within two cable's length, on the starboard quarter, and several gun-boats within half gun-shot on the starboard bow, and all the batteries on shore were opened upon the assailants. Decatur set fire to the frigate, and continued alongside until her destruction was certain. For this exploit, the American congress voted him thanks and a sword, and the President immediately sent him a captaincy. The next spring it being resolved to make an attack on Tripoli, commodore Preble equipped 6 gun-boats and two bombards, formed them into two divisions, and gave the command of one of them to captain Decatur. The enemy's gun-boats were moored along the mouth of the harbour, under the batteries and within musket shot. Captain Decatur determined to board the enemy's eastern division consisting of nine. He boarded in his own boat, and carried two of the enemies' boats in succession. When he boarded the second boat, he immediately attacked the commander, who was his superior in size and strength, and his sword being broken, he seized the Turk when a violent scuffle ensued. The Turk threw him, and drew a dirk for the purpose of stabbing him, when Decatur, having a small pistol in his right pocket, took hold of it, and turned it as well as he could, so as to take effect upon his antagonist; cocked it, fired through his pocket, and killed him. When commodore Preble was superseded in the com-

mand of the squadron, he gave the frigate Constitution to Decatur, who was afterwards removed to the Congress; and returned home in her when peace was concluded with Tripoli. He succeeded commodore Barron in the command of the Chesapeake, after the attack made upon her by the British man-of-war Leopard. He was afterwards transferred to the frigate United States. In the war with Great Britain and the United States, while commanding the frigate United States, he fell in, Oct. 25, 1812, with the Macedonian, mounting 49 carriage guns, one of the finest of the British vessels of her class, and captured her after an engagement of an hour and a half. When captain Carden, the commander of the Macedonian, tendered him his sword, he observed that he could not think of taking the sword of an officer who had defended his ship so gallantly, but should be happy to take him by the hand. In a letter written five days after the capture, he says, 'I need not tell you that I have done every thing in my power to soothe and console captain Carden; for really, one half the pleasure of this little victory is destroyed in witnessing the mortification of a brave man, who deserved success quite as much as we did who obtained it.' In Jan. 1814, commodore Decatur, in the United States with his prize the Macedonian, then equipped as an American frigate, was blockaded at New London by a British squadron greatly superior in force. A challenge which he sent to the commander of the British squadron, sir Thomas Hardy, offering to meet two of the British frigates with his two ships was declined. In January, 1815, attempted to set sail from New-York, which was blockaded by four British ships; but the frigate under his command, the President, was injured in passing the bar, and was captured by the whole squadron, after having maintained a running fight of two hours and a half with one of the frigates, the Endymion, which was dismantled and silenced. After the conclusion of peace, he was restored to his country, in 1815. The conduct of the Barbary powers, and of Algiers in particular, having been insulting to the United States, on the ratification of peace with Great Britain, war was declared against Algiers, and a squadron was fitted out under the command of commodore Decatur; for the purpose of obtaining redress. In the spring of 1815, he set sail, and, June 17, off cape de Gatt, captured an Algerine frigate, after a running fight of 45 minutes, in which the famous admiral Rais Hammida, who had long been the terror of the Mediterranean sea, fell. The American squadron arrived at Algiers June 28. In less than 48 hours, Decatur terrified the regency into his own terms, which were, mainly, that no tribute should ever be required, by Algiers, from the United States of America; that all Americans in slavery should be given up without ransom; that compensation should be made for American property seized; that all citizens of the United States, taken in war, should be treated as prisoners of war, and not as slaves, but held subject to an exchange without ransom. After concluding this treaty, he proceeded to Tunis, where he obtained indemnity for the outrages exercised or permitted by the bashaw. Thence he went to Tripoli, where he made a similar demand with like success, and procured the release of 10 captives, Danes and Neapolitans. He arrived in the United States Nov. 12, 1815, was subsequently appointed one of the board of navy commissioners, and was residing at Washington, in that

capacity, when he was killed in a duel with commodore Barron, March 22, 1820, occasioned by his animadversions on the conduct of the latter. Courage, sagacity, energy, self-possession, and a high sense of honour, were the characteristic traits of Decatur. From his boyhood, he was remarkable for the qualities which presage eminence in naval warfare. He enjoyed the sea as his element. He possessed an active, muscular frame, a quick penetrating eye, and a bold, adventurous and ambitious spirit.

MISCELLANY.

NAUTICAL.

We are indebted to the Cambridge Chronicle for the following humorous extract from the Bombay Courier, which will, we think, be of marvellous assistance to naval officers who frequent balls; it is a nautical arrangement of the figures of the fashionable quadrilles.

Le Pantaloon.—Haul upon your starboard tack, let the other craft pass, then bear up, and get your head on the other tack, regain your berth on the larboard tack, back and fill with your partner, box-haul her, wear round twice against the sun in company with the opposite craft and your own, afterwards box-haul her again and bring up.

L'Ete.—Shoot a head about two fathoms till you nearly come stern on to the other craft under weight then make a stern board to your berth, side out for a bend, first to starboard and then to port, make sail and pass the other craft, get your head round on the other tack, another side to starboard and port, make sail to regain your berth, wear round, back and fill and box-haul your partner.

Le Poule.—Heave ahead and pass your adversary, yard-arm and yard-arm, regain your berth on the other tack in the same order, take your stations in the line, with your partner, back and fill, fall on your heel; and bring up with your partner, she then manœuvres ahead, heaves all aback, shoots ahead again, and pays off alongside; you then make sail in company with her, till nearly stern with the other line, make a stern board, and cast her off to shift for herself, regain your berth by the best means in your power, and let go your anchor.

Le Trenise.—Wear round as before against the sun twice, box-haul the lady, range up alongside her and make sail in company, when half way across to the other shore drop astern with the tide, shoot and cast off the tow, now back and fill as before, and box-haul her and yourself into your berth and bring up.

La Pastorale.—Shoot ahead along side of your partner, make a stern board, make all sail over to the other coast, let go the hawser and pay off into your berth and take a turn; the three crafts opposite range up abreast towards you twice and back astern again; now manœuvre any rig you like, only under easy sail, as it is always a light wind (zephyrs as they call it) in this passage; as soon as you see their helms down, haul round in company with them on your larboard tack and make all sail with your partner into your own berth and bring up.

La Finale.—Wear round to starboard passing under your partner's stern, sight the catheads of the craft on your starboard bow, then make sail into your berth, your partner passing athwart

your bows; now proceed according to the second order of sailing, to complete the evolutions, shoot ahead and back astern twice in company with the whole squadron in circular order for sailing.

THE MIND.

As is the heart to the animal constitution, so is mind the vital impulse of the universe—the wonderful organ of all its complicated mechanism; its glory and its terrors. Confined corporeal in fetters, yet free as the air of heaven—knowing all things, yet unknown—perceiving all, yet unseen—creating all, yet uncreated—the everlasting fountain of all earth's misery, and its happiness—the arbiter of human destiny—the invisible chain which links us with the present past and future. Centreing in the Eternal, it encircles all intelligent existence, and binds it to the throne of God. How infinite in capacity! how vast in conception! how mighty in its energies! how terrible in its darkness! Every grain of the animal creation, every agent of nature bows to its supremacy. Without it, Earth is but a rayless and eternal prison-house, and man a mere animated machine—a living mass of corruption—a fettered slave—a moving sepulchre. By this alone he is constituted lord of the visible creation and lifted away from this dark world, into a higher and holier existence—a heavenly communion. By this he can bind the very elements to his will, and wield the collected energies of millions. He can develop the hidden mysteries of nature and analyze the intricate combinations of matter and motion. He can trace the courses of the planets, and condense to a point the remote events of empires and of centuries. By this he can roll the ocean upon the land, or bring up treasures from their depths. By this he can ride upon the wing of the storm or grasp the lightning that plays around Jehovah's footstool. At its bidding, the forest falls, and the gorgeous fabric lifts itself to the skies. At its bidding the sleeping statue springs from its marble bed, and the canvass glows with the splendors of earth and of heaven. What darkness is too profound for its research? what summit too lofty for its aspiration? what visions of blackness or of light does it spread before the eye of memory and of fancy? what soaring plume does it lend to genius? It can wander through all time and through all space. It can stretch back into the remotest past, and expand itself into eternal ages. How increased its power—how triumphant its bliss, when the fetters which dog its progression shall be stricken off, and the redeemed and unchained spirit may struggle upward and onward forever.

A QUAKER WOMAN'S SERMON.

Dear Friends—There are three things I very much wonder at: The first is that children should be so foolish as to throw up stones, brick bats and clubs into fruit trees to knock down the fruit; if they would let it alone it would fall itself. The second is that, men should be so foolish and even so wicked, as to go to war and kill one another, if they would only let one another alone, they would die of themselves. And the third and last thing, which I wonder at most of all is, that young men should be so unwise as to go after the young women; if they would only stay at home the young women would come after them.

One of the best bargains in ancient times was the exchange of Glaucus with Diomedes. The latter gave his suit of brass armor for one of gold.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, JUNE 4, 1831.

HARPER'S FAMILY LIBRARY—NO. XX.—*History of Chivalry and the Crusades.* By G. R. James, Esq. author of 'Richelieu,' 'Darnley,' 'De L'Orme,' &c. vol. 1. pp. 342.

We very much doubt whether the *Mesars.* HARPER have recently presented to their numerous patrons, a work possessing greater attractions, or one that has been received with more pleasure, and read with greater interest than the little volume before us. Everything connected with the subjects of which it treats seems to possess an interest peculiar to itself. The histories of Chivalry and the Crusades are kindred subjects; belonging to one great epoch of the world, and one constitution of society.—The materials of which both are composed, are drawn from the same great storehouse of chronicle and legend.—Until the appearance of Mills' 'History of Chivalry; or Knighthood and its Times,' the knowledge of the institution of Chivalry, was extremely limited, at least in this country. The common reader knew but little of its true character—he knew it only as he had learned it from the pages of fiction, or found it scattered, in detached parts, through the more ponderous volumes of history. And as for a history of the Crusades, prior to the appearance of Mills', it was indeed, so far as we were acquainted, *rara avis in terris*. One could hardly be had for love or money. We do not wish to be understood as saying that this history had never before been written; for it had. We believe, however, that it had never been reprinted in this country—we had never met with an American reprint. Mills' work was therefore received with great satisfaction, and met with a ready sale. But it was comprised in two large octavo volumes. Many who were anxious to possess it, could not afford the expense. The present work obviates that objection, and therefore we anticipate for it an extensive demand.

There is some difference of opinion among authors respecting the origin of Chivalry. But to whatever source its origin may be traced, it produced a considerable change in the manners and sentiments of the great.—Whatever may have been the abuses of the institution, and they have been much exaggerated; if its members were not so pure as its precepts, we must nevertheless respect it for its unquestionable utility. It threw grace over the ruggedness of barbarism, tempered the ferocity of rude man, and dignified the loveliness of woman; seconded the charities of religion, and nourished the charities of life. It has inspired those sentiments of generosity, sympathy and friendship, which have contributed so much to the civilization of the world; and has introduced that principle of honor which often checks the licentious, when moral and religious considerations would be ineffectual. When Chivalry made its appearance, the moral and political condition of Europe was deplorable. Religion existed only in name. A degraded superstition had usurped its place and threatened ruin to the reason and dignity of man.—The political rights of the feeble were sacrificed to the interests of the more powerful. War was conducted with fiendish ferocity and savage cruelty; no clemency was shown to the vanquished; no humanity to the captive. Woman—lovely woman, heaven's last best gift—was doomed to the most laborious occupations and vilest servitude. She was deserted and despised by that very sex, as whose protection and sympathy she had a natural claim. To put a stop to these disorders—to elevate woman to her natural rank—a few intelligent and pious men formed an association, whose members swore to defend the Christian religion, to practice its morals, to protect the widow, the orphan, and the gentler sex; and to decide judicially, and not by arms, the disputes that might arise

'The first point required of the aspirants to Chivalry, in its earliest state, was a solemn vow, 'To speak the truth, to succour the helpless and oppressed, and never to turn back from an enemy.—James.

about their goods or effects. To this association some learned writers have attributed the origin of Chivalry; while others have traced it to the public investiture of arms, customary among the ancient Germans. But hear our author:

'Charlemagne expired like a meteor that, having broken suddenly upon the night of ages, and blazed brilliantly over a whole world for a brief space, fell and left all in darkness, even deeper than before. His dominions divided into petty kingdoms—his successors waging long and inveterate wars against each other—the nations he had subdued shaking off the yoke—the enemies he had conquered avenging themselves upon his descendants—the laws he had established forgotten or annulled—the union he had cemented scattered to the wind—in a lamentably brief space of time, the bright order which his great mind had established throughout Europe was dissolved. Each individual, who, either by corporeal strength, advantageous position, wealth or habit, could influence the minds of others, snatched at that portion of the divided empire which lay nearest to his means, and claimed that power as a gift which had only been intrusted as a loan. The custom of holding lands by military service had come down to the French from their German ancestors, and the dukes, the marquises, the counts, as well as the whole herd of inferior officers, who in former days had led the armies, or commanded in the provinces as servants of the crown, now arrogated to themselves hereditary rights in the charges to which they had been intrusted; and, in their own behalf, claimed the feudal service of those soldiers to whom land had been granted, instead of preserving their allegiance for their sovereigns. The weak monarchs, who still retained the name of kings, engaged in ruinous wars with each other and in vain attempts to repel the invasions of the Northmen or Normans, first tolerated these encroachments, because they had at the time no power of resisting, and then gradually recognised them as rights, upon the condition that those who committed them should assist the sovereign in his wars, and acknowledge his title in preference to that of any of his competitors.

Thus gradually rose the feudal system from the wrecks of Charlemagne's great empire. But still all was unstable and unconfirmed, the limits of the different powers in the state undecided and variable, till the war of Paris, the incompetency of the successors of Charlemagne, and the elevation of Hugues Capet, the Count of Paris, to the throne, showed the barons the power they had acquired, and crowned the feudal compact by the creation of a king whose title was found in it alone.

Great confusion, however, existed still. The authority of the sovereign extended but a few leagues round Paris; the Normans ravaged the coast; the powerful and the wicked had no restraint imposed upon their actions, and the weak were every where oppressed and wronged.—Bands of plunderers raged through the whole of France and Germany, property was held by the sword, cruelty and injustice reigned alone, and the whole history of that age offers a complete medley of massacre, bloodshed, torture, crime, and misery.

Personal outrage, however, had been raised to the highest pitch by the very absence of every thing like security. Valour was a necessity and a habit, and Eudes and his companions, who defended Paris against the Normans, would have come down as demigods to the present day, if they had but possessed a Homer to sing their deeds.—The very Normans themselves, with their wild enthusiasm and their supernatural daring, their political traditions, and magnificent superstitions, seemed to bring a new and extraordinary light into the very lands they desolated. The plains teemed with murder, and the rivers flowed with blood; but the world was weary of barbarity, and a reacting spirit of order was born from the very bosom of confusion.

It was then that some poor nobles, probably suffering themselves from the oppression of more powerful lords, but at the same time touched with sincere compassion for the wretchedness they saw around them, first leagued together with the holy purpose of redressing wrongs and defending the weak. They gave their hands to one another in pledge that they would not turn back from the work and called upon St. George to bless their righteous cause. The church readily yielded its sanction to an institution so noble, aided it with prayers, and sanctified it with a solemn blessing. Religious enthusiasm became added to noble indignation and charitable zeal, and the spirit of Chivalry, like the flame struck forth from the hard steel and the dull flint, was kindled into sudden light by the savage rudely of the nobles, and the heavy barbarity of the people.

The spirit spread rapidly, and the adoration of the populace, who almost deified their heroic defenders, gave both fresh vigor and purity to the design. Every moral virtue became a part of knightly honor, and the men whose hands were ever ready to draw the sword in defence of innocence—who in their own conduct set the

most brilliant example—whose sole object was the establishment of right, and over whom no earthly fear or interested consideration held sway, were readily recognised as judges, and appealed to as arbitrators. Public opinion raised them above all other men, even above kings themselves; so much so, indeed, that we find continually repeated, in the writings of the chivalrous ages, such passages as the following:—

Chevaliers sont de moult grant pris,
Ils ont de tous gens le pris,
Et le lon et le seignorie.

Thus gradually Chivalry became no longer a simple engagement between a few generous and valiant men, but took the form of a great and powerful institution; and as each knight had the right of creating others without limit, it became necessary that the new class thus established in society should be distinguished by particular signs and symbols, which would guard it against the intrusion of unworthy or disgraceful members.

There are some considerations which induce the belief that Chivalry was a branch of Freemasonry; which position is consented to by many who have made the deepest researches into the one, and who were intimately acquainted with the spirit, rites, and ceremonies of the other. The object of both institutions was the same. It is not pretended that Chivalry was Freemasonry, but that the two institutions were intimately connected; that the former took its origin from the latter, and borrowed from it, not only some of its ceremonial observances, but the leading features, and the general outline of its constitution. The points of similarity are in some cases so striking, that several learned men have affirmed that Freemasonry was a secondary order of Chivalry, and derived its origin from the usages of that institution; but they seem to have forgotten that the points of similarity, on which their argument is predicated, prove with equal force that Freemasonry is the parent of Chivalry. But it is not our object here to discuss this question. Another short extract must close our notice of this portion of the interesting work before us:

'In France, I believe, the order first took its rise, and, probably, the disgust felt by some pure minds at the gross and barbarous licentiousness of the times, infused that virtuous severity into the institutions of Chivalry which was in itself a glory. If we may give the least credit to the picture of the immorality and luxury of the French, as drawn by Abbon in his poem on the siege of Paris, no words will be found sufficient to express our admiration for the men who first undertook to combat not only the tyranny but the vices of their age; who singly went forth to war against crime, injustice, and cruelty: who defied the whole world in defence of innocence, virtue, and truth; who stemmed the torrent of barbarity and evil; and who, from the wrecks of ages, and the ruins of empires, drew out a thousand jewels to glitter in the star that shone upon the breast of knighthood.

For long the Christian religion had struggled alone, a great but shaded light through the storms of dark and barbarous ages. Till Chivalry arose there was nothing to uphold it; but from that moment, with a champion in the field to lead forth the knowledge that had been imprisoned in the cloister, the influence of religion began to spread and increase. Though worldly men thereunto attached the aggrandizement of their own temporal power, and knaves and villains made it the means of their avarice, or the cloak of their vice, still the influence of the divine truth itself gradually wrought upon the hearts of men, purifying, calming, refining, till the world grew wise enough to separate the perfection of the Gospel from the weakness of its teachers, and to reject the errors while they retained the power of the Roman church.

In the mean time Chivalry stood forth the most glorious institution that man himself ever devised. In its youth and in its simplicity, it appeared grand and beautiful, both from its own intrinsic excellence, and from its contrast with the things around. In its after-years it acquired pomp and luxury; and to pomp and luxury naturally succeeded decay and death; but still the legacy that it left behind it to posterity was a treasure of noble feelings and generous principles.

There cannot be a doubt that Chivalry, more than any other institution (except religion) aided to work out the civilization of Europe. It first taught devotion and reverence to those weak, fair beings, who but in their beauty and their gentleness have no defence. It first raised love above the passions of the brute, and by dignifying woman, made woman worthy of love. It gave purity to enthusiasm, crushed barbarous selfishness, taught the heart to expand like a flower to the sunshine, beautified glory with generosity, and smoothed even the rugged brow of war.

For the mind, as far as knowledge went, Chivalry itself

did little; but by its influence it did much. For the heart it did every thing; and there is scarcely a noble feeling or a bright aspiration that we find among ourselves, or trace in the history of modern Europe; that is not in some degree referable to that great and noble principle, which has no name but the *Spirit of Chivalry*.

We shall hereafter notice that part of the work which relates to the Crusades, and give such extracts as we believe will be acceptable to our readers. In the mean time, we would recommend the work as highly interesting and worthy of a conspicuous place in every private library. Our friends of the order of Knights Templars will be much interested by it, and to them we particularly recommend it. Humanity, polished courtesy, and the refinement of the present day, owe much to the code of chivalric observances.

ABOLITION OF MASONRY.

The *Duchess County Intelligencer* says that there is a proposition on foot which has the approbation of the Masons in that county, for effecting the entire abolition of Masonry in New York, by dissolving the Grand Chapter and Lodge, and by closing all the Lodges and burning their charters. The *New York Commercial Advertiser* approves the plan, and recommends that the Grand Lodge of the State which is to assemble in a few days, will entirely dissolve that body.

If there be such a proposition on foot, it never originated with nor is it sanctioned by the members of the Masonic Institution, in 'Duchess County.' We know the Masons of that county too well to believe any such thing. They would as soon surrender their liberties; their birthrights—and they will surrender them only at the point of the bayonet. There is too much ancient Dutch blood in them, to succumb to the proscriptive mandates of any intolerant political faction. No, no!—the Masons of old *Duchess* are not cravens—they will not be used as cats' paws to scrape the nuts out of any political fire, even though it be to satisfy the taste of an eminent political epicure. It strikes us that the projectors of this 'proposition' have been rather unfortunate in the selection of a location. *Duchess* county has escaped, in a great measure, the curse of antimasonry. At least, it is more free from it than any other county in the State of New York. Had one of the upper counties, that has been racked and torn to pieces by contention and anarchy, been selected, we could more readily credit the report. It is not usual for men to give up their civil and constitutional rights without a struggle. *Duchess* has not yet made that struggle—when she has, it will be time enough to talk of her 'approbating the entire abolition of Masonry.'

William Stone of the *New-York Commercial Advertiser* approves the plan. *William Stone* is a politician—he is an Antimason. Masons have long since cast him off as base coin. What importance then attaches to his approval or disapproval of any measures touching the Institution of Masonry? *Thurloe Weed* approved of the 'entire abolition' of whiskers! but whiskers are not abolished. Nor will Masonry be, though *William Stone* 'approves the plan.' *Stone* approved of Masonry, so long as his interest was to be promoted by it, and he would still approve of it could he convert it into an engine for the advancement of his political views. 'This he cannot do; and therefore desires its 'entire abolition.' But he may be assured that the Lodges have no idea of 'burning their charters.' They value them too highly to make that use of them, though certain political interests might be advanced thereby.

The political managers at this time have a difficult hand to play: the cards must be managed with consummate skill, or they lose the game. They must not hope to succeed through the sacrifice of Masonry—they must not attempt to rise on the ruins of the liberties of any portion of the community. It is rank folly to suppose that antimasonry will die, though Masonry be abolished. It has become an organized political party, and will exist so long as there are depraved political demagogues enough to sustain it. At present there is no want of such materials. The Lodges of *Monte* county tried the experiment—two years ago—they surrendered their charters and ceased to

meet. The excitement was not allayed—it rather increased; and Masons were abused as cowards and sycophants for surrendering their legal rights. The act was seized upon as evidence of their guilt! The infernal spirit raged with tenfold more fury than before! Antimasonry is not to be put down in this way. And if it be, are Masons prepared to surrender their liberties to appease the fury of a gang of base political knaves? Heaven forbid.

LIBRARY OF SELECT NOVELS.—Messrs. J. & J. HARPER, New-York, have just commenced the publication of a series of works of fiction, under this title. We have been politely favored with the 1st and 2d Nos. comprising the well told story of the 'Youth and Manhood of Cyril Thornton,' by Hamilton. It is a novel of the first water, and those who have never read it, and are fond of fictitious compositions,—which like every other pleasure if not immoderately indulged in, are not only very pleasant, but often productive of good effect,—had better procure it forthwith. It is got up in elegant style, and offered on very reasonable terms. The 3d and 4th Nos. of the series will consist of an original American Tale, by JAMES K. PAULDING, Esq. entitled 'The Dutchman's Fireside.'

There is much truth and good sense in the following remark from a notice attached to the work before us: 'Were novels of every kind, the good as well as the bad, the striking and animated not less than the puerile, liable to the charge of enfeebling or perverting the mind; and were there no qualities in any which might render them instructive as well as amusing—the universal acceptance which they have ever received, and still continue to receive, from all ages and classes of men, would prove an irresistible incentive to their production. The remonstrances of moralists and the reasonings of philosophy have ever been, and will still be found, unavailing against the desire to partake of an enjoyment so attractive. Men will read novels; [and so will girls,] therefore the utmost that wisdom and philanthropy can do is to cater prudently for the public appetite, and, as it is hopeless to attempt the exclusion of fictitious writings from the shelves of the library, to see that they are encumbered with the least possible number of such as have no other merit than that of novelty.' It is with this view that the publication of 'The Library of Select Novels,' is undertaken; and as it will embrace none but such as have received the impress of general approbation, or have been written by authors of established character, we think the reader will unite with us in wishing the publishers a generous patronage.

MASONRY IN ALABAMA.—A correspondent in Washington, Ala. writes that notwithstanding the persecution, slander and abuse of antimasonry, the Institution is prospering in that State. And by the proceedings of the Grand Lodge, we perceive that a petition has been presented praying for the institution of a Lodge at Montgomery Hill, under the name of Clinton Lodge. A Grand Lodge has been established in Florida, and acknowledged by the G. L. of Alabama. Measures are about to be taken for the erection of a new Hall for the accommodation of the last named G. Lodge; the officers of which are Thomas B. Creagh, G. M.; Wm. J. Mason, D. G. M.; Wm. Leigh, S. W.; Richard B. Walthall, J. W.; Rev. Hugh McPhail, Chaplain; James Penn, G. L.; Benj. B. Fontaine, G. T.; John G. Aikin, S.; John Craig, S. D.; Doric S. Ball, J. D.

[Our correspondent is informed that the private note about which he inquires, was duly received and attended to. We trust he has our answer before this.]

MR. RUSH'S LETTER.—We commence to-day the publication of a review of Mr. Rush's letter, to which we invite the attention of our readers. And we would respectfully request those editors who have given insertion to Mr. R.'s letter, to give place to the reply also. The request is we think a reasonable one, and such as they cannot object to—if they would do justice to an injured and much abused association.

FALSE REPORT.—Mr. Palfrey, editor of the *Salem Register*, and member of the House of Representatives, now in session in this city, in a letter to his agent dated Wednesday afternoon, has the following unwarrantable remark:

It is reported this morning that the Grand Lodge of Massachusetts have agreed to relinquish their charter and to dispose of their new edifice in this city for other purposes. The report, we understand is premature, but such a measure is in contemplation!!!

The report is not only premature, but there is not even the shadow of truth to justify it. Mr. Palfrey might have informed himself correctly on this point, had he been so disposed. He seems to speak from his own knowledge, when he says, 'such a measure is in contemplation.' Will he favour us with his authority? No such measure is in contemplation. The whole report is a base fabrication, contrived by men whose occupation is the coining of lies and the circulation of scandal. As a matter of justice, Mr. Palfrey will, of course, correct the error into which his too easy credulity has led him.

MASONIC CELEBRATION.—The anniversary of St. John the Baptist will be celebrated by Leicester Lodge in Leicester, on the 24th June next. The neighboring Encampments, Chapters, Lodges, and Brethren, generally, are respectfully invited to attend. An address may be expected on the occasion.

Mr. Joseph Spafford, of Weatherfield, Vt. was burnt to death at the house of Edmund Durrin, in Springfield on the 23d inst. by his bed-clothes taking fire; by what accident the fire was communicated is not stated. The deceased was a very worthy man, in the 62d year of his age.

It has been ascertained that hydrophobia may be communicated by means of the saliva on bites taken from animals who have died of that terrible disorder. Travelers should observe the greatest caution, in this matter, at a time when rabid animals are about.

Markley, the inhuman wretch who first murdered and then burned up the family of a Mr. Newey in Pennsylvania, consisting of six persons, has been convicted of murder in the first degree.

Messrs. Livingston, the newly appointed Secretary of State, and Woodbury, Secretary of the Navy, have entered upon the duties of their respective departments.

The *New-York Courier* says, the meaning of *Dzibitsch*, when translated, is said to be 'thief, or thief-taker.' He went to steal the liberty of Poland; but the Poles are good thief-catchers, and sent their Old Hays [Skrynecki] after him. It is probable that the next arrivals will bring us accounts of his capture.

Errata.—In the letter 'To Richard Rush, Esq.' in our last, 2d col. 4th line for 'unproven' read 'improved'—12th line, for 'promotion' read 'formation'—5th line from bottom, for 'sufferers' read 'supporters'—Emphatic Calvinism and Calvinistic, for Hopkinsianism and Hopkinsian, and the historical allusion will be more correct.

MASONIC FESTIVAL.

The nativity of St. John the Baptist will be celebrated at Hardwick, Mass. on the 24th of June next, by King Hiram's Royal Arch Chapter, joined by Mount Zion Lodge. The neighboring Encampments, Chapters and Lodges, and the brethren, generally, are respectfully invited to attend, wearing their jewels and appropriate clothing. An address will be delivered by Rev. Ezekiel L. BASCOM. The procession will form at the Hall of C. Ruggles, at 11 o'clock A. M.; by whom suitable refreshments will be provided.

Tickets, for gentlemen \$1, for ladies 50 cents each. By order of the Committee.

GARDNER RUGGLES.

May 24th A. L. 5831.

THE WREATH.

[From 'Bell's Summer and Winter Hours.']

I loved thee till I knew
That thou hadst loved before,
Then love to coldness grew,
● And passion's reign was o'er;
What care I for the lip,
Ruby although it be,
If-another once might sip
Those sweets now given to me?
What care I for the glance of soft affection full
If for another it once beamed as beautiful?

That ringlet of dark hair—
'T was worth a miser's store;
It was a spell 'gainst care
That next my heart I wore;
But if another once
Could boast as fair a prize,
My ringlet I renounce,
'T is worthless in my eyes;
I envy not the smiles in which a score may bask—
I value not the gift which all may have who ask.

A maiden heart give me,
That locked and sacred lay,
Though tried by many a key
That ne'er could find the way,
Till I, by gentler art,
Touched the long-hidden spring.
And found that maiden heart
In beauty glittering—
Amidst its herbage buried like a flower,
Or like a bird that sings deep in its leafy bower.

No more shall sigh of mine
Be heaved for what is past:
Take back that gift of thine,
It was the first—the last.
Thou mayst not love him now
So fondly as thou didst,
But shall a broken vow
Be prized because thou bidst—
Be welcomed as the love for which my soul doth long?
No, lady! love ne'er sprang out of deceit and wrong.

MORNING SONG.

[BY ALLAN CUNNINGHAM.]

Oh, come! for the lily
Is white on the lea;
Oh, come! for the wood-doves
Are paired on the tree;
The lark sings with dew
On her wings and her feet;
The thrush pours its ditty
Loud, varied, and sweet.
We will go where the twin hares
'Mid fragrance have been,
And with flowers I'll weave thee
A crown like a queen.

Oh, come! hear the throistle
Invites you aloud;
And soft comes the plover's cry
Down from the cloud:
The stream lifts its voice,
And yon lily's begun
To open its lips
And drink dew in the sun;
The sky laughs in light,
Earth rejoices in green—
Oh, come! and I'll crown thee
With flowers like a queen!

Oh, haste! for the shepherd
Hath wakened his pipe,

And led out his lambs
Where the blackberry's ripe—
The bright sun is tasting
The dew on the thyme—
The gay maiden's liting
An old bridal rhyme—
There is joy in the heaven
And gladness on earth—
So come to the sunshine,
And mix in the mirth!

MISCELLANY.

THE POLES.

In 1778.—Who (says the Prince de Ligne,) would not feel an affection for Poland, the Poles, and above all the Polish women? Who would not admire the wit and courage of the men, and the grace and beauty of the women? The manners of the Polish ladies are more equally fascinating than those of all others. To prefer another city to Warsaw is impossible. There you find the most refined ton of Paris allied with oriental manners; the good taste of Europe and the magnificence of Asia united; the politeness of the most civilized society, with the plain, unaffected hospitality of barbarous nations. Who would not admire a people whose external appearance is universally noble and prepossessing, and whose manners, though plain and unassuming, are polite and cordial? In the cities you meet with good breeding and urbanity everywhere; and in the country a good natured roughness prevails. The comprehension of the Poles are quick, their conversation light and agreeable, and their education has made them possessors of every talent. They have the gift of languages, are deeply read in general literature, elegant and accomplished. Their taste in everything is highly cultivated, they are admirers of fine arts, passionately fond of fetes and private theatricals, and of their national dancing. Their dress is original, some of their customs extraordinary, their style of living magnificent. They are good and open hearted, and very gratefully inclined. My own admiration of them is unlimited.
[Journal of a Nobleman.]

FAITH.

"Children," says Cecil, are capable of very early impressions. I imprinted on my daughter the idea of faith, at a very early age. She was playing one day with a few beads, which seemed wonderfully to delight her. Her whole soul was absorbed in her beads. I said, "My dear, you have some pretty beads there!" "Yes papa." "And you seem vastly pleased with them." "Well now throw them behind the fire." The tears started in her eyes, she looked earnestly at me, as if she ought to have a reason for so cruel a sacrifice. "Well, my dear, do as you please; but you know I never told you to do anything which I did not think would be for your good; she looked at me a moment longer, summoned up all her fortitude, her breast heaving with the effort, she dashed them into the fire. "Well!" said I, "there let them lie; you shall hear more about it another time; but say no more of them now." Some days after, I bought her a box full of larger beads and toys of the same kind. When I returned home, I opened the treasure, and set it before her; she burst into tears with excessive joy. "These, my child," said I, "are yours, because you believed me when I told you to throw those paltry beads behind the fire; your obedience has brought you this treasure.

MASONIC REGISTER.

Full Moon, this Month, Saturday the 26th.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's, 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday. Grand Chapter, 2d Tuesday. St. Andrew's Chapter, 1st Wednesday Dec. June and Sep. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec., March, June and Sept. Encampment, 3d Wednesday.

Monday.

Waltham Monitor. Ashfield Morning Sun. Lynn Mount Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mount Zion Chapter Concord. Corinthian Bridgewater. Fellowship New Salem. Golden Rule Belchertown. Groton St. Paul's. Newburyport St. Peter's. Southwick Friendly Society. Nantucket Union. South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.

Greenwich Village Encampment. Dorchester Union Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphan's Hope. Reading Good Samaritan. Framingham Middlesex Lodge.

Wednesday.

Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star West Granville Mt. Pleasant. Wrentham St. Alban's. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mt. Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Northborough Fredonia. Concord Chapter, Wednesday succeeding full moon.

Thursday.

Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian. Lowell Pentucket.

Friday.

Hingham Old Colony. Methuen Grecian.

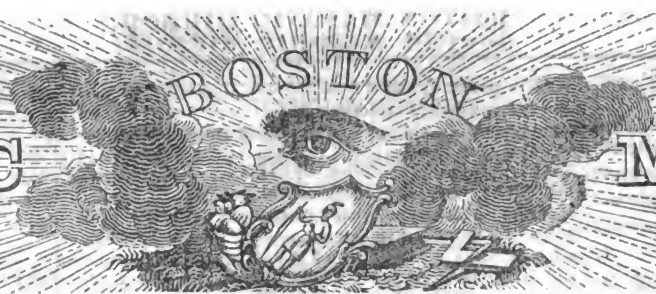
Miscellany.

Salem, Essex, 1st. Tuesday. Warre Chapter 3d Thursday, Marlboro Thursday succeeding. Groton St. John's Chapter, 1st Tuesday in December, February, April, June and October. Brimfield Humanity Tuesday every month. Charlestown King Solomon 2d Tuesday. Cambridge Amicable 3d Monday. Brighton Bethesda 2d Tuesday. Medway Montgomery 1st Wednesday. Falmouth Marine 1st Wednesday. Nantucket Union 1st Monday. Urbanity 3d Monday. Union Council S. M. 4th Monday in December March June and September. Rising Sun Chapter 2d Monday. Charlton Fayette last Wednesday January April August and October. St. John's Thursday succeeding. Duxbury Corner Stone Monday succeeding. Taunton Adoniram Chapter Tuesday succeeding. Gloucester Lyrian 1st Tuesday. Sutton Olive Branch 3d Monday. Greenfield Franklin Chapter 1st Wednesday. New Bedford Star in the East 3d Monday. Munson Thomas 2d Wednesday every month except July August December March. Franklin Mount Lebanon Middleborough Social Harmony Tuesday succeeding full moon.

Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

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[Original.]

TO HON. RICHARD RUSH.

[Continued.]

'In saying that recent disclosures have shown the dangers of Masonry in the United States, let us see if I am not right. I desire to be guided by facts, and to look at them rigorously. Your inquiries are broad, and should be met broadly—but facts shall be my basis, and I wish to deal with them practically, as I have really beheld them. You apply to me as citizens, taking an actual part in the affairs around you. I am to answer you in that capacity, and as a member of the same community.

The public all know, that certain trials have been held from time to time in the state of New York, for the discovery of the authors of the abduction and murder of William Morgan. Against this man's liberty and life, an extensive and formidable conspiracy had been laid, which ended in the destruction of both. He was a native of Virginia, and had removed into New York. It was there, it seems, that he committed a certain offence, not against the laws of his country, but the Code of Masonry; namely, that of revealing its secrets; and this is the offence for which he is made to suffer death. The conspirators neither laid against him, nor pretended any other. The case is therefore purely Masonic in its origin and termination. There is nothing extraneous to embarrass the judgment or lead away the thoughts.

When I remark, that the public all know of the trials, I mean that they have heard of them, generally; for I do not believe, that one person in fifty knows anything more about them. I have followed up the account of them, as far as I have had the means; and especially those that have taken place at Lockport, within the last few months. I have done so in no prejudiced spirit, but with an earnest desire to understand the whole case rightly. They appear to me, to unfold one of the most extraordinary incidents that has ever transpired. All the circumstances considered, I know not where we shall seek for its counterpart. It is seen from these trials, that the laws of the land cannot be executed upon the authors of an audacious and bloody conspiracy, although its entire theatre was in one of the most populous parts of the union, although attempts have been made to enforce them in all practicable ways, for a period now exceeding four years, although the government of the state of New York, has aided, by its immediate countenance and direction, the public prosecutions, besides having issued commissions of special investigation; and, what is more astonishing than all, although the conspirators, with their aiders and abettors, are, in all probability, known to more than one hundred persons belonging to the Masonic body, if not to a larger number. That they are certainly known to a great many Masons, if to fewer than one hundred, is plain, from lights that must bring conviction home to every dispassionate and sound mind.

Such is the case as it meets us on the threshold. It is startling. Under a government of laws, and in a season of tranquillity, it must be pronounced an anomaly. It seems a scandal upon the trial by jury, upon the public examination of witnesses, upon our forms of presentment and indictment, upon the power of commitment for not answering legal questions, upon all the modes heretofore the boast of our judicature, for getting at the truth; all of which have been, so earnestly, solemnly, yet fruitlessly resorted to. A-

midst the din of arms we are told, indeed, that the laws become silent; but that they should so totally lose their authority, at a period of profound peace and general good order, as they have done on this occasion, must arise, from some extraordinary and portentous cause. The victory of crime is the opprobrium of the law, and should call forth a spirit of determined inquiry into the cause.

It has been said, that the human bosom is not strong enough to hold the secret of a foul murder. So heavily does it press, that the stoutest heart gives way, seeking relief in the gush of its sin. Hitherto, also, in proportion as the knowledge of the fact of murder has been shared by large numbers of people, has been the ease, the promptitude, we may add, the certainty of detection. But in Morgan's case we behold the frightful reverse. It stands, in this respect, alone, in the records of criminal jurisprudence. The law books of ancient and modern times, might safely be invoked for a precedent. The difficulty of keeping the secret of a murder, operated as some safeguard over innocent life. It served in some degree to deter the murderer himself, by making him shrink from the fear of his own thoughts afterwards, and to obstruct his fell plans, from the like fear keeping away accomplices. As by stripes, the flesh is made to quiver, so the whips and stings of remorse, lacerate the heart. They are internal executioners, from whose torture the guilty cannot escape. But here, we behold this safeguard of life put to scorn, one seated in the very conscience of man, and which nothing but the most baleful potions, administered as if by infernals, could ever extirpate.—Every sober minded citizen, will be anxious to arrive at the solution of this phenomenon. If a train of evidence altogether irresistible in its direct or circumstantial application, force upon his mind the belief, that its entire and complicated horror, is clearly traceable to the confederated and unholy contrivances of bad men who are Masons, all his right feeling as a citizen must be shocked. He must stand confounded, at seeing human life and liberty so sported with, by a power the more tremendous in its victory over the laws as it rides in darkness. Good men who are Masons, will turn from such conduct with abhorrence. Candid men of the society, on hearing the relation of it, may be disposed to ask themselves, whether all the benefits of Masonry, alleged or real, can be a counterpoise for the perils which may thus spring from it, through deluded or depraved zealots, who gain admittance to its sanctuary; and who effectually silence compunction under iniquity, by flying to the misunderstood or perverted ties and obligations of the craft.'

It seems to be a prominent part of your design to make men believe you honest, and scrupulously careful to be guided by nothing but facts. And this is in perfect accordance with the principles of human nature. The weak points of a man may be known by his special fortifications; because he knows his own weakness, he thinks that others see it. But like an absolute monarch, you are ready to *make facts*, when they are not found suited to your purpose. One would have supposed, had you not expressed to the contrary, that your main design was to see how far you could pervert and misrepresent them. But you have said it, and truly Richard Rush is an *honorable man*! his *facts* must be *facts*, even if opposed by truth.

You assume the ground, that Wm. Morgan was murdered by the Masons, (you say, as will hereafter be seen, by 'bad Masons') for revealing the secrets of Masonry. That the 'case is purely Masonic in its origin and termination.'

Pardon me for speaking the truth—this foundation is false! and when I say it is *false* let not the lie return to insult our honesty. If men who were Masons, abducted or murdered a man by the name of Wm.

Morgan, let them be searched out and punished to the utmost rigor of the laws. Masonry urges the justice as much as the laws require it. What were the acts of Masonry officially, in relation to this affair? Read for yourself.

'The following preamble and resolution were adopted by the Grand Chapter, State of New York, at their Communication in 1827.

'Whereas, the rights of personal liberty and security are guaranteed by the free constitution under which we, the members of this Grand Chapter, in common with the rest of our fellow citizens, have the happiness to live: and whereas, we esteem the preservation of these rights of vital importance to the perpetuity and full enjoyment of the blessings of our republican institutions: and whereas, the community has lately witnessed a violation of the same, under the alleged pretext of the Masonic name and sanction, in the case of Wm. Morgan: and whereas, the principles of our ancient and honorable fraternity, contain nothing which in the slightest degree justify or authorize such proceedings; but on the contrary, do in all their tenets and ceremonies, encourage and inculcate a just submission to the laws, the enjoyment of equal rights by every individual, and a high and elevated spirit of personal as well as national independence:

Therefore, Resolved, By this Grand Chapter, that we its members, individually and as a body, do disclaim all knowledge or approbation of the said proceedings in relation to the abduction of the said Wm. Morgan; and that we disapprove of the same as a violation of the majesty of the laws, and an infringement of the rights of personal liberty, secured to every citizen of our free and happy republic.'

Do you say that this Preamble and Resolution amount to nothing, because they come from Masons?—Then all your assertions amount to nothing, because they come from a man! If you can point to a Mason who loves not the truth, to every such member I can bring fifty men, who are not to be believed; and thus the argument of this kind and quality is against you. DeWitt Clinton, at the head of the institution in the United States, was unremitting in his exertions to detect and punish the offenders.

But in the name of common sense and decency, why do you visit every member of the Institution with a crime, which meets with their disapprobation as well as yours? You think it very probable that the abduction of Morgan was known to one hundred persons, (out of two hundred thousand in the United States!) and conclude, all 'startling' with astonishment, that the case must be a perfect 'anomaly'!!! That some crime has been committed, nobody knows exactly what, or where, and every possible investigation is altogether fruitless in giving light upon the subject.

Was there never a murder without a criminal? Are not cases of wickedness occurring every day, which are veiled in mystery and the authors unknown? You know it to be so, therefore admit the fact, if you are 'desirous to be guided by facts.' Yet you assert with an assurance worthy of actual knowledge, that this case is 'AN ANOMALY'!!! Have not the laws tried and sentenced to punishment all that can be proved guilty of any participation in the deed? This is more

light than hundreds of other cases of the most atrocious character have ever received! Even in sight of your own residence was there not the murder of the unfortunate Wells 16 years ago? and nothing of the deed known to this day, only that he was murdered for his money! and yet this case, which admits of no certainty, 'is a perfect anomaly!'

Because you cannot get from the Masonic body information which it does not possess, you wonder at its power, you startle at its operations, and like a huge bear that has lost her cub, skulk and growl at every Mason as she does at every man that passes in her path. No! the persecuting gang of antimasons may thank themselves, for the frustration of justice. Instead of asking the co-operation of Masons, as men, they accused them, one and all, as murderers. Instead of investigating the evil where it originated, they scattered their firebrands over the country. Instead of quenching the fire that the smoke might be dispelled—they scattered it and enveloped day in all the darkness of night. They abused the harmless and accused the innocent. They prostrated confidence, and then, with a damnable hypocrisy, asked for its favors.—They branded the fraternity as devoted to falsehood, and then asked for its *truth*. They called for information, and cast it beneath their rottenness, as *false*. They imagined lies, and conjured Freemasons, in the name of religion and all that is good, to swear to them! Base politicians, willing to ride into power at any expense, joined in the general din of disgraceful detraction, and are now as busy in executing and fabricating lies as their subordinates are in circulating them.

Is this the way to justice? Is this the mode which our Saviour pointed out, for the redress of wrongs! If so, I pray God to sink me to the regions of forgetfulness and blot out all the records of memory. I turn your words upon yourself and your party; they originated where they were most needed. If God ever permitted 'unholy contrivances' to exist in this earth, he has fixed the curse upon the members of your party. If there be a deed of wickedness, yet undone, (by antimasons) it is not because their wishes did not reach it, but that their sagacity and power were not equal to its attainment. What they have not done they have threatened, and what they have not threatened, happened not to come within the scope of their knowledge. In this general assertion I will have charity to except the *honest* dupes of the party. For them, seriously, I entertain the profoundest pity.

For what cause do you introduce this sentence, that 'Good men who are Masons, will turn from such conduct with abhorrence.' What does it mean? We know and acknowledge the truth of the sentence for ourselves, but in your hands what does it mean? You talk about the 'frightful reverses,' 'consciences put to scorn,' 'baleful potions administered by infernals,' 'complicated horror,' 'unholy contrivances,' and the 'tremendous power' of Masons, and in the next breath, as though conscious of your injustice, you say, that good men who are Masons, will turn from such conduct, (which is their own) with abhorrence! But do you add that the deed was done by bad members of the society? The inconsistency fastens to your very flesh. You need not be informed, and you cannot deny, that the government of the institution is in the hands of the best and greatest of men, throughout the world, and always has been. And that no institution is chargeable with what its officers and leaders condemn in common with the rest of the community and have even denounced as antimasonic and contrary to all the laws of the order. If there does exist this 'terrifying,' 'startling,' and 'tremendous power,' you so much talk about, in the Masonic Institution, where is it invested? Is the bad members? Do the good members make laws and the bad members execute them? The 'good Masons' look with abhorrence upon the execution of the laws which they make and subscribe to? 'Abhorrence,' and enjoyment, according to our own free choice, synonymous terms—ridiculous, worse than ridiculous; it is wilful and wicked nonsense.

'If a power shrouded from the day, has been found of efficacy sufficient, to interpose a fatal obstruction to the great course of public justice where guilt has been so aggravated, are we to suppose that the mischief ends here? That it is a single, and insulated instance? It is impossible. He is weak and credulous who believes it. In the vast and active character and business of Masonry, in its close and diversified connexions with society at large, whose movements from behind its own screen it can watch and follow up at pleasure, it must happen that the streams of justice will often be tainted, on occasions less conspicuous, by the same power. A danger then exists, under the highest moral and even judicial demonstration, which ought to rivet deep attention, and awaken general alarm. Not only has the government of the State of New York lent its efforts in aid of the ordinary process of law, for detecting the culprits in this audacious conspiracy. The government of Upper Canada has stepped forward in co-operation; for it is a characteristic of the conspiracy, that there were strong suspicions of its embracing depraved members of the fraternity in that foreign jurisdiction; so extensive were believed, and on rational grounds, to have been the hideous workings of its malignant sympathies.—But all has been in vain. Executive messages, executive acts and proclamations, with the offer of executive rewards, like indictments and jury trials under special courts and judges, (for these too were added,) have all fallen to the ground. The Law is still paralyzed by a hidden agent, that continues to prove stronger than the combined force of its machinery and its ministers. The Lodge of this agent, has become its sepulchre. There it lies, a spectacle for freemen to look at.

In the whole compass of affairs to which government is subservient, there is nothing, of such transcendent importance, as the faithful and effective administration of justice between man and man, and by the body politic against public delinquents. It is of daily, unceasing, emergence. It blends itself with all the wants, duties and necessities; with all the hopes and all the dangers, that belong to the political and social condition of the world. It comes perpetually home to the immediate business and bosom of mankind, the remark so often repeated from Bacon, but which on this subject has its application in exact truth. Hume describes it as the sole end and aim of all government; and, certainly, if such an administration of justice be wanting, it is not going too far to assert, that the functions of government have stopped in a point that is vital. If we have laws without the power to give them effect we are in the condition of a people having none; which brings society to a pause. The levy of ship money, was among the causes that produced the decapitation of Charles I. and a change in the English Dynasty. The tax of three pence a pound on tea, helped to bring on our own revolution. How small such acts in themselves; yet in union with a quick and well understood spirit of public liberty, how vast their consequences throughout nations, and the posterity of nations. I fear not to say, that neither of them, were calculated to press so destructively upon the great fabric of society, as the fact before us, of a secret combination in the heart of the republic, being able to keep the laws at bay in this case of the murderers of Morgan; so long to trample upon, so long to triumph over them. The apathy prevailing under the baffled efforts to probe and fully to punish so great an enormity, is, to my mind, inexplicable, among a people watchful of their rights, and who would ever be ready, it might have been supposed, to embody the whole power of society, wherever any one of its members, however humble, was seen to be so ruthlessly struck down. Interposition should have been the more immediate and decided, as the blow was so bold and terrible; as it was given amidst concomitants so unusual, and indicative of so supreme, so insolent a contempt for the laws. If ever an event arose in the annals of any people, that should have made the *whole body* of the public, identical with the authority of the magistrate, by a burst of indignation and a concert of efforts, it was THIS. No other feeling ever yet kept permanently alive the spirit of public liberty, or upheld the supremacy and grandeur of the laws.—They both die as certainly under torpor, as if crushed by an open despotism. It is one of the ways in which states begin to lose their liberties. It is a deadly opiate, diffusing itself through the political system, against the instillations of which, the patriot heart should be roused by every consideration that can animate it to its highest duties.—When the magistrates are seen with the ensigns of authority powerless in their hands, an appeal is made to the inextinguishable allegiance and generous devotion which should bind every citizen to the common weal. The love of public freedom must be shown in the inviolable maintenance of individual rights. We are degenerate Republicans, we are no Republicans, otherwise.'

Not content to confine your suspicions to a case which is of itself the most undefined and the least certain in its particulars of any ever brought before this community, you act the noble and manly part of making a general

accusation against the Institution. 'That this,' what? 'is a single, an insulated instance,' 'is impossible!' 'And that he is weak and credulous who believes it.' 'Because you cannot explain the mystery, which you yourselves have created and imagined, there must needs be other cases, of what? Why, as you would be thought a charitable man, MURDER, we suppose! That the Institution is one dedicated to Injustice and Murder!'

These assertions from a mad-man, would create no great surprise, but to receive them from one who runs at large in society; from one who has had the advantages of example and religious instruction; from one who is reputed to be of sane mind, and blessed with the ordinary faculties of man, can only create our utmost astonishment that such privileges could be so trampled under foot even by the most perverted and depraved principles of human nature!

Is it to be supposed that men possessed of the common dignity of nature, a proper self-respect, and a consciousness of honesty, will condescend to repel such despicable insinuations? No, never! We hurl back with a righteous vengeance the base suspicions to the vile source whence they sprung, to your own bosom, to the bosom of your own party, where there is visible and constant evidence of the 'horrid workings of malignant sympathies.' They are so wickedly grovelling in their nature that our very contempt starts back at their polluting approach.

One would suppose from your remarks that the most extensive arrangements were made for the abduction of Morgan. That not only the Masons of the United States were engaged in the conspiracy, but even the depraved members of Upper Canada. According to your own statement, which I challenge you to prove, one Mason in *five thousand* had knowledge of the supposed murder! and even this one a depraved member of the Institution! Wonderful! Indeed it is wonderful! even more, monstrous! In New York state there would not be more than one to ten thousand, and that one 'a bad member!' Any but those of your party, who are 'guided by facts,' would think this an enviable proportion of goodness! The holy cause of God found one in twelve a traitor! Taking your one hundred 'depraved members' and add the *worthy* and *honorable* band of *seceders*, and the amount of treason is of no account compared with the treason of other Institutions. Besides, the ten thousand make laws and the wicked 'one' executes them! 'Good men, it is TRUE, belong to the Institution,' but bad men CONTROL them! How natural, how perfectly in accordance it is with all our knowledge and experience!

You speak of executive messages. Had you forgotten that DeWitt Clinton offered the first reward and ordered the first investigations! Truly you are not an artist to make tools to cut your own flesh, else facts, in spite of cunning, would show more than the hems of their garments.

You obviously had some artificial excitement or physical disease when you wrote this letter, for there is a perceivable fluctuation from reason to absurdity. You had adroitness sufficient to envelope your poison in honey, that it might be palatable, and with what was universally acknowledged as wholesome to the mind, you mixed the 'midnight weeds of sin, thrice blasted, thrice infected,' and with rank and earnest hypocrisy recommended the baleful potion.

You talk of the 'levy of ship money' as the cause of the decapitation of Charles the 1st. The tax of three pence a pound on tea, 'as being one of the causes of the American Revolution,' and then add, 'How trifling such acts in themselves!' You even venture to say that the case of Morgan is of more consequence than these. And although you class it among the trifling circumstances of men, you add with a sudden impetuosity and evident madness, that 'If

EVER an event arose in the annals of any people, that should have made the whole body of the public, identical with the authority of the magistrate, by a burst of indignation and a concert of efforts. It was this!—Let us see what you mean! In the first place you violate consistency; for the subject is magnified from a trifling point of a cause to a stupendous cause itself. But that's no matter, as you deal in facts, the growth is not unnatural. It seems that you consider that the event should have made the whole body of the public, identical with the authority of the magistrate, by a burst of indignation and a concert of efforts. That is, it was the duty of the people of New York, to establish that 'concert of efforts with the authority of the magistrate,' to put down Masonry, at the head of which was the magistrate himself! The people of New York in connexion with Masonry, to rise indignant to put Masonry down!

Morgan's case is no common one. It is of great and inspiring magnitude. Looked at by itself it may be called detached, or little, by those who little know how to think, or are determined not to think. But properly weighed by its principles as well as its facts, it is momentous and appalling. It is no case for County Courts. It is for the nation. That is its proper tribunal. Those who will lift up their minds to an enlarged and just conception of it, instead of keeping down to a superficial and imperfect one, will see it under a connexion indissoluble, with a train of public principles with which are interwoven the interests, the safety and the durable glory of the nation. Let the law, that sheet anchor of society, come to miss its grapple upon public felons, banded in league together by a principle that exalts their crimes into achievements of merit, and everything is exposed to wreck and dissolution. The daring and profligate nature of the conspiracy against the liberty and life of this citizen; the inflexible and malignant vigor of purpose with which, step by step, it was pursued to consummation; the cool, the systematic, the inveterate depravity of all the actors in it, have no parallel in the previous history of our country, scarcely in that of any country. I challenge the Spanish Inquisition to exceed it. I boldly invite a search into the archives of that engine of a ferocious despotism, which for four centuries in Europe crushed its unhappy victims with a vengeance so diabolical, under colour of vindicating holy church, to produce a case that goes beyond it. Morgan's immolation was in spirit, almost in form, an *auto de fe*. Holy Masonry found its vindicators too. The similitude is close and shocking. It should burn the cheek of every American, who contemplates it. The iron clamps that were probably prepared for the feet and hands of Morgan, aptly compare with the chains in which the victim of the inquisition was habited, when trembling on the verge of eternity; whilst the pictures of devouring dogs and serpents that were hung round his neck, completely prefigure the horrid gang of murdering conspirators who plunged their hands in the blood of Morgan.

This case, thus far, is entirely out of the track of all events in a free or well governed community. It befits the grim despotism of dark and superstition ages and countries.

When robbers and pirates are about to make choice of a leader, villainy becomes the standard of merit. He that can lie with the most cunning, plan with the most art, and murder with most coolness, succeeds.—For every cause requires leaders fitted to its objects.

You seem to have been perfectly instructed in this principle. In order to be considered as worthy of the first place in the party, the only object of your ambition, assertions and protestations are to be made outstripping every hot-head of the party. Have lies been told? it becomes your duty to utter greater ones. Has justice been invaded? it becomes your duty to denounce it as contrary to your schemes. Have good principles been perverted? it becomes your duty to scoff at them and trample them under foot. Have good men been proscribed and slandered? it becomes your duty to christen them fiends, demons and infernals!

As you set out with a strict intention to confine yourself to facts, we presume you stated only what you know. You have drawn a picture of particulars which none but one possessing actual knowledge should have a right to

sketch. You have discovered that 'the daring and profligate nature of the conspiracy against liberty and life of this citizen, the inflexible and malignant lightening of purpose with which, step by step, it was pursued to consummation, the cool, the systematic the inveterate depravity of all the actors in it, have no parallel in the previous history of our country, scarcely in that of any country.'

Now you must mean something in all this, or you must mean nothing. You speak of 'the inflexible and malignant vigor of purpose' in whom? You speak of the progress of the conspiracy, as 'step by step' to consummation, by whom? of the cool the systematic, the inveterate depravity of all the actors in it, who are they 'all?' of 'systematic course,' what was it? You stated enough to merit an indictment, and by all that's just and good were I the special counsel for these cases in N. Y. Richard Rush, of York, should be brought to the bar to answer for his undoubted knowledge in detail.

It cannot be said now that all who are disposed to speak, are ignorant of this 'nefarious deed.' For he that knows and can explain so fully every peculiar characteristic of an act, knows more, he knows the actual perpetrators of it. He can point out the 'step by step, and if the steps are but seen, those who take them are discovered. He can put his hand upon their heads, he can call out their names. If he does not know them, he is filled with an Iago's blood and purposes, and fit for 'treason and stratagem.'

The following is an unparalleled sentence, and I record it as a peculiar instance of aberration from reason.

'I challenge the Spanish Inquisition to exceed it.'

There is a close and shocking similitude 'between a case that cannot be explained, and those of an Inquisition, such as burning at the stake, cutting out tongues, stretching and dislocating limbs, crushing the bones upon the rack, and the like. The similitude is so striking, our reason is utterly knocked from her seat! and all our faculties shrink from the task of comprehension.

Next, with 'the Devil before him,' he attacks with an awful 'howling, clangor and fury, *The Public Press*. To have a just conception of the beauties of this attack, it should be accompanied with Haydn's 'Representation of Chaos.' However, as many are not in a condition to order its performance, I would recommend a Den of wolves, or what might be even more available, an assorted Caravan of animals whose hunger uttered forth cries of ferocious desperation. Let the reader seat himself in the midst of them and read the following:

'But I am now to present an aspect of it, still more extraordinary, still more alarming. How to present it, how to realize it, I am at a loss. It seems a delusion. It doubles all my amazement. I would throw it off as a phantom if I could; but I cannot, and I sink in my feelings as an American citizen, under the mortified and abashed consciousness of its truth. Perhaps I ought to pause ere I advance further. That which I am about to touch, is on all sides encompassed with hazards. A saving energy it has, indeed for its friends, and knows how and when to exert it; but it can make its blast howl about the ears of all, who, with unanctified steps, approach its precincts: blest as from Boreas and Eurus, and Carus and Argestes, loud.' If I followed the counsels of prudence, I should bend the knee in reverence and retreat before it. But I will proceed. At your call, I have taken what I believe to be the cause of public order, and of truth, in hand, and that cause must be my shield. A saying that we had when I was at school, comes into my mind, I scarcely know how to quote it, and must hope for your pardon if I do. 'It was not *fiat justitia, ruat cælum*; but, TELL THE TRUTH THOUGH THE DEVIL BE BEFORE YOU. Let it be heard.

Hitherto, when a murder, especially one attended by any startling or unusual circumstances, has been committed by unseen hands, in a country where existed a free press, the great instruments has never failed to raise and keep up the alarm. It has done more, far more, than write depositions and search warrants; more than the whole roll of sheriffs and constables and deputies, with the posse commitants in their wake, to drag the perpetrators from their cover. By its universal and spontaneous activity, operating like a moral hue and cry, it helps to point a right public vigilance and suspicion. It ministers usefully to public indignation, making it strong and stirring. It puts everything in motion, itself heading the pursuit.

It sharpens scrutiny, reinvigorates flagging exertion, smites like inward fire upon the fears and pantings of the skulking felon, and throws out signals of all kinds a thousand times more valuable, when its mighty trumpet is sounded in a good cause, than any that Masonry ever planted upon its mysterious lodges. Need I instance the case of White at Salem? Need I mention that of Thurtell in England a few years ago, when the unceasing clangor of their press reverberated even to our shores.—Paris never had such a policy, society never such a conservative principle. It is omnipresent. Like flashes from the heavens it lights up the entire horizon. Its sweep is from the 'orient of the dropping west,' the whole nation its stage, the whole people its audience. What a power in society when directed to proper ends, how resistless how awful! But, in the case we are considering, with the exception of the comparatively few newspapers, antimasonic in special name and object, the press, as far as I have had opportunities of observing, has been shamefully silent. This best guard of a free state, better than legions of bayonets, this Lion at its portals, whose noble nature for the most part it is to spring forward, enraged and uncompromising, upon crime, has been lulled to sleep has been chained and muzzled; has been faithless; has been criminal. I say criminal. Silence in such a cause is participation. It shows, in effect, companionship with the murderers, had there been nothing more than silence. It is keeping bands with blood, when a voice, loud, simultaneous and incensed, should have rung through the land.

May I not justly say that the whole transaction, in every feature in which the public have a right to feel an interest, is an anomaly. Generally it has been the course of the Press as though a salutary instinct of its nature, to be too quick rather than too slow; to fly at wrong in the remote intention and tendency; to err by inflaming too much, rather than too little. But here, in Morgan's case, with the stain of blood before its eyes, with crime actually perpetrated, and crying for punishment, it shuts its eyes. It becomes suddenly and stupidly blind, or it turns traitor. There is no alternative. The press on this occasion has fallen into stupefaction, or turpitude; for it cannot so utterly have lost its senses as not to know, that the crime would never have been committed and left unavenged, but for the full and continued existence, in our country, of the Masonic obligation. No sophistry can gain-say this position. The evidence of it is flagrant; its foundation is upon a rock.

The worst is to be told. For, whence this infatuation, or this connivance? Whence this most marvellous exception to all its wonted eagerness and fire. Whence the sudden spiking of that artillery, that ever heretofore has played its volleys upon crime? Whence, but because the Press itself is under the deleterious enchantments of Masonry, or otherwise wears its manacles. Whether, the iron ones forged for it by the Institution itself or those existing in the influence of readers and patrons, the result is still the same. How else could it have happened, that it has withheld from the people, the incontestible evidences of Masonic guilt, which the repented and solemn trials in New York have afforded? Does it act in this way on other occasions? Did it even suppress from its columns the publication of the case of the wretched pirate, Quito, with all its train of particulars, during this present spring? Has not this case, a case certainly of no novelty in its principle, been running the rapid rounds of almost all the papers of the Union? Yet, no word have we of the trials at Lockport, that were going on at the same instant; not a whisper, not a breath. All is silent like the tomb. How will the Press shake off the obloquy of such conduct. It cannot shake it off. There is no other explanation of it, than the one given. Will it pretend to allege, that those trials brought out no evidence of Mason's guilt? Will it presume to say; in extenuation, that the murdered remains of Morgan are still unfound? Preposterous! insulting, extenuation? Why not publish the evidence itself, and let the people judge, as at all events, the case had become one of great and commanding public notoriety. If the people were to transfer a portion of their indignation from the murderers of Morgan to those presses of the country that have evinced an anxiety to hush up the foul deed, they would be acting righteously. It would show the Press, by a lesson never to be forgotten, that the people were the true fountain of justice, as well as power.

You confess that if you had followed the counsel of prudence, the attack would not have been made; that your great love for truth impelled you forward. It must be that there has been a falling out between Truth and Prudence, as moral man has considered them as inseparable Companions! But certain it is, if they are opposed to each other, Prudence suggests the best policy, and this instance most abundantly discovers.

[TO BE CONTINUED.]

TABLES.

THE LACE CRAVAT.

The 4th of January 1736, the melancholy intelligence, that the Queen Sophia, wife of George the First of England was expiring, was communicated to the inhabitants of Windsor castle. Conscious of the near approach of death, the queen summoned the royal consort, and, beckoning all her maidens to retire, was left alone with him for more than an hour; the courtiers remarked that when His Majesty returned, notwithstanding his habitual coldness, his face was bathed in tears.

The Queen Sophia saw her life rapidly terminating without alarm. Though her head had been encircled with a crown, existence had possessed few charms for her. She had seen herself for several years neglected by her husband whom Lady Horatio D——— had subjugated by her blandishments and great personal attractions; being of a meek and submissive disposition, she had suffered in silence; but, when she felt that a few hours would terminate her earthly career, she determined to devote the brief space that was left her, in endeavoring to break this criminal connexion. When she saw her husband standing beside her death bed, she extended her slender, emancipating hand to him, and said, in the faintest tone of expiring nature—'Ah! should not have died so soon, if you had loved me.' The king, bending over her hand, kissed it; and checking the tears that fell from his eyes, was going to speak but the queen interrupted him saying:—'George all now is forgotten, all is forgiven—He who calls me to his presence sees into my heart—that heart which still loves you. I will not reproach you with the past; but I will address a prayer to you.' Saying these words, she partly rose from her bed, grasped the hand of the king with all the strength to her remaining, and added: 'In the name of the Redeemer of men, if not through love, through pity for me, for the sake of your eternal salvation, I implore you to renounce the guilty course of your life you now lead. If there was any hope of my restoration, you might suppose that selfish feelings prompt my supplication; but to-morrow I shall be in my coffin, cold and insensible to every thing. Grant then my last prayer I implore, as you regard your own soul—do not again see Lady Horatio.' 'I promise it,' replied her consort; but dear Sophia do not speak so—such thoughts aggravate the danger of your situation.' No, George they have deprived death of its worst sting. I behold heaven opening to me;—that haven for the just and upright, where jealousy never enters; where, George, when you shall have reached, you will love only God and me—there where one loves only those whom he should love. To-morrow——'

'Banish the idea: you are not in so much danger. The physicians assure me that you may still be restored to your people. All England prays for you.' 'I wish not my stay here below to be prolonged; I only ask of you to think of that eternal abode, I am now to enter—I to-morrow, you in a year.' Pronouncing the last words, she threw into her voice all her strength: and then fell back exhausted with the effort on the bed, fixing her eyes upon those of her weeping hus-

band pointed with her finger towards the clouds.

As she had predicted, the next day, dead, cold and insensible to all, she was exposed, crowned, to the public gaze upon the bed of state. All the court came in sorrow to render their last homage to their lamented sovereign; but when the carriage of Lady Horatio drew up before the castle; the officers of the palace advanced and signified to the discarded favorite that she could not be admitted. Soon the news of her disgrace circulated. It was the subject of conversation of the persons who traversed the apartments; and even in the chamber where the corpse of the queen was exposed, many observed, 'If it had occurred earlier she who lies here, would not, perhaps have died so soon.' Others said: 'It is merely through etiquette; her disgrace is but transient;' and they were right; for, ere a month had elapsed, Lady Horatio had resumed her empire in the heart of her royal admirer. But all her blandishments whether of real or effected love, could not dissipate the gloom which rested on the mind of the widowed monarch, who in vain endeavored to banish the recollection of the last prayer of the queen.—He was passionately fond of music, and Lady Horatio provided the most charming concerts for his entertainment and to cheer his sinking spirits; but in the midst of these pleasures he heard rising above the harmonious sounds of a hundred instruments:—*To-morrow, you in a year.*

Although the queen had been dead now six months, and George was a daily visiter at his favourite's splendid mansion, yet, she had not been permitted to re-appear at Windsor, where, her vanity and her eagerness to humiliate her rivals and enemies, made Lady Horatio particularly desirous of seeing himself established. Often she spoke to the king on the subject; but he always waived her request by allusion to the requirements of courtly usages. At length she wrung from him the ardently wished for privilege; and a few hours after granting the permission she appeared at Windsor castle, glittering with diamonds and swelling with pride. Never had she displayed so much vivacity and haughtiness; never had the king felt so sad, nor so humiliated; a great weight hung on his heart; and to him the day was tedious and embarrassing. The hour of retirement shielded him at last, from general observation, and the speaking eyes of reproach; but did not relieve him from the countless stings of remorse which agonized his soul.—As he approached his bed he recalled to his mind that it was his injured queen who had embroidered its drapery and ornaments; and, in vain, he strove to chase away the thought. On his chimney piece there was a Kalendar, on which his resting eyes, counted the rolling months, and indicated to him that six of the predicted space of his remaining existence had expired. In the hope that sleep would dispel such gloomy reflections, he sought his couch; but 'nature's sweet restorer' visited him not,—that which the poorest laborer of his three kingdoms enjoyed was denied to the ruler of millions of obsequious subjects. Through the high and large windows of his chamber, the silver moon threw a long ray of light on the carpet; and suddenly discovered to him, between the bed and the casement, something, which resembled smoke, rising in the middle of the apartment; supposing it to proceed from a spark that had fallen on the floor, he rose to extinguish it, but on reaching the spot where he had seen the

smoke he found nothing, perceiving only that the odour of frankincense, and those fragrant spices which are burned around the dead, was spread through the room. Scarcely had he returned to his bed, when again he saw a blueish vapor rolling upwards: it resembled a light cloud, and soon condensed itself, and from, at first, having no distinct form, gradually assumed the appearance of a human figure; the phantom, if it was one, preserving its transparency, the rays of the moon piercing its shadowless body. The king seeing it advancing towards his bed; by an involuntary movement turned, so as not to behold what appeared to him to be a supernatural visitant; but a hand colder than monumental marble was laid on his naked shoulder, and, at the same time, a sweet voice thrice repeated: 'George! George! George!' Trembling in every limb, and covered with a cold sweat, the guilty husband of Sophia of Brunswick turned his head, and saw bending over him the shade of his late queen. Death had only paled her features; her large black eyes shone with an extraordinary brilliancy in the midst of sepulchral whiteness; her vestment was a long winding-sheet, and on her head glistened, with horrid mockery, the crown which, is placed in the coffins of kings and queens in their funeral obsequies.

[TO BE CONTINUED.]

DISTINGUISHED CHARACTERS.

EPICETUS, the celebrated Stoic Philosopher, was born a slave, and spent many years of his life in servitude. This was the fact also with *Æsop*, *Puhlius*, *Syrus*, and *Terence*.

The Abby Haay, who died in Paris, a few years since, celebrated for his writings and discoveries in *Crystallography*, attained his distinguished elevation in spite of every disadvantage of birth.

Winckelman one of the most distinguished writers on classical antiquities and the fine arts, that modern times have produced, was the son of a shoemaker. He contrived to keep himself at college, chiefly by teaching some of his younger fellow students, while at the same time he, in part supported his father at the hospital.

Arnigo, an Italian poet, of the sixteenth century of considerable genius and learning, followed his father's trade, that of a shoemaker; and in the course of his life published a very elaborate work on the 'Shoemaking of the Ancients.'

The celebrated Italian writer Gelli, when holding the high dignity of Counsel of the Florentine Academy, still continued to work at his original profession of a tailor.

Metastasia was the son of a common mechanic, and used when a little boy to sing his extemporaneous verses about the streets.

The father of Hayden, the great musical composer, was a wheelwright, and fitted also the humble occupation of a sexton; while his mother was at the same time a servant in the establishment of a neighboring nobleman.

The father of John Opie, the great English portrait painter, was a working carpenter in Cornwall. Opie was raised from the bottom of a saw-pit where he was employed in cutting wood, to the Professor of Painting, in the Royal Academy.

The parents of Castaldi, the elegant Latin translator of the Bible, were poor peasants, who lived among the mountains of Dauphny.

MISCELLANY.

THE CRUSADES.

The descriptions of Mr. James, in his history of Chivalry and the Crusades, which forms the twentieth volume of the Family Library—his portrayal of the sufferings of the knights and soldiers in the first and second crusades—their privations and their patient endurance and heroic actions, when the moth of hunger was gnawing at their vitals, and the haggard form of famine stalked with hollow and ghastly look throughout the cities and camps—all these and many more are given with a masterly power, and called to our recollection Maturin's awful fiction of famine in the family of Walberg. We will serve up to our readers an extract from the battle before, and downfall of Antioch.

Having assembled their forces in the valley, Godfrey and Boemond explained to their followers the real nature of the enterprise they meditated. A single interpreter was sent forward, to confer with their traitorous coadjutor, and to ascertain that all was prepared. Phirouz assured him that he was ready, and asked eagerly where were the knights; being told that they were near, pressed them to advance, least any thing should excite the suspicion of the other commanders, especially as, from time to time, men with lighted torches patrolled the wall during the night, and it was necessary that they should take advantage of the interval. Godfrey, Robert of Flanders, and Boemond, instantly led the troops to the foot of the fortifications, a rope was let down, and a ladder of hides raised. At first, no one could be found to mount. Unaccustomed to carry on any warlike operations during the night, a thousand unwonted fears took possession of the bosoms of the crusaders. At length, urged by the chiefs, and encouraged by Phirouz from above, one knight—which of the body is not certain—began to ascend the ladder, and was followed by several others. Silence then succeeded, and temporary hesitation once more took possession of the force below; but the voices of their companions who had ascended, whispering assurances of safety and fidelity, soon renewed their courage, and many attempting to climb the ladder at once, it gave away under their weight, precipitating them upon the lance-heads that were buried in the fosse.—The clang of their armour as they fell was a new cause of alarm, lest the sound should reach the other towers: so loud, however, was the roaring of the wind, and the hollow rushing sound of the Orontes, that the noise was not heard by any but those immediately around. The ladder was easily repaired, and more than sixty knights had reached the top of the battlements, when the torch of the patrol began to gleam along the walls in its approach towards them. Hid in the shadows of the tower, the crusaders waited the officer's approach, and, before he could spread the alarm, death had fixed the seal of silence on his lips forever. The knights now descended through the staircase in the masonry, and finding the soldiers of the guard asleep, they speedily rendered their slumbers eternal. A postern gate was then forced open, and the seven hundred champions rushed into the city sounding their horns in every direction, as had been agreed between the chiefs, in order that on this signal the town might be at the same time attacked from without.

It would be painful to dwell upon the scene of slaughter that ensued. The Turks were soon awakened by the shrieks of their falling comrades, and by the trumpets of their victorious foe; they ran to arms, and for many hours manfully opposed their conquerors hand to hand, though all hope of victory was now over. The Greeks and Armenians hastened to force open the gates and give entrance to the rest of the army of the Cross; but, in the darkness that prevailed, many of the Christians as well as the Turks were slaughtered by the victors, who butchered all ages, sexes, and conditions, with indiscriminate rage and haste, in which fear and agitation had probably as much to do as cruelty and fanaticism.

During the whole of the night the crusaders continued the massacre of their enemies; and Albert of Aix declares, that the following morning they found they had slain many of their own countrymen by mistake. Such a fact is not difficult to conceive of a body of men wandering without guide through a hostile town, with the paths of which they were unacquainted. As ever follows the violent capture of a large city, the soldiery first satisfied themselves with bloodshed, and perhaps added some extra cruelties to gratify their fanaticism, and then betook themselves to plunder and debauchery; nevertheless, they committed not greater excesses than we have seen perpetrated in days not very distant from our own, by the troops of civilized nations, without the fiery stimulus of religious zeal for a palliation.

I mean not to defend the cruelties of the crusaders, but I mean to say, that they were not extraordinary in that age, or in any age that has yet passed; God only knows what may be to come. The crusaders treated the infidels as the infidels had often treated the Christians: and as Christians, unhappily, have too often treated Christians like themselves. Their plunder was not at all of a more atrocious kind than that which attends every storm; and as to the hypocrisy with which Mills charges them, that writer quite loses sight of the spirit of the age on which he writes, and metes men's actions by a standard that they never knew. The crusaders were not hypocrites, they were merely fanatics; and in the relentless fury with which they pillaged, injured, and massacred the Turks, they thought they did God as good and pleasing service as in singing praises to him for the victory they had obtained. They were fearfully wrong in their principle, it is true, but still they acted upon principle, and therefore in this they were not hypocrites.

HEROISM.

The following generous action is worthy of record; there is somewhat even of sublime in it.

A great inundation having taken place in the north of Italy, owing to an excessive fall of snow of the Alps, followed by a speedy thaw, the river Adige carried off a bridge near Vienna, except the middle part on which was the house of the toll-gatherer, or porter, I forget which; and who with his own family, thus remained imprisoned by the waves, and in momentary danger of destruction. They were discovered from the banks, stretching forth their hands, screaming and imploring succour, while fragments of the remaining arch were continually dropping into the water.

In this extreme danger, a nobleman who was present, a count of Pulzinski, I think, held out a

purse of one hundred sequins, as a reward to any adventurer who would take a boat and deliver this unhappy family. But the risk was as great of being borne down by the rapidity of the stream, or being dashed against the fragment of the bridge, or, of being crushed by the falling stones, that not only the vast number of spectators, had courage enough to attempt such an exploit.

A peasant passing along, was informed of the proposed reward. Immediately jumping into a boat, he, by strength of oars gained the middle of the river, brought his boat under the pile, and the whole family descended in safety by means of a rope. 'Courage!' cried he, 'now you are safe.' By a still more strenuous effort, and great strength of arm, he brought the boat and family ashore.

'Brave fellow,' exclaimed the count, handing the purse to him, 'here is the promised recompense.' 'I shall never expose life for money,' answered the peasant. 'My labor is sufficient livelihood for myself, my wife and children. Give the purse to this poor family, which has lost all.'

There are few countries in which infants undergo such tortures as in Persia, in spite of which deformity is very rare. The moment an infant of either sex sees the light, it is plunged repeatedly into cold water; it is enveloped in swathings, which are bound so tight as nearly to stifle it. It is then laid on a cradle without any sort of a mattress, the bottom of which is formed of leather, stretched like a drum, and perforated in order that no wet may accumulate. The unhappy babe is fastened down to his cradle with bandages of cotton about eight inches wide, and from twenty five to thirty feet long, which are wound over the child and under the cradle. They are in such a state of compression that it is marvellous to me that one survives. Nevertheless, in this state the unfortunate little creature remains twelve hours at a time. Let what will happen, it is never freed from its bonds except morning and evening, and then only just long enough to change its linen.

London on the river Thames, is ten miles long, from east to west, and six and a quarter broad, from north to south, and fifty miles in circumference. Its population is 1,500,000. It contains 70 squares, 800 streets, 177,000 houses, 146 parishes, as many churches, 82 chapels of Ease, 15 Roman Catholic chapels, 6 Synagogues, 7 Quaker chapels, 163 Dissenter's chapels, 13 theatres, 4 medical colleges, 33 hospitals, 72 banks, besides numerous other public institutions.

Paris is four and a half miles long, about three and a half broad, and seventeen miles in circumference. It contains 750,000 inhabitants, 12 mayoralties, 12 palaces, 16 bridges, 26 hospitals, 67 banks, 142 churches and Chapels, 80 fountains, 32 markets, 4 museums, 9 prisons, and 15 theatres besides numerous other public buildings.

THE WRONG LEG.

Dr Thomas (Bishop of Salisbury) forgot the day he was to be married, and was surprised at his servants bringing him a new dress. A goat stinging him in the leg, the doctor stooped and scratched the leg of a gentleman who stood next to him.

BOSTON MASONIC MIRROR.

SATURDAY MORNING, JUNE 11, 1831.

'ABOLITION OF MASONRY.'

The editor of the Providence Literary Subaltern, whose kind offices in favor of the Masonic Institution, claim for him the thanks of its members, in copying the report of the abolition of the Grand Lodge of New-York, makes some remarks which we think uncalled for, and to which we assure him Masons will never subscribe. He assumes as certain what, to say the least, is problematical, that, the 'antimasonic party will triumph, and the day is not far distant when its reign will be felt throughout the union'—the antimasonic party is too strong of itself to be beaten—it outnumbered Masonry in a tenfold degree, and the fact need not longer be disguised, that antimasonry is destined to predominate in this country, and the day is not far distant, when it will ride down and triumph over all opposition'—'that party has obtained a foothold that cannot be destroyed, and it will soon be the most formidable political association in the country.' Such are the premises; from which he draws the following conclusions. 'Masonry cannot stand; the crusaders are too strong—they are armed with poisonous weapons for the warfare, and have enlisted under their banners, men and materials that cannot be repelled'—'the Masons are too weak, too powerless to stand the tempest'—'the time is at hand when, if the long persecuted Mason does not make his peace, he will be obliged to sue for mercy at the hand of his proud conqueror!' 'to the most careless, and reckless observer, it must be apparent that Masonry cannot stand. Those who are now arrayed against it, possess ten times the strength that the united Lodges of the country could ever muster, and they will soon call to their aid and assistance—they will soon rally around their standard, ten thousand men, who have not heretofore cared the value of a rushlight about the subject.'—'The time has arrived when the public good, and the happiness of the people, the dignity of the nation and the safety of the constitution demand the suppression of the excitement which Masonry has created; and it cannot be suppressed, without the utter prostitution and abolition of the order.' 'As things now are, and situated as the Masonic body is, they are called upon by that respect and regard for themselves, which they ought to cherish, and by that love which they bear the common country, to dissolve their several bodies, abjure the Lodge room, and unite in a common laudable effort to restore peace and harmony to the nation.'

We believe we have stated the case fairly. The premises are evidently false: and it is not, therefore, at all surprising that the conclusions are visionary and unsound. We would not be understood as imputing to Mr. Southworth any other feelings than those arising from a conviction of the truth of the sentiments which he freely avows. But where is the evidence that the antimasonic party is too strong of itself to be beaten? We have seen nothing to warrant such belief. Are we to look for it in the state of New-York? At the last gubernatorial election in that state, the antimasonic party, aided by the friends of the American System, by the friends of Mr. Clay, were beaten by the Jackson party alone, notwithstanding the division of that party, occasioned by the nomination of Gen. Root. It will not be denied that antimasonry is as strong in New-York as in any other state. At the town elections, the antimasonic party was beaten in Batavia, in Utica, and in numerous other places, where it had previously triumphed. These were the strongholds of antimasonry—its birth-place—and we can perceive nothing in its defeat which indicates that its 'reign will be felt throughout the union.' Antimasonry is raging in a few counties in the interior of Pennsylvania; yet it has not been able to elect more than twenty or thirty Representatives, and a few village officers. After the

greatest effort and long preparation, the Antimasonic State Convention, held 28th May last, consisted of sixty delegates only, and but half the counties of the state were represented. In Ohio it has met with but little success. In Vermont it has more strength, and yet it is not powerful enough to compete with either of the other political parties. In Connecticut, its whole strength does not amount to half the strength of the Jackson party. In Rhode Island, the antimasonic party, connected with the supporters of Mr. Clay, number less than eight hundred more voters than the Jackson party. In this state, neither of the great political parties have anything to apprehend from its growth. It can never predominate here.—In the other states of the Union, if we except New-Jersey, antimasonry is hardly known. What evidence have we then that the day is not far distant 'when it will ride down and triumph over all opposition?' We must think Mr. Southworth is unnecessarily alarmed. We cannot perceive the danger he apprehends. Nor can we perceive any valid reason why his friend HENRY CLAY 'must be given up and be deprived of the justly merited honors of his country.' On the contrary, we are not certain that the prospects of Mr. Clay do not brighten with the increase of the antimasonic party. We own that we cannot see any favorable indications of his election, if left to contend single handed against the present incumbent. But by the nomination of a third candidate, if the antimasonic party is as strong as Mr. Southworth would have us believe it to be, the election may possibly be thrown into the House, where Mr. Clay's chance of success will not certainly be less than it otherwise must be. It is rank absurdity for his friends to think of securing his election by any compromise with antimasonry—they cannot connect him with that faction, without sacrificing him;—nor will he be connected with it. If his friends hope ever to place him at the head of this government, he and they must remain firm on their principles—they must not sacrifice the integrity of the party, nor compromise the honor of their candidate. The antimasons will not support Mr. Clay unless he publicly renounces and denounces Masonry;—his friends will hardly advise him to this course—they would hardly venture the base proposition. Since then the antimasons are a distinct party arrayed against Mr. Clay, let the National Republican party come out manfully and honorably and unite with the friends of liberal principles in crushing the hateful monster while he is yet weak. This seems to us to be the surest way of securing the ultimate success of the man of their choice. Such a course would add more to the strength of Mr. Clay, than will all the prating about the 'abolition of Masonry.'—Masonry will never be abolished, except with the liberties of the country. And though the support of the antimasonic party might add to Mr. Clay's chance of success, that support can never be obtained at a sacrifice of such magnitude as the 'utter abolition' of the Masonic Institution. The people of this country will not sustain a party based upon such corrupt principles and carried on by such unsanctified means, as the antimasonic; and the less the National Republican party have to do with it, the better for itself and for the future prospects of Mr. Clay.

The time will never arrive when any portion of the people of this country can be called upon by any principle of right or justice, to surrender the privileges guaranteed to them by the laws and constitution of the country. Neither the 'public good,' nor the 'happiness of the people,' nor the 'dignity of the nation,' nor 'the safety of the constitution,' demand such a sacrifice. The nation cannot accept of it, without a compromise of its dignity. The nation cannot permit it. What constitutes the nation? Is it the whole people? or is it a faction, or a party? If it be either or both of the latter, then probably the interests of one or both may require the sacrifice. But if it be the whole people, then the demand requires that the legal rights of one portion of the nation be sacrificed to appease the fanatical fury or sinister views of another portion! Truly this is a new method of securing the 'dignity of the nation' and the 'happiness of the people!'

We agree fully with the editor of the Subaltern, that the 'dignity of the nation and the happiness of the people,' demand the 'suppression of the alarming excitement,' but not at a cost so great as the 'utter prostitution and abolition' of Masonry—even though Masonry were not worth preserving. Men will not be robbed of their rights, any more than they will be of their money.

However desirable the election of Mr. Clay may be, his warmest friends cannot seriously and soberly wish to elevate him on the ruins of the inherent and sacred privileges of a class of men, who are as honest and patriotic as any other class under the canopy of heaven: it were a poor compliment to the honor of Mr. Clay to suppose for a moment that he would consent to rise on the prostrated liberties of his brethren.

We are fully sensible of the unpleasant and, politically, unfortunate relation in which Mr. Clay stands to a class of men who, actuated by the basest of motives and influenced by the most unjust and unhallowed principles, have turned a righteous excitement into the most serious and dangerous of factions: a faction which neither Mr. Clay nor his friends can desire to sustain. Much less do we believe that they are prepared to sacrifice the liberties of any portion of their countrymen to appease its cormorant fury. Such policy would be a direct blow at the root of our republican system of government. It would disannul the fundamental principles of the constitution, and destroy at once those blessings for which the patriots of the revolution sacrificed life and fortune. It cannot be—it must not, it will not be. No honest man can wish it; no patriotic man will aid it—no friend to the free institutions of his country will permit it. We would sooner sacrifice the last drop of blood that courses through our veins than submit to it. The liberty we profess is the sacred legacy of our fathers: it has been entrusted to us to be transmitted in its purity to another generation: we will faithfully discharge that trust, at whatever hazard; at whatever sacrifice.

What good is to result from the sacrifice of Masonry? Antimasonry cannot be put down by it; it will not be satisfied by such a sacrifice, and they know but little of the views and principles of the men by whom the wires of that faction are moved, who contend that it will. Antimasonry is as cormorant as death, and will not be satisfied though one half the human race be immolated to appease its infernal appetite. The only way to destroy the monster is to deprive it of the power to administer to the ambition of the vile panders who are attached to it. Do this and it will die of famine. How are Mr. Clay's interests to be promoted by the abolition of Masonry? Will he be any less a Mason, because the Institution has ceased to exist? We think not. The existence of a particular church, is not necessary to make a man a Christian. If he believes in the great essentials of Christianity, and acts according to those essentials, he is a Christian, and would be so even though all the Churches in Christendom were struck from the face of the earth. The boy does not repudiate his education, though the school-house be burned down. There would be as strong reasons why the antimasonic party should not support Mr. Clay, after the 'abolition of Masonry,' as now exist; and there would be as much inconsistency in their doing so. Masonic obligations cannot be disannulled by the abolition of the Institution: they are not taken with reference to a certain day, or to a particular circumstance. Mr. Clay cannot, therefore, be benefitted on this score, by the destruction of the Institution. Is it supposed that if Masonry ceases to exist, Masons will leave Gen. Jackson, and as body, give their support to Mr. Clay? If so, we pity the weakness of the man who conceived the absurdity. Masons do not support Jackson, because he is a Mason; and we hope they will never be driven to that necessity. It is well known that a majority of the Masons in the New-England States are friendly to the election of Mr. Clay, and if they do not continue so, the change will be attributable to the folly and rashness of his friends. They had no right to connect his name with the subject at all, and if they persist in the course they have commenced, Masons will not

be answerable for the consequences. 'The abolition of Masonry' is altogether out of the question. Masons will never consent to that, for the mere purpose of allaying excitement, or securing the election of Mr. Clay, or any other man under heaven. No Grand Lodge has the power to dissolve the connexion, and none would do it, if it had. It would be as reasonable to ask the Legislature of this State to sell the liberties of the people, as to ask the Grand Lodge of Massachusetts to surrender the rights and privileges of Masons. Before Masonry can be abolished, the consent of every Lodge, of every Mason in the country must be obtained. The Grand Lodge has no power to revoke the charters of Lodges, so long as those Lodges conform to the ancient Constitutions of the Order; nor has it the power to deprive any Mason of his Masonic rights and privileges. The friends of this measure will readily perceive that they have a very unwelcome task before them; and one that will hardly be accomplished in season for the next Presidential election.

In conclusion, we will take the liberty to remark, that it would be far better for the friends of Mr. Clay to pursue an honorable, straight-forward course, leaving Masonry to take care of itself. They have nothing to do with that, nor that with politics. Masons will vote for whom they please. They will not inquire whether the candidate be a member of the Institution or not. No man can ask more of them, and more no man will get. Such of them as prefer Clay to Jackson, will vote for Clay, and the contrary. This should satisfy all parties, and if it does not, Masons are not to be charged with the dissatisfaction. Masons will not consent to become pack-horses, to be bought and sold at the will of any political trader. And those around us, if any such there be, who have foolishly presumed to the contrary, and impudently undertaken to arrange the terms of sale, had better 'give up' the contract, before they find themselves overwhelmed by the magnitude of their own visionary projects.

HENRY CLAY.—The subjoined extract is from the Albany Evening Journal, an antimasonic paper, under the management of the celebrated Thurlow Weed, of whisker-pulling memory. We are thus particular in naming the source from which it is derived, in order that the reader may know how much credit to attach to it. So far as any statement from such sources is corroborated by concurring testimony, it is entitled to credit, and no farther. Weed has told a very different story; or we are not correctly informed; and taking into consideration the present state of this lying world, we should not be much surprised, if we were not. The science of political gambling is brought to great perfection, and the measure of moral depravity is nearly full. We are determined to believe nothing that is not as self-evident as the nose on a man's face—a thing always before his eyes, and about which he is not likely to be mistaken. The Albany Daily Advertiser may establish the truth of the following by publishing the letter spoken of—if it were ever written. If it be true that Mr. Clay has forbidden the association of his name or interests with antimasonry, we hope his friends will talk no more of the 'abolition of the Masonic Institution.' The extract follows:

'Mr. Clay's friends have placed Freemasonry between him and our party. This is an impassable barrier. They do not desire to see the obstacle removed. They deliberately preferred the election of Throop and Livingston, to the success of their tried and fast political friends. The party which defeated Granger, Stevens, Spencer, Cady, Martindale, &c. can neither wish nor expect the co-operation of antimasons. Indeed our party is prohibited from supporting Mr. Clay, even if they desired to do so, by his own letter, published last fall in the Daily Advertiser. In this Masonic organ, an extract of a letter from Mr. Clay appeared, in which he forbid the association of his name or interests with the antimasonic party.'

LIBEL SUIT.—The indictment found against the editor of the Galaxy for an alleged libel on one Avery Allyn, will be tried before the Municipal Court, in this city on Tuesday. We understand able counsel has been retained by the defendant; and the trial will probably be unusually interesting.

THE 'FALSE REPORT.'—The Salem Register of Thursday has the following explanatory remarks, relative to the report, (to which it last week gave publicity,) 'that the Grand Lodge had agreed to relinquish their charter and sell the new building.'

'The report alluded to was current on the day I noticed it, and came to me through two or three different channels. On inquiry I found it was premature, and so stated it—but in conversing on the subject with a gentleman connected with the Grand Lodge, I understood him to admit that such a measure was in agitation, or in contemplation, had been talked of, was favored by some members of the Lodge, and would be proposed at a future meeting. This was my understanding of his remarks, and I thought warranted me in saying as much as I did. But the gentleman thinks I misunderstood him in some degree, and it is very possible I did.

From all that I can learn, some members of the Lodge would be in favor of such a measure, but the great majority would resist and deprecate it under present circumstances.' The difficulty seems to have originated in a very great misunderstanding between Mr. Palfrey and the 'gentleman connected with the Grand Lodge.' We doubt not that Mr. Palfrey felt himself warranted in publishing the report—that he believed it to be true.

MUNGO PARK.—The following important intelligence brought by an arrival at Baltimore from Rio, will be received and read with great interest;

But by far the most interesting news brought by this arrival is the account furnished of the African expedition of Lander, the discovery of the course of the Niger, and the recovery of the long sought manuscripts of Mungo Park. The English Ship Carnarvon, which arrived at Rio Janeiro early in April, from Fernando Po, an island in the mouth of the river Cameroes, in the Gulf of Guinea, brought as passengers Richard Lander, the well known companion of Clapperton, and his brother, John Lander. These young men have been absent 17 months in the employ of the British Government, in prosecuting the search after the course of the Niger. Having reached the point (mentioned in Clapperton's book) where Park was murdered, they succeeded in recovering his books, letters, manuscripts, and a double-barrelled gun, which was his property.

Being obliged to abandon their design of proceeding to Timbuctoo, from which they were scarcely fifteen days journey, for want of presents to bestow, without which there is neither sound protection, nor assistance from the authorities of the country, they in consequence re-embarked at the place where Mungo Park lost his life, and following the current of the river, which runs at the rate of four miles an hour, they ascertained that the Niger before it divides itself into various branches is ten miles wide. They then resolved to proceed by one of the most considerable of the branches, which flowed rapidly to the west. As they approached the coast they were taken prisoners by the negroes who inhabit the banks of the river, and were again obliged to embark to be conducted to the presence of their king who lived at a great distance. They were plundered and treated as slaves, and were threatened to be sold and sent into the interior.—They succeeded, however, after great difficulty, in persuading the chiefs by promises of a great reward, as well for their persons as for the property they still possessed, to send them to the coast of Guinea.

Having again embarked, they at length arrived at the Bay of Benin; where the Europeans gave them every assistance they required.

These travellers affirm, that the river Nouna, which discharges itself into the Bay of Benin, is the most considerable branch of the Niger, and that the other, like the Calabar, also flows to the ocean. They also stated that their guides told them that the city of Timbuctoo is not situated on the Niger, but distant from it 12 leagues to the north. They admired the beauty and fertility of the country

through which they passed, the extent of which is calculated to be 1800 miles. The inhabitants of the interior are Mahometans, and are much more tractable and civilized than the negroes who inhabit the coast.

They took passage on the 6th April, in the British transport William Harris, for Portsmouth, England.

The public will expect with great anxiety, the narrative of these adventurous travellers. They have solved a problem which has deeply interested the scientific world, and they cannot fail to meet with an appropriate recompense, for their toils and discoveries.

'A BROTHER IS NO MORE!'—James O. Rockwell, editor of the Providence Patriot, died on Monday last, in the 24th year of his age. The Journal of that place has a handsome obituary notice, from which we extract the following:—

'The death of this young gentleman, has happened under circumstances, at once peculiar and impressive—he has fallen the victim of high wrought sensibilities. The world, which so often to the eye of youth seems clad in golden garniture, was putting on for him, the gloomiest hue—disappointments in his only prospects—those on which he had hung his hopes—for a long time had been feeding on his spirit, and abstracting from his cheek and eye, their color and expression.'

As a true poet, his eye was open, and his ear alive to every hue and sound in nature, and he deeply quaffed the waters of those 'swelling founts,' [which, while they refine the heart, do steal away its sterner and stronger substance.—[Trav.]

An antimasonic paper in Rhode Island, charges Dr WITT CLINTON with perjury! He has before been accused of committing suicide, &c.; but we believe this is the first time the charge of perjury has been alleged against him. When will these blood hounds be satisfied, when will they permit the dead to rest in peace!

An attempt was made to set fire to the house of Engine Co. No. 10, on Saturday evening while the engine was gone to the fire on South Boston Bridge. One of their lamps had been lighted and put among some shavings under the house. The fire was discovered and extinguished by No. 4, of Charlestown, in coming over to the fire.

Gaudett and Collibett, convicted of piracy and murder, are to be executed, in this city, on the first of July.

G. ENCAMPMENT OF MASSACHUSETTS AND RHODE-ISLAND.

NOTICE is hereby given that the annual assembly of the Grand Encampment of Massachusetts and Rhode-Island will take place at Masons' Hall, Boston, on THURSDAY, the 30th instant, at half past 7 o'clock, P. M. for the choice of officers, and such other business as may regularly come before them. The officers and members of the Grand Encampment, Representatives of Subordinate Encampments, and all concerned, will take notice thereof and govern themselves accordingly.

By order of the M. W. Grand Master.

June 11. Attest, SAMUEL HOWE, G. Rec.

MASONIC FESTIVAL.

THE nativity of St. John the Baptist will be celebrated at Hardwick, Mass, on the 24th of June, by King Hiram's Royal Arch Chapter, joined by Mount Zion Lodge.—The neighboring Encampments, Chapters, and Lodges, and the brethren, generally, are respectfully invited to attend, wearing their jewels and appropriate clothing. An address will be delivered by the Rev. EMMETT L. BASCOM. The procession will form at the Hall of Br. C. Ruggles, at 11 o'clock A. M.; by whom suitable refreshments will be provided.

Tickets, for gentlemen \$1, for ladies 50 cents each.

By order of the Committee.

CHARLES RUGGLES.

May 24th A. L. 5551.

THE WREATH.

[Original.]
LINES.

Grieve no more that life is brief—
The day a snare—the night a thief.
None would toss a century long
On a stream so dread and strong;
Nor lament an infant's span,
That had grown to restless man.
Or if sad that life be long;
Ties of nature—why this throng?
There is praise in duty done,
Glory for the conscience won;
There 's in retrospection—peace,
When our years in virtue cease.
Enough—or brief or long the strife
Of temptation's varied life—
Enough, a phantom prospect's book
That hath mingled dead forsook.

FLOS.

PRINTERS OF PARIS.

Written by C. F. Ames, and sung at the late anniversary of the Albany Typographical Society.

TUNE—'The Hunters of Kentucky.'

When Charles the Tenth and Polignac
Were forced to turn for sorts, sir,
They found the People chemists, all,
Provided with retorts, sir;
And when to carry out their plan,
They sent the press to winter,
They found the people were a press,
And every man a printer.

Oh, the Press!
And the Printers free of Paris!

The Editors were to a man
Pronounced a bold faced letter,
Who dared defy the censorship
To overrun their matter.
The students of that glorious school,
Whose name in rhyme comes ill, sir,
Were found as every man will say,
Of boys the nonpariel, sir.

Oh, the Press, &c.

'Our own Fayette,' a capital,
Commenced a sentence well, sir,
In saying that the Bourbon line
In France must cease to dwell, sir,
And when the Guard, the National,
Were formed in order fine, sir,
The working-men were spaces all,
To justify the line, sir.

Oh, the Press, &c.

Prince Polignac was but a fool,
Though foreman of the nation;
He threw his office into pi,
And lost his situation;
While Charles turned out a pressman poor,
Could ne'er a frisket fly, or
Work off a sheet of foolscap clear,
Without a Monk or Prior.

Oh, the Press, &c.

The people went to work alone,
And shook up every case, sir,
And published soon a work well known,
'Tis called 'The Great Three Days,' sir;
Republished since in Belgium,
And in the press in Poland;
God speed the day when this great work
Shall be unknown in no land.

Oh, the Press, &c.

May all the world a copy take
Of this Paris publication
Till Freedom, Justice, Truth and Right
Shall rule in every nation;
The Press remain forever free,
Its vigor ever new, sir,
And the worn out types of kings and priests
Go to—the printer's shoe, sir!
Oh, the Press, &c.

[From the Baltimore Gazette.]

DONBROWSKI MAZOURKA.

OR WAR-SONG OF THE PATRIOTIC POLES.

Once more among the free and brave,
Oh Poland, we 'll replace thee;
And banish from thy soil each slave
Who breathes but to disgrace thee.
Is there a sword that now shall sleep
Against the side that bears it?
His country's curse forever keep
With him—the wretch who wears it!

CHORUS.

Ages of glory
For thee our dreams betoken,
In the proud page of story
When thy bonds have been broken.

No, like a star, whose steady light
Some passing clouds had shaded;
Or flowers that the winds of night
Have, for a season, faded—
So Poland yet shall pierce the gloom
That veils her native splendour,
When, bless'd again with that grim doom
Our lives—our deaths—shall lend her.

CHORUS.

Age of glory
For thee our dreams betoken,
In the proud page of story,
When thy bonds have been broken,

CUPID'S COURTSHIP.

For Delia's heart, Love came,
But found 'was not at home,
'It chooses,' said the Dame,
'With pleasure yet to roam.'
Love bow'd but little car'd
To chase so light a thing,
Politely left his card,
And spread his golden wing.

'T was long e'er Love, thus cross'd,
Again essay'd to win,
'T was still 'Love's labor lost,'
The boy could not get in,
For Pride, who chanc'd to see,
His golden pinion flap,
Unkindly turned the key,
Before the boy could tap.

Once more the urchin thought,
To win the fancied prize,
But by Experience taught
He first unveiled his eyes.
He saw—not fresh sixteen,
But faded thirty-two,
And stung with deep chagrin,
Love bid the Fair adieu.

LOVE.

A wit, describing the universal empire of love, drolly describes its onsets among the finny race:—

—Love assails,
And warms, 'mid seas of ice, the melting whales;
Cools crimped Cod, fierce pangs to Perch imparts,
Shrinks shrivelled Shrimps, and opens Oysters' hearts.

MASONIC REGISTER.

Full Moon, this Month, Saturday the 25th.

The regular meetings of the following Lodges, unless otherwise designated, are on the evenings (specified) preceding full moon.

MASSACHUSETTS.

Boston Lodges.—Council of Royal Masters, last Tuesday. St. John's, 1st Monday. St. Andrew's, 2d Thursday. Columbian, 1st Thursday. Massachusetts, last Friday. Mount Lebanon, last Monday. Grand Chapter, 2d Tuesday. St. Andrew's Chapter, 1st Wednesday Dec. June and Sep. St. Paul's Chapter, 3d Tuesday. Grand Lodge, 2d Wednesday. In Dec., March, June and Sept. Encampment, 3d Wednesday.

Monday.

Waltham Monitor. Ashfield Morning Sun. Lynn Mount Carmel. Beverly Liberty. Quincy Rural. Leominster Aurora. Mount Zion Chapter Concord. Corinthian Bridgewater. Fellowship New Salem. Golden Rule Belchertown. Groton St. Paul's. Newburyport St. Peters. Southwick Friendly Society. Nantucket Union. South Reading Mount Moriah. Plymouth Lodge of Plymouth.

Tuesday.

Greenwich, Village Encampment. Dorchester Union Ipswich Unity. Brookfield Meridian. West Stockbridge Wisdom. New Marlborough Rising Sun. Fall River Mount Hope. Billerica Clinton. Lancaster Trinity. Weymouth Orphan's Hope. Reading Good Samaritan. Framingham Middlesex Lodge.

Wednesday.

Hardwick Mt. Zion. Amherst Pacific. Malden Mount Hermon. Marblehead Philanthropic. Danvers Jordan. Lenox Union Star. West Granville Mt. Pleasant. Wrentham St. Alban's. Randolph Norfolk Union. Andover St. Matthew's. Hardwick Mt. Zion. Amherst Pacific. Leicester Great Barrington Cincinnati. Springfield Hampden. Western Carmel. Taunton King David. Northborough Fredonia. Concord Chapter, Wednesday succeeding full moon.

Thursday.

Marlboro' United Brethren. Cummington Orion. Roxbury Washington. Dedham Constellation. Templeton Harris. Stoughton Rising Star. Ashby Social. Haverhill Merrimack. Lexington Hiram. Pittsfield Mystic. Uxbridge Solomon's Temple. Woburn Freedom. Needham Meridian. Lowell Pentucket.

Friday.

Hingham Old Colony. Methuen Grecian.

Miscellany.

Salem, Essex, 1st. Tuesday. Warre Chapter 3d Thursday, Marlboro Thursday succeeding. Groton St. John's Chapter, 1st Tuesday in December, February, April, June and October. Brimfield Humanity Tuesday every month. Charlestown King Solomon 2d Tuesday. Cambridge Amicable 3d Monday. Brighton Bethesda 2d Tuesday. Medway Montgomery 1st Wednesday. Falmouth Marine 1st Wednesday. Nantucket Union 1st Monday. Urbanity 3d Monday. Union Council S. M. 4th Monday in December March June and September. Rising Sun Chapter 2d Monday. Charlton Fayette last Wednesday January April August and October. St. John's Thursday succeeding. Duxbury Corner Stone Monday succeeding. Taunton Adoniram Chapter Tuesday succeeding. Gloucester Tyrian 1st Tuesday. Sutton Olive Branch 3d Monday. Greenfield Franklin Chapter 1st Wednesday. New Bedford Star in the East 3d Monday. Munson Thomas 2d Wednesday every month except July August December March. Franklin Mount Lebanon Middleborough Social Harmony Tuesday succeeding full moon.

Secretaries of Lodges generally, are requested to receive and forward the names of such as are disposed to become subscribers to the Mirror; for which service they will be entitled to every seventh copy.

TERMS OF THE MIRROR.

Three Dollars a year, in advance. Agents allowed the 7th copy: are holden for all the subscribers they obtain. Individuals must send \$3 on ordering the paper.

BOSTON MASONIC MIRROR.

NEW SERIES. VOL. 2. NO. 51.

SAURDAY, JUNE 18, 1831.

\$3 PER YEAR, IN ADVANCE.

BOSTON MASONIC MIRROR.

MOORE & SEVEY.

NO. 22, CORNHILL, (LATE MARKET-STREET.)

WILLIAM HENRY CLARK, PRINTER.

[Original.]

TO HON. RICHARD RUSH,

[Continued.]

THE PUBLIC PRESS.

Your extravagant mode of expression is only surpassed by your misrepresentations. What are the facts in relation to the PUBLIC PRESS? There is not, and I believe it will be found correct, a single newspaper in the United States but what has alluded to the abduction of Morgan in some shape or other. But you ask, how? Editors have spoken according to their best knowledge of the subject, what more could be required of them? IT IS A FACT, and well worthy to be remembered, or in other words, 'never to be forgotten,' that the press has refused to sanction and give currency to the slanders and lies of antimasons and antimasonic political demagogues! IT IS A FACT, that there is too much virtue and good sense in the conductors of the press to second the measures of a party which seems to have no ends to gain but those of sin and wickedness. IT IS A FACT, that the corps editorial of the United States did not consider that the prosperity of its ranks would be promoted by hailing and recognising scribblers of antimasonry as brethren! IT IS A FACT, that the press 'sharpens scrutiny, re-invigorates flagging exertion, smites like inward fire upon the fears and pantings of the skulking felon, and throws out signals of all kinds,' when proscription and persecution is the order of the day! When office seekers would barter their own souls to the Devil for a place of honor, or steal their neighbor's rights and privileges, to feed diseased ambition and fatten their imps of execution! IT IS A FACT that the press in its silence has scrupulously observed a proper self-respect, in holding as beneath its lowest contempt the 'hypocritical professions of antimasonic investigating committees; their disgusting circulars, and protestations of honesty! If 'the press on this occasion has fallen into stupefaction, or turpitude,' is it because it has not responded to the howlings of antimasonry? No! If the press is chargeable with any unwarrantable neglect, it is, that the 'Lions at its portals, did not spring forward, enraged and uncompromising, upon the systematic monster of calumny of all goodness, and stamp destruction and death upon its notorious front.

The cause of Morgan was nowhere; here with all the confusing causes of iniquity it was lost to the sight. The remedy become in magnitude to the evil, what Mount Aetna is to a spark. It belched forth smoke and burning lava as from the den of furies, and enveloped the scene in utter darkness. Here in this valley of infatuation and unrighteousness do they now grope and scream suspicious like the midnight owl; and not knowing where they step themselves, madly pretend to investigate the steps of others.

In this volcanic crater of darkness has Richard Rush of York, been let down. He was told there was honor, office, promotion there! Poor soul! how he rages, and participates in the nature of the *infernal abyss of mystery*. The want of light where there never was light, astonishes him! The want of knowledge to correspond with his imagination, shocks and terrifies him. The want of virtue where vice presides, makes him lament! The want of co-operation from the regions of light and honesty drives him to desperation!

To close this scene I will take back stolen words! words that common sense and decency in mercy to mankind may permit you to use, but never to apply. 'No sophistry can gainsay this position. The evidence of it is flagrant; its foundation is upon a rock.'

We next find this paragon of reason and logic reverting back to the time of our fathers.

'Had a case like Morgan's arisen in 1776; had blood been so atrociously shed, and gone so long unavenged, through any acts of the government then ruling us, or the black doings and subtle hidings of Masonry within its borders, I believe that it would have acted upon public opinion like an electric shock, and that our fathers would have sought no stronger cause for prostrating in the dust an open authority or a secret influence, that could so iniquitously prostrate justice. Am I wrong? Do I affirm too much? Am I giving way to feeling, in place of reasoning? No! I speak under the highest of all sanctions, before the American public. Turn to the declaration of independence, that glorious charter of our liberties, and see if it be not there recorded as one of the causes for dismembering an empire, that the British King, by his odious acts, had obstructed the administration of justice in our country. No single case, comparable in atrocity to this of Morgan's, whether as regards the original conspiracy and murder, or the total obstruction of the laws since, ever disgraced the tyranny of that era over us. If one like it had occurred, a town meeting in Boston would have rallied New England to her duty; the fire of Patrick Henry's eloquence would have summoned Virginia to hers;—the decree would have gone forth, and Monarchy or Masonry would have fallen. That the contest with the latter would have been the most difficult, I have no doubt; but down it would have come. Had the universal Press of the country done its duty, in a spirit resolute and lofty as of that day, instead of sluggishly remaining quiet, or ignominiously conniving, this conspiracy against Morgan would long since have been laid bare, and public justice been vindicated. Its voice would have carried consternation into the recesses of every lodge. Its thunders would have shaken their very walls and rafters; their foundations underneath would have rocked, their turrets above would have trembled, and Masonry in turn, like the suffering victim of the conspiracy, would have put up its prayer for mercy. Appalled, menaced for its existence, it would have been seen everywhere in motion. Then, then, its activity, its discipline, its terrors would have been at work to ferret out the deep guilt. Its conclaves would have assembled for no other object, until that object had been attained. The institution would have been placed under accusation; it would have been arraigned before the dread bar of the nation; where under the majestic inquest of the Press, it would have stood, pale and breathless, waiting its doom. The spectacle would have been sublime! And who can doubt the issue? Who can doubt but that the truth would have come to light? Who can doubt but that the cloud, all along so dark, would have 'turned her silver lining' on this plot of death? No one, surely, who has remarked the potency which this institution has ever shown in securing ends on which it chooses to bend its whole purpose, and employ all its exertions. I re-

peat, then, that the press has shown a dull insensibility to the high motives and feelings by which it ought to have been fired in this case of enormity, or it has been a traitor to its trust. It ought, forthwith, to have put the Masonic institution upon the defensive.—That was its true position before society; under a case of conspiracy and crime, planned and executed by those who notoriously belonged to the secret institution. I lay this down in strict reasoning, and so let it be judged; so would I clinch upon the Press the charge of infatuated dereliction, or accessory guilt.'

This is presumption with consistency! A reference is made to a time when every master spirit of patriotism, was a leader in Masonry! When patriotism, was nursing and guarding with the same hand and equal care the tree of Liberty and the growth of Freemasonry! Had you been reckless of the past, and cast the veil of oblivion over the pages of its history, you would have realized the redeeming spirit of prudence for your purposes. But out-marching your own discretion, all facts and fabrications are destined to fall within your grasp and lacerating process. You unadvisedly utter what may be the truth, when you suppose, that the race of men then ruling here would have succeeded in detecting and punishing so foul a deed, as the probable one of Morgan! They had sacrificed too much to despise the influence of good principles.—Having fought for liberty they were willing that every man should enjoy it, for they declared it to be his natural birth-right. Feeling conscious of an all-pervading honesty, in its native dignity, they were above the base suspicions of a guilty mind. There were no materials then fit to make a party like yours and raise a cloud to darken the fair face of justice. The members of the conspiracy would have been sought out from the field of action itself, and reason would have directed the execution of the laws without permitting base aspirants for office, to aid in the investigation. There would have been no indictments without evidence, nor conviction without crime, or the impairing of confidence, without just reason. Principle would have acted with charity, and justice with mercy. Citizens would have solicited the advice of Freemasons, and Masons would have promptly answered the call and lent their cordial co-operation in the common cause.—But now good men are deterred from action, by the forwardness of bad men, and justice suffers defeat in consequence of being linked with unrighteousness.

We now come to the sublimest part of the letter.—It dashes down upon us like a torrent from a mighty river, with a great noise, but falls like water, harmless to the ground, not to be gathered up. But here it is, we formally arraign the reasoning for trial.

'Had the universal Press done its duty, in a spirit resolute and lofty as of that day, instead of sluggishly remaining quiet, or ignominiously conniving, this conspiracy against Morgan would long since have been laid bare, and public justice been vindicated. Its voice would have carried consternation into the recesses of every lodge. Its thunders would have shaken their very walls and rafters; their foundations underneath would have rocked, their turrets above would have trembled, and Masonry in turn, like the suffering victim of the conspiracy, would have put up its prayer for mercy. Appalled; menaced for its existence, it would have been seen everywhere in motion. Then, then, its activity, its discipline (observe, 'ITS DIS-

CIPLINE!) its terrors would have been at work to ferret out the deep guilt. (Who ever knew that Masonry had changed since THEN!) Its conclaves would have assembled for no other object, until the object had been attained. The Institution would have been placed under accusation; it would have been arraigned before the dread bar of the nation; where under the majestic inquest of the Press, it would have stood, pale and breathless, waiting its doom. The spectacle would have been sublime.

You have furnished foundation and principles for a scene still more sublime. We will sketch it. We sketch it with a view to show you the practical character of your philosophy.

There were two men who had always lived from their days of boyhood, in the strictest friendship, and on the most brotherly terms. In an unguarded moment one of them uttered to the other expressions of the severest reproach for some act of his, which were received with an angry retaliation. Altercation of words first occupied their excited passions; but soon words were substituted by blows, and the original aggressor, with deadly aim, struck his friend to the earth. The blow was fatal—the victim breathed no more. The murderer was arrested and committed to prison to await his trial.

Now these two friends belonged to the most respectable families of the place, where the deed was committed. They also belonged to the same and most powerful Institution. An Institution which pervades the whole civilized and even savage world. An Institution embracing every rank and interest of society! An Institution having 'its secrets,' and 'guarded by strong penalties.'—An Institution stretching from nation to nation, and having 'numbers and antiquity on its side: and the sense of affiliated attachment and union among its members is perceived to be exceeding energetic and zealous! An Institution that often controls religion; but almost always, the politics of the country! An Institution that often openly defeats justice and encourages vice! An Institution that turns stern judges from their duty and leads jurymen to violate their oath. An Institution that disarms the able advocate in redressing wrongs and protecting innocence! An Institution although encouraging virtue, yet not willing to expose vice! An Institution that disarms the brave in battle and favors the desertion of the coward! It is an Institution, in short, that wherever men act, whether publicly or privately, it has a positive and irresistible influence, and often to turn justice from her plain and onward path! The abuse of the principles of this Institution led to the encounter between these men; and the encounter ended in death.

It is the Institution of FRIENDSHIP and PARENTAL AFFECTION!

The time appointed for the trial at length arrives. The court assembles; counsellors flock to see the process of the law; jurors are sworn and witnesses are called. Public curiosity is 'on tiptoe' and laboring under a painful suspense. The Temple of Justice is crowded almost to suffocation. The prisoner is brought to the bar and submits to the curious and restless gaze of the populace.—He pleads 'not guilty' with a firm voice and collected countenance. The evidence of his guilt is elicited from the witnesses, and the different statements are compared by the government attorney. The law is quoted and construed, and its application explained. He is answered by the counsel for the prisoner, in a powerful appeal to the sense, justice and mercy of the court and jury; he entreats that they would consider the former good character of the man, the peculiar circumstances which led to the act. The judge sums up the case, and instructs the jury what principles they are bound to observe, and what their legal premises are, leaving them free to make deductions according to their conscience and obligations. The jury retire. All are anxious to hear the result. The foreman returns and reports that the jury cannot agree, that it is impossible—and asks for their discharge! The court grants it, and orders a new trial. The people begin to grow uneasy. 'What doubt can there be of his guilt?' says one. 'None at all!' answers another. 'It's as plain

a case as ever come to jury,' says a third. 'There is something wrong in it, I have not the least doubt in the world,' adds a fourth. And thus is the hum of the crowd made up. However, a new jury is empanelled and the evidence repeated. The case is given to the new jury by the judge; they retire and soon return with a verdict of *Guilty!* The counsel for the prisoner asks for a new trial and states his reasons. The court answers the request.

The public Press now begins to censure; it doubts the honesty of the jury, and uprightness of the judge. The people become excited and violent in their abuse of the court. The third trial proceeds, with unusual delay and difficulty. Witnesses are not all to be found, and an adjournment becomes necessary. The officers of justice are sent far and near to compel attendance, and after many serious embarrassments the essential witnesses are found and the trial proceeds. The result is the same as before, the prisoner is convicted. The court with great feeling and solemnity passes the sentence of death upon him, and he is remanded to his cell.

There is now a new difficulty to obstruct the operation of justice. The governor refuses to sign the death warrant. Three years have now elapsed since the commission of the horrid crime of murder, although attended with every evidence of certainty, and yet the deed goes unpunished. Indeed the prisoner is permitted to escape—unpunished and with impunity to walk forth among men. In this time the people were not idle in investigating this defeat of justice. The Press, indignant, opens its 'artillery,' and plays its volleys upon the unheard of trial and contempt for the laws. It is now ascertained that the primary cause of this wicked negligence on the part of the government is attributable to the abuse of the principles of this powerful Institution. That some of the jury, witnesses, advocates and governor were members of it, and felt bound to aid each other in clearing the prisoner.—Meetings are called, resolutions passed, expressing the indignation of the people, and their determination to put down an Institution which is liable to such abuses. Every 'sober minded citizen' stood confounded at seeing human life so sported with, by a power so tremendous, and felt anxious to arrive at the solution of the phenomenon. 'Candid men of the society on hearing the relation of it, are disposed to ask, whether all the benefits, alleged or real, can be a counterpoise for the perils which may thus spring from it through deluded or depraved zealots, who gain admittance to its sanctuary; and who effectually silence compunction under iniquity, by flying to the misunderstood or perverted ties and obligations of the craft.' 'The case of blood that has been so atrociously shed, and gone so long unavenged through acts of government; acted upon public opinion like an electric shock, and the cause led to the determination on the part of the people to humble to the dust, an open authority or a secret influence that could so iniquitously prostrate justice. Town meetings in Boston milled New England to her duty, and the orators of the country summoned the people to theirs—and the decree is sent forth that this Institution must fall.'

At this period of the excitement 'a giant spirit was roused from its slumbers.' Though years of commotion and terror had agitated every town and every state, this mighty spirit reposed motionless and undisturbed. It was a spirit that disdained the common gifts of man, and was influenced only by motives which led to deeds of greatness. Greatness was its eigment! like Cæsar's it must be first or nothing!

It was the spirit of Richard Rush!

Richard Rush, of York, of slow deliberation, sanctioning thought by thought as reason gave permission, as quick as lightning flash was 'startled,' 'terrified,' and roused to action. His talents, 'like flashes from heaven lighted up the entire horizon.' His power was felt 'from the orient to the drooping West.' 'He set up a moral hue and cry; and made public indignation strong and stirring.' He addressed the nation thus:

'This Institution being the parent of the crime, must be answerable for it. If the Institution had not existed, the crime could never have taken place. What one man does all others in any way connected with him are responsible for. It is not possible that we can remedy the evil without utter and absolute extermination. If justice be vindicated in this case, who will be bound for the strict execution of the laws hereafter? "If a power shrouded from the day, has been found of efficiency sufficient to interpose a fatal obstruction to the great course of public justice, where guilt has been so aggravated, are we to suppose that the mischief ends here? That it is a simple and insulated instance? It is impossible. He is weak and credulous who believes it." "And as to those who chant the praises of this Institution, say to them all that they are as dust in the balance to the unfathomable guilt, which bad men of the brotherhood have forever fastened upon it; and that the only way to stop the stream of blood and pollution which you have detected, is, to dry up the fountain." 'I like the clamour, I only wish I had been roused before to this great subject. I want facts, and facts I have, and though I have no actual knowledge, yet, if I have facts, I am armed with a power that defies opposition. The Institution must be put down, crumbled to the dust, and dead to everything but the page of history!'

The arguments of this appeal were irresistible. The people all at once became indignant, enraged and boisterous in their calls for justice. The Institution must be given up, if the arms of our country, were called to effect the result. The members must renounce it, and destroy every root and branch, beyond recovery. Each and every man began to persecute his neighbor, from mere suspicion.—Now comes the general cry, almost, pealing and reverberating from the skies, as quick and heavy thunder, for the 'Institution to be placed under accusation. By one consent the cry was answered, and 'it was arraigned before the dread bar of the nation, standing pale and breathless, waiting its doom.'

But who is to be judge, for all the judges are members of the traitorous body? Richard Rush, of York; for who else is just and honest! Who is to be jury? for the Institution embraces human nature, and every MAN is a member? Richard Rush, of York; for who else is impartial and unbiassed in opinions? Who is to be advocate, for all the members of the bar are bound by the ties of the fraternity? Richard Rush, of York; who else is able? Who is to be witness, as all the evidence is confined to the friends of the criminal? Richard Rush, of York; who else has knowledge of facts! Who is to make the law; for our fathers, ignorant souls! provided for no such case? Richard Rush, of York; who else can know the wants and difficulties of the people so well!

No sooner said than done, Richard Rush was made Dictator; and the destiny of the people intrusted to his keeping.

True to his trust, he becomes omnipresent, and summons, with solemn air, the nation to his Court and bar.

All knowledge has been surrendered; he comprehends the power of millions, and orders before his mind the facts of millions, which pass in review; for facts are facts when true, and facts, whether true or false, he has. Now 'the whole nation becomes his stage and the people his audience.' The scene is sublime! With a desire to 'make the case irresistible, by its concentration and simplicity,' he speaks with brevity, and addresses the mighty audience thus:

Being above all moral contagion myself, I am of right your judge, in all respects. The many abuses of privileges granted you, render the privileges of no advantage to your state or condition. A privilege is of no benefit to any, if one 'depraved member' of the human family violates it. It immediately becomes an evil. This powerful Institution, which is the Institution of Friendship and Parental Love, above all others is the most dangerous! It has sanctioned a murder and defeated justice in every attempt at vindication. It strikes at the root of the stern

and unbending administration of the laws, and esteems the obligations of citizenship of minor importance to those of her own. Male and female are fastened in its fetters, and union, strength, and secrecy, are its characteristic evils. We all know that friend will favor friend, and parent will favor child, in violation of the law. That the obligation of these relations is stronger than almost any other, and if permitted to exist will pollute the fountains of justice and take from us all the privileges of liberty. The same principle exercises great influence, though somewhat differently modified, in the matrimonial relation. I need not relate instances of unalterable affection in devoted wives to their husbands, who were under sentence of death; of their unwearied exertion to save their lives, although they knew them to be guilty of the crime for which they were condemned. These things must be familiar to you all. Then this be my decree, absolute extermination to the Institution of FRIENDSHIP AND PARENTAL LOVE.

Freed from every virtue, the vast assemblage dispersed! Each one marking for himself a course, unknown, unseen, untrodden by others. All retreated from the throne to the utmost extent of space, to common sense and reason, leaving their judge

RICHARD RUSH, of YORK,

to direct, rule and govern his MIGHTY SELF, BY HIMSELF, and for HIMSELF—FOREVER.

The particulars of this case of murder are not drawn from the imagination, but are matters of fact. The criminal was the son of the governor: the judge, jurors and others engaged were the governor's friends, and as they thought and believed, acted as such. The result is in perfect accordance with your reasoning and philosophy!

[TO BE CONTINUED.]

The Providence Daily Advertiser contains a list of the delegates to the Antimasonic Convention, recently held in Faneuil Hall. We copy the names of the individuals who represented the county of Suffolk in that assembly of patriots. It will be seen that the medical profession was powerfully represented; and the 'middling interest' too, it appears, was not neglected in the selection of delegates. Fifty years hence we shall, probably, see the names of the immortal sixty-five on parchment, as we now see the names of the signers of the declaration of independence.

[Gazette.]

George Sutherland	Horatio N. Crane
John D. Williams	Stephen Child, jr.
George Odiorne	Sargot L. Littlehale
Jacob Hall	Martin Packard
Dr. Abner Phelps	Caleb Stimson
Henry Gassett	Daniel Gregg
William Marston	Otis Tileston
Daniel Weld	Daniel Ballard
Jonathan French	Edward Smith
Benj. W. Lamb	Isaac F. Rowe
Benj. V. French	James Pike
John P. Whitwell	William Simonds
Thomas Walley	Ezra Chamberlain
Joel Thayer	Moses Whitney, jr.
Ephraim Hall	Aaron Bancroft
Ebenezer Clough	George Williams
Israel Ames	Joshua Norton
Thomas Barnes	Thomas Warren
Dr. Isaac F. Appleton	George W. Adams
Amasa Walker	James Cheever
Nathaniel F. Ames	Josiah Hait
Dr. Isaac Porter	George Gibson
Silas Pierce	Daniel Dickinson
Amos Farnsworth	Joseph Urann
Noah Lincoln	John Marsh
Simon K. Hewins	Samuel Stimson
John Sullivan	Amos Wood
Jonathan Carleton	Stephen Bates

David Tilden	Nathaniel Budd
Samuel D. Greene	Lenj. Sweetser
Thomas A. Davis	Daniel Wild, jr.
Israel Martin	Newell Withington—65.
Richard S. Roberts	

[From the National Gazette.]

We have received from different sources, strictures exceedingly severe upon Mr. Rush's letter concerning Masonry. It was only a few days ago that we could bring ourselves to read this unique production. We regard it as highly reprehensible, and shall, in due time, treat it accordingly. That gentleman has denounced and stigmatized the *American Press* in general with a fierceness of invective which indicates a great want of judgment as well as temper in the whole question. His charges, moreover, are altogether unjust. With regard to the Press, he is a wanton and violent aggressor, against whom the journalists of this country should make common cause. It surprises us that his extravagant letter has found favor with any one American editor except such of the corps as are specially devoted to political antimasonry. We have never had any communication with any Mason as such; we know not where the influence of Masonry or Masons is felt; by no possibility could we be subject or obnoxious to it in the least degree. But we have always endeavored to discountenance, and will ever resist, the antimasonic excitement, as unworthy of the reason, justice, probity and candor of the American people.

Mr. Rush appears suddenly as a new Peter the Hermit, preaching, with furious zeal and hyperbolic rhetoric, a wild crusade against what may be termed *phantasmagoria*, conjured out of a single crime real or supposed, the work of a certain number of fanatics or miscreants, which seems to have been as strongly reprobated by the Masonic bodies, as by their antagonists. Enormous exaggeration is the principal trait or leaven of his Letter; in the tempest and whirlwind of his passion, he has fallen into palpable inconsistencies and sophisms; and, as a national politician, he seems to have wholly forgotten the interests of Mr. Clay, or deemed them utterly insignificant, in comparison with other objects. As far as his present declamation may be operative, in the contest between the mere Jackson party and the National Republicans, it must be injurious to the cause of the latter, which is now the most important of our political concerns. We have never admired Mr. Rush as a political economist, a statesman or writer; but we have been accustomed to view him personally with much respect, and we therefore sincerely regret the extraordinary leap which he has just made upon a stage suitable only for a different description of actors.

DISGRACEFUL.—Some of the antimasons in Queensbury, Warren co. we are informed, were so enraged at their defeat at the town meeting on Tuesday last, that they undertook to subdue Masons, and those who did not see fit to unite in the 'holy cause' of antimasonry, by force—they used their fists very freely, but not being successful, knives were resorted to! We understand one man was much injured in an affray with an anti—the anti knifed him in good earnest.—[Sandy Hill Herald]

Sutton Royal Arch Chapter holds four regular communications in a year, on the Tuesday preceding, or at the full moon, in March, June, September, and December. Their annual meeting is in March. The Officers chosen at their annual meeting, A. L. 5831, were as follows, Jonas L. Sibley, H. P.; Thomas Harbach, K.; Caleb Chase, S.; Harvey Park, T.; Daniel Tenney, S.; Nehemiah Chap, R. H. C.; Amasa Roberts, C. H.; Daniel G. Livermore, P. S.; John W. Whipple, M. 3d V.; Joseph L. Freeman, M. 2d V.; Jothan Gale, M. 1st.; Simeon Woodbury, S. S.; Simon Tenney, Jr. J. S.; Daniel L. B. Goodwin, C.; Amasa Roberts, Caleb Chase, Nehemiah Chase, Com. of Finance; John F. Barton, Ml.; Samuel Williams, Tyler.

ANTIMASONIC VAGRANTS.—Antimasonic moralists set up a wondrous hue and cry about the wickedness and immorality of Masonic ceremonies; yet they have a company of strolling mountebanks, scouring our towns and villages, and exhibiting, as they profess, these very blasphemous ceremonies! Now, assuming as true, that Masonic ceremonies are indelicate and of pernicious tendency, these mercenary bands are either imposters, and are not representing the true ceremonies of Masonry, or they are spreading blasphemy and wickedness throughout the country. In either case they are indictable, and ought to be punished. Admit that they represent the genuine principles of Masonry, and that those principles are irreligious, in which case are they calculated to do the greatest harm, by being confined to the Lodge room, or by being hawked about the country, and peddled out to the simple and credulous? The answer to this question is very simple; and is, perhaps, worthy of the consideration of the civil authorities of towns wherein these fellows make their appearance.

ANTIMASONIC RHETORIC.—In speaking of antimasonry in Massachusetts, Thurlow Weed says, 'the cradle of liberty has commenced rocking.'—To have finished the figure and rendered its beauties complete, he should have added, 'and the antimasonic baby is going to sleep.' 'Hush my dear lie still and slumber.'

The Olive Branch Lodge, situated in Sutton, holds four regular communications in a year, viz. on the Monday preceding, or at the full moons, in February, May, August, and November, and the Communication in February, is their annual Meeting, for the choice of Officers; the following is a correct list chosen and appointed in February, A. L. 5831.

Thomas Harbach, M.; Asa Woodbury, S. W.; Joseph L. Freeman, J. W.; Simeon Woodbury, T.; Daniel Tenney, S.; Ithran Harris, S. D.; John W. Whipple, J. D.; Daniel G. Livermore, S. S.; Simon Tenney, Jr. J. S.; Daniel L. B. Goodwin, C.; Jonas B. Sibley, John F. Barton, Mls.; Jonas L. Sibley, Daniel Tenney, Com. of Finance.; Samuel Williams, Tyler.

Officers of Union Lodge, Middlebury, Vermont,

For the present year.

Larvius Fillmore, Master; Ira Gifford, Senior Warden; Martin Wood, Junior Warden; Daniel L. Potter, Secretary; Eizer Peck, Treasurer; Zipron M. Gridley, Chaplain; Nathaniel Foster, Marshall.

MASONIC FESTIVAL.

THE nativity of St John the Baptist will be celebrated at Hardwick, Mass. on the 24th of June, by King Hiram's Royal Arch Chapter, joined by Mount Zion Lodge.—The neighboring Encampments, Chapters, and Lodges, and the brethren, generally, are respectfully invited to attend, wearing their jewels and appropriate clothing. An address will be delivered by the REV. EZEKIEL L. BASCOM. The procession will form at the Hall of Br. C. Ruggles, at 11 o'clock A. M.; by whom suitable refreshments will be provided.

Tickets, for gentlemen \$1, for ladies 50 cents each.

By order of the Committee.

GARDNER RUGGLES.

May 24th A. L. 5831.

G. ENCAMPMENT OF MASSACHUSETTS AND RHODE-ISLAND.

NOTICE is hereby given that the annual assembly of the Grand Encampment of Massachusetts and Rhode-Island will take place at Masons' Hall, Boston, on THURSDAY, the 30th instant, at half past 7 o'clock, P. M. for the choice of officers, and such other business as may regularly come before them. The officers and members of the Grand Encampment, Representatives of Subordinate Encampments, and all concerned, will take notice thereof and govern themselves accordingly.

By order of the M. W. Grand Master.

June 11. Attest, SAMUEL HOWE, G. Rec.

TABLES.

THE LACE CRAVAT.

[Concluded.]

With hollow, solemn accents, in the profound silence of the night, the spirit addressed the fearful monarch: 'George, you have forgotten the sacred promise you made me on my death-bed. God has permitted me to come and recal it to your mind. George, be converted unto the Lord, his judgments are terrible, and verily, verily, I say to you, your day approaches; she whom you love with an unhallowed passion, can precipitate you into the dwelling place of the wicked, but she cannot retain you on earth one moment beyond your appointed hour. George! George! be converted unto the Lord.' After these words, a slight breathing passed over the visage of the king. He looked, but saw nothing; he listened but silence reigned. 'Do I sleep?' he asked himself—'is it a dream? No, I am sure I did not sleep. Ah, how much the shade resembled her who—oh, there is no room for doubt—it was a warning from above. I am resolved—fixedly, immovably resolved, to see no more her whom I ought not to love.' And to confirm this good resolution, the king knelt in prayer. He counted the strokes of the deep-toned bell, as they echoed along the vaults of the castle, proclaiming the passage of the leaden-footed hours of the tedious night.

The ensuing day had been fixed upon, as the occasion of a magnificent fete at Lady Horatia's in compliment to the royal lover; but he sent her word he should not attend; and that for several days he would only be visible to his ministers.

This sudden resolution alarmed the favorite. She managed so well that she gained access to the repentant monarch notwithstanding the orders he had given; and though he at first signified by the coldness of his manners and the severity of his observation, his displeasure at her intrusion, she appeared so lovely and seducing, that he was just going to express by a fervent exclamation the witchery of her charms, when his eyes suddenly fell on the spot where the queen had appeared; seizing then the hand of his mistress, he said: 'Here even here, she bade me last night to renounce you.'

'Whom?' inquired Horatia, 'whom did you see last night?'

'Her, whom God gave me for a wife, the queen Sophia.'

'You and England have wept her. Think no more of her; she is at peace in the tomb.'

'Tombs sometimes re-open; her's has opened its marble jaws and freed its tenant—last night—even in this chamber—there—near my bed, I saw her with these eyes that now behold you; and heard—ay, heard her speak—'George! George!' she cried, 'be converted unto the Lord, and break the unhallowed ties in which you are bound.'

'Ah, sire, you love me no more; and to sever those bonds which form my happiness, you have recourse to visions and dreams! Sire, it would be more sincere simply to say, Horatia, I no longer love you.' Tears and sobs followed these words, and the king who retired to a distance, returned to his lover and said: 'Horatia, how can you say I have ceased to love you. If I loved you not, I should have no cause to complain.—Duty bids me to see you no more, to separate from

you forever, but my love is even stronger than my duty to God; for He has despatched a messenger from the dead to command me to renounce you, yet still I adore you;' and he pressed her fondly to his bosom, and her tears were quickly dried.

What power is there in the words of the woman one loves! They know so well how to insinuate themselves into the heart and influence the judgment, that before the end of the day, George disbelieved he had received the previous night, a warning from above, and that it really was Sophia of Brunswick who had appeared to him; the conviction he had felt in the morning vanished before the incredulous smiles of his lover.

'Yes,' he repeated when he retired to his sleeping apartment, 'Horatia is right; it was a creation of my brain; the dead did not appear to mortals.'

He deceived himself. The spirit of the queen again revisited him. She was pale as before; but the expression of her countenance still more stern. 'George,' said the spectre, standing at the foot of his bed, the purple curtains of which she had raised with her hands, 'George, you would rather trust her who has said that God had not through me, admonished you, that it was only an idle dream which disturbed you, than believe me—Now listen to me—this is the last time that I who was your wife, and whose body is in the grave, will be permitted to appear to you—after this interview my silence will be eternal; my lips will fall into dust. George, be converted unto the Lord, for your hour approaches; and that you shall not say again, 'No, Sophia of Brunswick has not issued from the tomb!' I will leave you an evidence of my spirituality; if the hand of a mortal can untie the knot made by the hand of a tenant of the sepulchre, then may you laugh at my words and at my warnings; but if, on the contrary, neither you, nor she, nor any other can untie it, say then, truly it was the spirit of Sophia of Brunswick that appeared to me and warned me to be converted unto the Lord.' So saying, the spectre leaning over the bed, took a lace cravat that the king had laid aside, tied a knot in it, and threw it on the breast of its astonished and trembling owner. The heavy velvet curtains fell, and the vision disappeared.

The king no longer doubted. Covered with a cold sweat, his heart audibly beating, he lay motionless; his distended eyes immovably fixed on the place where the spirit had appeared, as if he still beheld its awful form; his breath suspended to catch the stilled unearthly accents of his visitant; but nought save the oscillating pendulum of the clock, disturbed the silence of the hour. The light piece of lace rested like an immense weight on his breast; and he dared not remove it. Finally, blushing at his fears, he suddenly sprang out of bed, took the knotted cravat, and trembling in every fibre, carried it to a lamp, which was burning in an adjoining cabinet. He made divers attempts to untie it, but all his efforts were vain, every unsuccessful experiment increased his fear and perturbation. Returning to his chamber, banishing the idea of sleep, and preparing a great light, he commenced reading several petitions, which had been presented to him during the preceding days; but in the midst of his busy employment, the thought of the spectre constantly occupied his mind.

The subsequent evening the king went to La-

dy Horatia's, his gloomy countenance betokening his inward anguish; as she came smiling towards him, attired for a fete, he said, 'The time for smiles and festivity is passed. You have deceived me, madam; last night the queen again appeared to me.'

'Sire you are not well; your mind is agitated; you are deceived,' replied Horatia.

'Tis you, and you alone who are deceived, rejoined the monarch, in displeasure. You would have me believe it was only a dream. Well;—behold!' and he gave her the cravat, adding: 'Hear what the queen said to me: 'George be converted unto the Lord, for your hour approaches; and that you shall not say to-morrow, No, Sophia of Brunswick has not issued from the tomb! I will leave you an evidence of my spirituality. If the hand of a mortal can untie this knot made by a tenant of the sepulchre, then may you laugh at my words and my warnings; but if, on the contrary, neither you, nor she, nor any other mortal, can untie it, say then, truly it was the spirit of Sophia of Brunswick that appeared to me, and warned me to be converted unto the Lord!' 'Horatia, here is the knot; strive to untie it—if you succeed, I shall believe 'twas but the vision of a diseased imagination—I shall be cheerful and happy.'

'Give it me,' said Horatia, who still smiled, though inwardly alarmed at the manner and words of the king, 'give it me, I will soon untie the knot;' and with her pretty fingers, glittering with diamonds, she turned and re-turned the lace cravat, in the hope of finding some clue to the mystery, but unsuccessfully; in vain she applied all her strength; and exercised all the methods-art, or ingenuity suggested. All her efforts relaxed, not in the least, the supernatural knot.

'You must be convinced now,' said the king, 'you cannot succeed.'

'But,' replied she, now grown impatient and uneasy, 'I can do as Alexander did with the Gordian knot,' and she threw the cravat into the fire. The king hastily snatched it out, and already on fire, threw it far from the hearth; in falling it touched the light dress of the Lady Horatia, which immediately caught, and enveloped the beautiful wearer in flames. Terrified and losing her presence of mind, she fled crying for help; her haste, and the opening of doors increased the fire. Her piercing shrieks rung throughout the castle, and she resembled a flaming meteor traversing its long halls. She was no longer the young lover of the king attired for a fete. She soon fell and expired in horrible agonies.

From that day the king became more and more melancholy; and passing many hours in prayer. He founded a hospital; and did much good in the name of the queen Sophia. He often repeated: 'Part of what she predicted has been verified, no hand could untie the knot she made; the remainder of her prophecy will also be fulfilled in my early death.'

The king did not deceive himself; two months after the death of the Lady Horatia he died; the queen had not been dead a year.

'I have lived,' said Dr. E. D. Clarke, 'to know that the great secret of human happiness is this:—never suffer your energies to stagnate.' The old adage of 'too many irons in the fire,' conveys an abominable lie. You cannot have too many; poker, tongs, and all—keep them all going.

LITERARY.

THE DUTCHMAN'S FIRESIDE.

We publish to-day, two chapters from this forthcoming novel of *Paulding's*, which, if we mistake not, will prove the most popular of all his works. Of the style of this work, it is unnecessary to speak, as by general consent, the public have long since conceded to Mr. *Paulding*, the merit of being one of the first writers which our country has produced. Independent of the purity of style, so characteristic of all his writings, the story of the Dutchman's Fireside is admirably conceived, and told in the author's most quaint manner. It abounds moreover, with reflections of the graver kind, which are worthy of being treasured up by every reader. The following, for example, on the impropriety of attempting too early to instil into the infant mind a knowledge of books, should be written in letters of gold; and the parent who does not consider it worthy of reflection, will in after life, feel that he has not faithfully discharged his duty to his offspring:—

'Assuredly learning is a thing of almost inestimable value; but still I doubt it may be bought too dearly. Why should the season of childhood which God and nature have ordained to be a period of freedom from cares and toils, be converted into one of labor and anxiety, for the sake of a little premature knowledge, which the early and tender intellect is unable to comprehend, or the comprehension of which requires an effort of the mind which stunts its growth forever afterward? Knowledge should only keep pace with the natural growth of the human faculties. If it comes to exceed the powers of the mind, and to be too great for the grasp of our reason and judgment, the overburdened intellect becomes but an ass, laden with treasures of no use to the bearer, and only calculated to oppress the wholesome vigor and vivacity of nature. When I see a little urchin, who ought to be enjoying nature's holiday and strengthening his constitution by wholesome exercise to bear the vicissitudes of the world in after-times, kidnapped and sent to school to set on a bench for four or five hours together, employed in learning by rote what he is unable to comprehend, I cannot help contemplating him as the slave and the victim of the vanity of the parent and the folly of the teacher. Such a system is only calculated to lay a foundation for disease and decrepitude, to stunt the physical and intellectual growth, and to produce a premature old age of body and mind.'

It is a long time since we have derived so much pleasure from a work of fiction, as the perusal of the Dutchman's Fireside has afforded us; it abounds with beauties of every description; and is destined to add largely to the well-earned fame of the writer. The following picture of the past and present state of society in Albany, is equally applicable to this city; where the simple manners and honest peculiarities of our Dutch ancestors have disappeared, and their places usurped by splendid ignorance, and the host of vices attendant upon an aristocracy of wealth. There is much truth—we say it with regret—too much truth in the sketch:—

'The intercourse of young people in those times was very different from what it is at present. I pretend not that one age is, upon the whole, wiser or better than another; or to sit in judg-

ment upon my contemporaries. But I often catch myself contemplating, with something like sober regret, those days of unostentatious simplicity, easy, unaffected intercourse, and manly independence. Who, indeed, that hath gathered from history and tradition a picture of the manners, modes, and morals of the ancient patriarchs of Albany and its neighborhood, but will be inclined to contrast them dolefully with those of the present times? Who but will sigh to behold their places usurped by gilded butterflies, ostentatious beggary, empty pretence and paltry affectation? In the room of men independent of the smiles and frowns of bankers and bankrupts, he will find speculators glittering in their borrowed plumage for an hour or two, then passing away, leaving nothing behind them but the wrecks of their unprincipled career. Where once sat the simple magistrates, administering the few simple laws necessary to regulate the orderly community over which they presided, is now collected a body of garrulous, ignorant, visionary, or corrupt legislators, pampering their own private interests at the expense of the public good, and sacrificing the prosperity of one portion of the State to the grasping avidity of another. In the room of prosperous yeomanry and independent mechanics, we behold crowds of hungry expectants, neglecting the sure and only means of competency, and begging, in the abjectness of a debased spirit, permission to sacrifice their independence for a wretched pittance, held under the wretched tenure of a man who has no will of his own. The once quiet city, where the name and idea of political corruption was unknown, is now a whirlpool of intrigue, where empty bubbles are generated and kept alive by the agitation of the waters and boiling and conflicting eddies gather into one focus all the straws, and chaff, and feathers, and worthless nothings, that float upon the surface of the stormy puddle.'

We have been furnished by the Messrs HARRIS, with the proof sheets of this work, in advance of the publication, and do not feel at liberty to extend our quotations. We can assure our readers, however, that there is a rich treat in reserve for them; and all who admire graphic descriptions of nature, and accurate delineations of character, will unite with us in pronouncing this the best of the Author's productions.—[New-York Courier.]

[The above work constitutes No. 3 and 4 of the 'Library of Select Novels.' It is for sale at the Book stores in this city.] ED. MIR.

MISCELLANY.

HOW TO MAKE A CHILD HATE THE STUDY OF ENGLISH GRAMMER.

Set him to committing his Grammar to memory. Proceed exactly according to the course of the author's arrangement. Require him to recite precisely the language of the book.—Regard the ideas as of little comparative consequence. Go through in this manner. Then begin again, and go through the second time. When the pupil neglects his lesson till near the close of the school, drive him to it, and make him learn it before he goes home; however fatigued his mind or body may be. Take care above all, to have him learn the rules—the examples and illustrations as well as the principle. Spend nearly all the first term in this manner.

At the commencement of the second term, require him to commit his grammar to memory once more. Next set him to parsing the first chapter of St John, in the New Testament. Blame him if he cannot understand why the word *beginning* is a noun. In order that his ideas of verb may be clear and definite, make him conjugate the verb *to be* through all its changes, whenever it occurs; if it is three times in a single verse. Give him a lecture, now and then, on the word *that*. Tell him it is sometimes a relative pronoun, sometimes an adjective pronoun and sometimes a conjunction; and that he must determine which it is, in any given case, by the *sense* of the passage. Make him repeat the words, at every step he takes.

While parsing, take care to have a considerable number of pens to mend before you in order to save time by mending them while you hear the lesson. Take care also to have several scholars call for assistance in their arithmetic while the class is up. One thing more is indispensable, which is, to have one pupil in the class far behind the rest in progress, and make the more advanced scholars in every instance, wait for him.

[Con. Obs.]

WOMAN AT HOME.

It is said that the character of a woman may be known by the internal appearance of her house, and the dress and manners of her children. If the furniture of her apartments exhibits an air of extravagance and show, rather than comfort, we may infer that she is a vain woman; and that her mind, and her dress, are equally fantastic. If the ornaments of her house, however splendid they may be, are badly arranged, or incongruously assorted with those that are mean or common, and more especially if the drapery of *Arachne* is suffered to hang through the walls or cornices, it is a 'proof strong as holy writ,' that she is deficient both in taste and neatness. Such a woman would as likely as not wear black stockings with a white dress—roses in her beaver, and a cap to save the trouble of combing her hair.

If her children, notwithstanding the fashion or richness of their clothes, are dirty or carelessly dressed—if their minds are uncultivated, and their manners rude, the mother will most generally prove to be both ignorant and indolent, or which is worse, wholly indifferent to the well-being of her children. The opposite of all these may be ascribed to the woman whose house is neat in every part as far as she is able to render it so. It matters not whether she dwells in a palace or a cottage, order and neatness are conspicuous in every thing around her. In the dress of her children, she unites simplicity with taste, and attends at once to the improvement of their minds, and cultivation of those graces which, in a greater or less degree, according to their respective stations in life, will recommend them to society. Such a woman, although she may not be learned or accomplished according to the modern acceptance of the term, will be found to possess judgment, good sense, and a correct taste. With respect to her dress, its 'unfitness' will never be made an apology for not seeing her friends. Her domestic, or other engagements, may with propriety prevent her from receiving their visits; but if she chooses to see them, her dress, if proper for the business in which she may happen to be engaged, she will never be ashamed of. Both at home and abroad it will always be dictated by a sense of propriety.

[From the Subaltern.]

'Do you bite your thumb at us, sir?
I do bite my thumb.'

Shakespeare.

'Come on, begin the grand attack,
And I'll be there and sound the trumpet.'

Dr. Christopher Caustic.

We have seen and read, with vast delight and edification, the proceedings of the antimasonic convention, 'began and holden' in the city of Boston, for the purpose of suppressing all secret societies, and exterminating the members of them. We notice with exquisite pleasure, that something was said about 'withholding the common courtesies of life,' from Masons. The 'honorable men' did not exactly say that they would do so, and treat those infernal Masons as they deserve, but they hinted at the propriety of so doing, and intimated the state of their feelings towards Masons, by permitting such a thought to enter into their hearts, and form itself into audible and articulate sounds upon their lips.

'A hint is as good as a kick to some folks,' says the proverb. We trust we shall always be found zealous in so good a cause, and will do all in our feeble power to assist and farther so charitable, so rational, so christian and so desirable a consummation.

The world has been in pain long enough about the secret of Freemasonry; it is high time that secret was forcibly extorted from its guardians, or that those guardians should become 'vessels of the law's fury.' We have seen with feelings of the liveliest pleasure, that the public begin to be convinced that their lives and property are not safe in the hands of a Masonic jury. We rejoice to see it recommended to the clergy to excommunicate, unbaptize and exclude from the communion of the Lord's supper, those wretches whom it would be a stretch of christian charity, to call merely misguided, when it is proved already, that they are no better than murderers,' and it will go never to be thought of soon.'

Such is our zeal and indignation against all secret societies, that we propose further that, all marriages already contracted or that may hereafter be contracted with Masons, be declared null and void, and that the children of all such horrible, unnatural and incestuous connexions, be considered illegitimate, and incapable of inheriting real estate, and that all real estate already in the possession of such nondescript children, be seized and confiscated for the use of antimasonic societies.

Secondly—that all physicians, surgeons, midwives and apothecaries, be compelled to give bonds, under the penalty of the 'withholding the common courtesies of life,' to put to death all children of Masons that may hereafter come under their professional care, either at time of their birth, or at any time previous to the age of twenty one years, and that every such physician, &c. be entitled to such remuneration for so doing, as may be awarded by a committee of the nearest antimasonic society.

Thirdly—That any single woman found guilty, or suspected of encouraging the addresses of a Mason, with the intention of marriage, shall be compelled to do penance as follows:—After divine service in the afternoon, the penitent, clad in a white sheet and bearing a lighted candle in her hand, shall proceed up the church, loudly and distinctly proclaiming her guilt,—after which the clergyman, or antimason present, may question her concerning the conversation that had taken place between her and her Masonic suitor;—and that no clergyman or justice of the peace, on pain of being debarred from 'the common courtesies of life,' perform the ceremony of marriage in any case where a Mason is concerned, however remotely.

Fourthly—that the antimasonic portion of the militia be immediately called out, mustered, armed and drilled for one week, preparatory to enforcing the law, 'withholding the common courtesies of life,' from Masons.

Fifthly—that killing a Mason be no longer considered felony, but justifiable homicide, and that all antimasons be permitted to wear arms, either concealed or openly, as they think best. Some of the more moderate antimasons

think that this law should be the first past, but such lukewarm counsel suits not the spirit of the party;—we would have Masons

'Years in dying, never dead.'

The bare extermination of the vermin is easily enough accomplished, their quietness and timidity, their regard for the laws and their absurd notions of 'hereafter,' &c. render them an easy prey. Punishment to be salutary must be *felt*;—our legislators did not regard the pomp and circumstance when they decreed hanging as a punishment for certain offences, it was the pain and disgrace that was contemplated. Besides—antimasons remember, Morgan.

Sixthly—In anticipation of the exterminating crusade that will soon be practiced, as it is already preached, against Masons, we beg leave to recommend the following scale of bounties to be offered to the troops employed in that glorious christian warfare:—

For the head of ever Grand Royal Arch Mason, five dollars; every Grand High Priest, five dollars; and the same for the head of every one bearing the title of Grand; for the head of every Most Excellent, four dollars; for all Excellents and Sirs, three dollars; all Master Masons, two dollars; all Fellow Crafts, one dollar; Entered Apprentices, fifty cents; for every certified pair of Masonic ears, one dollar,—every certified single ear, twenty five cents, to be paid in Indian land.

Seventhly—To show our detestation of all secret societies, and of every thing that looks like a secret, we propose that all Masonic and neither one nor t' other postmasters, be turned out of office, and sworn antimasons 'reformed' into their places, and that no 'sealed letters be mailed, but that all be read by the post masters, and such as are found to contain any thing of importance or that looks like a secret, in love, law, commerce, manufactures, agriculture, politics, metaphysics, tea-table scandal, or miscellany, be published in some antimasonic paper, that 'the common courtesies of life be withheld' from the writers of such letters as are not understood, that the 'nation may learn secrets no more.'

As the sole object of the amalgamation of antimasonry with politics and religion, is to obtain possession of the whip as well as the reins of secular power, we must earnestly recommend that we—antimasons—form a coalition with the Sunday mail folks, for mutual assistance, in backing up their petition, and they lending their aid to 'withhold the common courtesies of life' from all secret societies, and that a national association be formed, to be called 'The Washington, La Fayette, and De Witt Clinton antimasonic, anti-Sunday-mail carrying, anti-Sunday steam boat running, anti-Sunday laughing, anti-Sunday smoking, anti-Sunday snuff taking, anti-Sunday chewing tobacco society.'

We also suggest the propriety of instructing and encouraging the boys and other idle people, to throw stones at the windows of the different Masonic lodges, in order to provoke the members to some overt act of violence, for we would insist to 'keep on the windy side of the law,' till we have an opportunity of moulding the law as we like. Being unable to prove to the public by facts, convinced by arguments, or persuaded by eloquence, that Masonry exerts any deleterious influence upon religion, politics, or morals, or that its existence, its ceremonies or its titles are illegal or unconstitutional, we must follow the advice once given to Catalina, 'petre auxilium etiam ab infirmis,' to enlist under the banners of antimasonry, every infamous scoundrel whom we can coax or hire to stand by us.

We can make no advances by the means of facts, rhetoric or logic, and we must, per force, employ the means that the devil and our own ingenuity suggest. We have indeed succeeded in raising a partial hue and cry, but that is not enough; we are actually now in the same predicament as certain noisy politicians noticed by Dr. Johnson; 'a dozen of noisy, half drunken fellows get together in the bar-room of a tavern, who imagine that the noise made by themselves is made by the world around them.'

BOSTON MASONIC MIRROR.

SATURDAY MORNING, JUNE 18, 1831.

TRIUMPH OF THE PRESS.

We congratulate our brethren of the *type*, as well as our brothers of the Masonic Fraternity, in the prospect now looming before us that the *liberty of the Press* will yet be protected by the laws; antimasonic bigotry and conspiracy to the contrary notwithstanding. On Wednesday, in the Municipal Court for the City of Boston, came on for trial the libel case of the Commonwealth vs. F. S. Hill. A more ample hall of judicature, than usually had been occupied by that court, was provided by the mayor and aldermen, especially for the occasion of this trial; anticipating, we presume, that the concourse of spectators and auditors would be immense; so great was the excitement of the *pros* and *cons* of Masonry.

The case was opened by J. T. Austin, Esq. the county attorney for the government, by a *motion* that the defendant, before the empanelling of the jury for the trial, should be required to file a *brief statement* of all such matters and things as he proposed to give in evidence to satisfy the jury of the *truth* of the matters alleged as libellous in the indictment. A late statute of Massachusetts having altered the old *common law* as formerly practiced upon, which quaintly affirmed that '*the greater the truth the greater the libel*,' so as to allow the *truth* now to be given in evidence under the plea of not guilty, in prosecutions for a libel, provided it be made satisfactory to appear on the trial '*that the matter charged as libellous was published with good motives and for justifiable ends*.' Mr. Austin argued, at great length, in support of his motion, adducing as authority the statute altering the law of libels; contending that for the due and proper administration of that law, conformably to the Bill of Rights, it would be, if not necessary, at least proper for the court so far to alter its practice, under the *common law*, as to require the filing by defendant of such a brief statement; otherwise the prosecuting officer might be surprised by the production of evidence, and not be prepared to meet it, with evidence to the contrary; and therefore without such *brief statement*, ample and exact justice could not be administered.—This motion was successfully opposed by the counsel for the defendant, Messrs. Prescott and Parsons. The Hon. Judge Thatcher, however, thought the motion to introduce a *new practice* into the proceedings of the court, was of sufficient importance to require mature consideration, and the court adjourned to next day.—On Thursday morning, at the opening of the court, the judge announced the decision, substantially that there was no sufficient reason for altering the practice of the court; and no such statement as moved for, could, therefore, be required of the defendant. After some further discussion before the court, upon the subject of the evidence and witnesses to be adduced to prove the *facts* stated in the pretended libel; which discussion we considered as intended rather as an apology for the course intended to be pursued (the prosecuting witness declining the investigation of the truth) than for the purpose of facilitating the process of the trial; the counsel for the government intimated that a '*Nolle-prosequi*' might be entered on the record. This was accordingly done. Thus ends the prosecution.—From all which we, with all due deference to those more knowing than ourselves, infer and conclude that the said notorious Avory Allyne not being willing to meet the truth and hear publicly proclaimed and investigated, in the halls of justice and before the proper authority, his shameful proceedings and own personal debasement of his own character, has chosen to prove *craven*, and thus deprived the government of the evi-

dence on which they chiefly relied to sustain the charge. In this case we think the attorney acted with great discretion, and hope the final issue of this prosecution *alias* persecution, will in some degree, allay the anti-masonic excitement.

We are right glad to hear from our old friend and correspondent, Sir Peter, again: his cogitations are always welcome. We are very much pleased to perceive that the thermometer ranging from 90 to 100, has not had the effect of *melting* all his ideas; as is very apt to be the case with many writers about these days: at least friend Peter's power of *meditation* has not been melted with 'fervent heat' these hot days; as will appear by the following.

Thoughts and meditations of Peter Pense, Esq.

'Aspiring to be Gods, if angels fell;
Aspiring to be angels, men rebel.'

Nothing can be more consonant than this sentiment, with a belief in Heathen *mythology*; or less becoming the mouth of a *Christian*. The Gods of the ancients are represented *many*; and each jealous of his own rank and prerogative. To *emulate* or *aspire*, therefore, among such Gods was deemed treason and rebellion; for continual strife, bickering and contention distinguished them. And Phaeton was justly hurled from heaven, for an act of presumption, in assuming to himself the seat of the coachman, Apollo, and attempting to guide the Chariot of the Sun.

But the God of the Christian is a God of power, *without jealousy*, of infinite goodness; and his angels are the ministers of justice and truth. To *aspire toward* the goodness and perfections of such a Being, and to *emulate* such ministers, is the proper, and most laudable employment of men; and leads directly to the summit of human excellence and perfection. With more wisdom and correctness, the poet might have said,

Aspiring to be God, though *Satan* fell;
Aspiring to be angels, men excel.

Poets are seldom philosophers.

Emulation alone, among cotemporaries, is not adequate to the production of the greatest excellence of human character. An *image* or *angel* of perfection should be formed by every man, and kept always present in the mind; and which, as a friendly *Mentor*, during the whole course of his life, in word and action, he should aspire to copy and pursue. His endeavors shall not be in vain; although, he can never overtake the fancied perfection; for the *imagination* will always outstrip the *action*. *Theory* will soar, where *practice* cannot creep. The *image* will improve, as the man approaches to excellence; and will always *loom up*, if I may use a nautical expression, to something better and more exalted than himself. Though it be sure to elude his embraces, the man loses nothing by the pursuit. He will calmly move on, in the road to perfection, without envy or annoyance; and in age, (if nature be not in fault,) with general approbation, will be esteemed the wisest and best of men; and, when life shall close, depart from the world with reputation and applause here, and a *cheering* hope of an *hereafter*.

Not so the man who, having never formed in his own mind such an image of perfection, depends alone, for wisdom and goodness, reputation and applause, upon the *emulation* of cotemporaries. Such a being is satisfied with surpassing the inhabitants of his neighborhood, and those who happen to come within his knowledge. And here is an end of his greatness. To be wise, great and good, a man must *emulate himself*; and aspire after the perfection of that image, which in his own mind, as a proper subject of emulation, he *independently* creates for himself. This emulation will produce a *Voltaire*, a *Locke*, a *Newton*, a *Haward*, while from the other we can expect little; at most, a *Clark* or a *Leibnitz*. While Newton, with aspiring genius, was building upon his own *inventions*; unfolding the laws of nature, and in the

sublime science of astronomy and in optics far distasting all his predecessors; Clark and Leibnitz were employed in *emulating each other*, and striving for victory; and, by their contradictions and metaphysical jargon, having confused their readers, were content to be confused themselves; and finally died, like two well-matched *gamecocks*; each crowing in his last agonies, as a signal that he *deemed himself* the victor. Had they more usefully employed their talents, and each confined himself to his own meditations and the communication of his thoughts to the public, the world would have been better instructed, and they have deserved a better fate.

TREMENDOUS.—A Rio Janeiro paper of April 13th contains an account of a violent thunder storm which descended upon port Alegre on the 11th of March. The rain fell in torrents, and the lightning struck in several places. A powder-house about a league from the city, containing 37,500 pounds of powder, was struck and blown to atoms. The explosion shook the whole city, like an earthquake. The houses on the margin of the river felt the shock most, and every building received more or less injury. All the materials of the powder house were thrown to the distance of more than 200 rods; the foundations were torn up, and not a tile or beam was left. The woods in the immediate vicinity were swept down, and the largest trees torn up by the roots. [Trav.]

ANTIMASONIC.—Myron Holley, Esq. well known in this State as a man of talents, has become editor of the *Lyons Countryman*, and O. L. Holley Esq. late editor of the *Troy Sentinel*, is soon to publish a daily paper in this city. Well may we say *par nobile fratrum editorium antimasonicum*. The elder Holley was celebrated as a canal commissioner, he was a valuable practical man, occasionally speculative. The younger Holley left literature and this city some ten years ago, a tall good looking young man, he returns equally tall, bearing the serious impress of Antimasonry on his brow, which we apprehend in all New York, excepting the third ward, will serve to accumulate a few wrinkles and disband the few hairs which cover his fine head.—[N. Y. Enq.]

PITIFUL REVENGE.—The Providence Advertiser, the other day circulated a report that the Post Master had been removed, and named the successor. It turns out to have been a fabrication of the editor, to gratify his personal feelings. The Providence Patriot thus explains the matter. 'Mr. Hallet applied a few days since for a box in the office, and was refused. He was told that no account could be kept with him as he had failed on a former occasion to comply with the rules of the office, he had used all the chicanery of a dishonest man to evade the payment of his postage bill, and could not be trusted again.'

MR. EDITOR—Observing in your paper of last week, a description of France during the Revolution of 1793, brought to my recollection the following—which perhaps is a revised edition of the same work, or written by a historian of kindred spirit:

Fire and Sword.

Fire and Sword.

FRAN-CE.

• throne.

Foot.

Law.

Fire and Sword.

Fire and Sword

EXPLANATION.—*France* divided—*Throne* overturned—*Law* under *Foot*—*honor* blotted out—*Religion* set aside—*Fire and Sword* in every corner.

[Exeter News Letter.]

Mr. B. Badger, formerly editor of *Zion's Herald*, and more recently of the *Christian Advocate*, proposes to publish a religious, literary and miscellaneous news paper in New York city, under the title of 'Badger's Weekly Messenger,' which shall not be of a Sectarian character. We wish him success.

MURDER.—On Wednesday afternoon, as one of the stage coaches was passing over the Salem turnpike to Boston, a man was discovered sitting on a rock, near the wall, a short distance from the floating bridge, in Lynn, bleeding at the side of the head, and apparently insensible. On examination it was found that he had received two severe wounds on the left temple, one of which was about one and the other three-fourths of an inch in length: while in the act of removing him he died, without having been able to speak a word. He is supposed to have been murdered, and suspicion rests upon a man who had been seen with the deceased in Lynn:—names unknown.

The Fredonia (N. Y.) Censor speaking of Mr. John Q. Adams who took a seat in the convention of knaves and blockheads recently congregated in this city says.—

Truly, it must be a very dignified station for one who has presided over ten millions of free people to be found among a set of broken down political office seekers whose avowed object it is to disfranchise a large portion of their fellow citizens. It was thought he let himself down sufficiently when he accepted a seat in congress, but he may now be said to be fairly at the bottom. He can go no lower.

A meeting of the people of this city was held on the 10th inst. to adopt measures for the relief of the sufferers by the fire at Fayetteville, N. C. H. G. Otis was chosen Chairman, M. Brimmer, and T. B. Curtis, Secretaries. A committee to obtain Subscriptions was appointed; and in anticipation of contributions, two thousand dollars was immediately procured and remitted.

NEVER DESPAIR!—'Better late than never.'—We glean the following for the edification of such, if any there be, as imagine themselves too old to enter the noose matrimonial. Married, in Steuben co. on the 11th ult. by Rev. D. Smith, Mr. Moses Alexander, aged 95, to Mrs. Frances Tompkins, aged 105!

HINTS TO EMIGRANTS.—by felling the trees that cover the tops and sides of mountains, (says de Humboldt,) men in every climate prepare at once two calamities for future generations,—the want of fuel and scarcity of water.

In Lincoln Ms. at a recent town meeting a motion was made to raise from the list of Jurymen the name of a gentleman on account of his being a Freemason, which was almost unanimously rejected, four or five only voting in favor of the motion.

EXCESSIVE LOVE!—A Miss Susan Coster has been tried recently in the State of Alabama, for firing a pistol at a false lover, as he was escorting another fair one to church. She was acquitted on the ground that there was no malice, but on the contrary, an excess of love!

The anniversary of St. John is to be celebrated at Wiscasset Maine, by Lincoln Lodge on the 24th instant, an address is to be delivered on the occasion. The brethren in that vicinity are invited to attend.

MARRIED.

In this city, on Tuesday evening, James W. Paige to Miss H. S. White.

Mr. Charles L. Chipman to Miss Elizabeth C. Tilden. By Rev. Dr. Wisner, Rev. George W. Blagden to Miss Miriam Phillips.

DIED.

In this city, on Sunday morning, Mr. William Webster, printer, 29.

On the 14th inst. Mary E. F. daughter of E. Bartholomew, 5 years and 9 mos.

Thomas Francis, youngest child of Thomas Cogeland.

POETRY.

[From the Am. Traveller.]

POETRY.

By O. W. W.

'Yet would I press ye to my lips once more,
Ye wild yet withering flowers of Poesy;
Yet would I drink the fragrance which ye pour,
Mixed with decaying odours; for to me
Ye have beguiled the hours of infancy.'

[Henry Kirke White.]

I.

When care the tired spirit hath depressed,—
When on the pallid brow the mark is set
Of grief's dejection, an unwelcome guest
To him who strives, but cannot all forget
High hopes, that once his swelling bosom met;
When mind, through weary suffering, is turned
From arduous attainment,—there may yet
Be found a peace for which his soul hath yearned—
A calmness, which if truly sought, is ever earned.

II.

And grief hath been my own; I do not mean
The fancied sadness of a dreamy hour—
Yet have I found sometimes a spell, to wean
My thoughts from sorrow's melancholy power;
For Poesy hath cast a gladness o'er
My early days—in hours of trying pain
I drunk the fragrance breathing from its flower,
And felt a freshness stealing through my vein,
Forgetfulness within the music of its strain.

III.

I have not sought a momentary joy
From the illumination of its page;
It hath an essence fitted to employ
The higher musings of our riper age;
And yet like bird, whose solitary cage
Precludes a far and unimpeded flight;
The spirit tamed by earthly pilgrimage,
With upward look still strives in futile night
Towards realms it would attain, yet may not reach them
quite.

IV.

Or if sometimes its energy may gain
One taste of joy, toward which the eye is cast;
One step in regions where the soul will reign
Unfettered, when the dream of earth is past;
We weep that these creations are so vast,
So far above the searching power of mind;
Then smile, to think each moment fleeting fast
Doth bring us nearer, where all unconfin'd
The soul will want and leave these bonds of flesh behind.

V.

If there be any who have striven for
The guerdon of applause to bear him on,
Such strife for fame is but an idle war,
A grief, when lost—a weariness, if won.
But Poesy hath in its glorious sun
A meed sufficient to repay our toil,
A light which burneth o'er the path we run—
And Time himself, who doth our treasures spoil,
The purity of such delights can never soil.

VI.

My aspirations have not been that fame
Would grace my forehead with her ivy twine;
It is not for an oft-repeated name
That Poesy I studied to divine,
And make its hallowed inspiration mine:
And thus, since I have not essayed to wear
The wreaths on more inspired brows that shine,
It will not move me, so the young and fair
Gaze not upon my leaf, nor twine with flowers my hair.

VII.

'One only voice, which gave to me the meed
I coveted, no longer meets mine ear;

The only lip whose praises I might heed—
That smile, the only smile I counted dear;
That eye which gave the tribute of a tear
Sometimes unto the music of my song,—
Are distant; and perhaps so they were near,
Would pass me now unnoticed in the throng;
Then wherefore seek for others the gay world among?

VIII.

There are, who count an unessential thing
The dream of Poesy—it is no dream,
But a reality, from which doth spring
Each higher thought. have such made earth a theme
Of close observance? Her creations gleam
With rarest beauties; what be such but pure
Development of Poesy's esteem?
Which in each fair existence must endure,
While nature lasteth, and the site of earth is sure.

IX.

Have such turned upward their admiring gaze
Upon the eloquence of this bright sky?
Have such e'er traced yon system in its ways
Nor read above the words of Poesy?
Have such observed with reverence the sea
When waters lit with radiance the air;
Nor fancied that within their melody
Its spell was writ mysteriously there—
Now living in the wave, now dwelling in a star?

X.

While earthly passions claim us as their own,
Her dreams recall our feelings when they soar;
'T were vain, the hope to meet its gentle tone
In perfect harmony; but when no more
Unmeaning visions cloud our spirits o'er,—
When brighter prospect to the soul is given
Of mysteries which then it may explore;
When earth is past, and death's dark vale is riven,
Our harp may wake its sweet, its purest strain in Heaven!

[From the New-York Mirror.]

REGRETS.

ALAS! my hair is turning gray,
My limbs are growing slender;
I find my heart too, day by day,
Becoming very tender;
My bosom's lord sits on his throne
With an unusual lightness;
And the gay world has never shone
With half its present brightness.

Ah! I have been a thoughtless youth,
To sport so with affections;
To promise so much deathless truth,
And break such rich connexions;
To hurry on from fair to fair,
From one love to another,
And to be welcome every where—
But only as a brother!

I might have married years ago,
Some fair and wealthy lady,
But now my light is burning low,
And life is growing shady;
My single friends have left my side,
To wed their half a million,
With some quite pretty partner bride,
To dance through life's cotillion.

I speak, but fair ones do not stay,
As once they did, but shun me;
No eyes grow bright with melting ray,
When resting soft upon me;
No bosom beats beneath its lace,
Its gentle thoughts to another;
No angel shows a troubled face,
When I address another!

E'en thus it is, though on my life
I cannot guess the reason;

I must live on without a wife
Through my appointed season.
In single blessedness must go
Where they will shortly lay me,
With not a creature willing to
Love, honor, and obey me!

* *

OH NO, I NEVER SHALL FORGET.

By T. H. Bayley.

Oh no, I never shall forget,
When, in our early years,
She smiled, and should I heave a sigh,
She'd calm my rising fears;
Her name, I ne'er can mention it,
It glows within my breast;
Her words I never shall forget,
Till in the grave I rest.

Her beauty, unsurpass'd by none,—
None with her form could vie,
Her virtue, Ah! the poor can tell,
And spirits in the sky.
She loved me—why was I bereav'd,
Of her none can replace?
Oh! when shall I again behold,
That form, that smile, that face.

Like one unheeding all around,
I fancy she is nigh;
Oh! could I take her to my arms,
She'd drive away the sigh;
And yet that sigh a pleasure gives,
Though short, within my breast,
Her words, I never shall forget,
Till in the grave I rest.

I LOVE MY LOVE.

I love my love—I love her true,
As faithful as the star
Yields its steady light,
In the darkling night,
To the ocean's mariner.

I love my love!

I love my love—I love her true,
I love her fondly—well:
And eyes, though weak,
Yet language speak,
And her own pure heart's thoughts tell,
She loves as well!

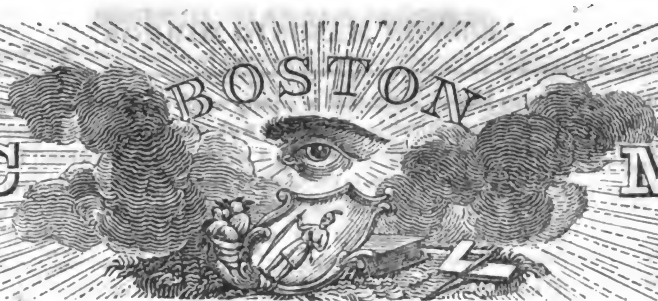
I love my love—ah! should I e'er
Forake her radiant shrine;
May misery
Await on me,
Sweet peace be never mine.

I love my love!

I love my love—no idle flame,
No soulless passion ours;
But holy truth
Enshrined in youth,
Whose path is strewn with flowers;
Our hopes and our joys mount on life's buoyant wave,
Together arise, and both shrink in one grave!

I love my love!

The sufferings of the wicked may atone
For their own sins, not others.
The innocent alone can be peace offerings
For others' crimes. So the old patriarchs,
Would offer up some inoffensive lamb
That never sinned, or thought of such a thing;
And so the high Beneficent above
Gave his own son, as spotless and as pure,
To atone for all mankind, because of all
The human race there was but one
But had enough to answer for himself,



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WILLIAM HENRY CLARK, PRINTER.

TO HON. RICHARD RUSH.

[Continued.]

We next find this Quixotic logician in a difficulty which he is sufficiently candid to confess:

'I feel anxious to stop; but as yet I cannot. I must look round upon the unparalleled scene. It brings with it a weight of thought and feeling, that is oppressive. I did not sit down to write a dissertation on Masonry, nor am I going to give myself to this task. I dwell not upon its remote origin and long history; upon its curious titles; upon its ceremonies, of oriental mould, and celestial exaltation. I dive not into its claims to science, to philanthropy, or to religion. All these I leave, for good or for bad, for censure or for commendation. My concern at present, is with none of them. I purposely turn away, that there may be no diversion from the scene I am surveying. I am in a field by itself. There my astonished sight behold two figures: the State, with the broken sceptre of the laws in her hand, on one side, and Masonry, with a veil over her face, on the other. My vision is distinct, though the spectacle is so portentous! I go not beyond the narrative that presents it. Keeping to that, I am guarded against mistake or confusion. I have here, immovable ground under me. I take post as upon the verity of a legal record. A few facts are all that I want, and these I have. I desire to render the case irresistible, by its concentration and its simplicity.'

A philosopher would doubtless be inclined to inquire the nature of an impulse so lasting in man, as to be altogether above his control. To have ones faculties put in motion without possessing an ability to stop them; to be oppressed without a remedy for the removal of such oppression, is certainly a condition of great, if not extreme distress. Such a trial must weaken the stoutest heart, and gain the commiseration of humanity. I think it was exceedingly unkind in the committee to extend such an impulse to a patriot; the experiment might have been tried with equal success on any common vulgar man, who was good for nothing else. To force a man against his will, when he stands acquitted of every crime, is against my conscience and should be against the constitution and Bill of Rights. But here is an instance of an illustrious man 'anxious to stop,' but cannot.' His movement is as incessant as the Dutchman's cork leg, which was made with such superior skill that it walked its possessor out of flesh and bones, and even existence, and now walks on its own account. Really, these things are of a serious nature, and as such I would be understood to view them.

But to return, you say, 'I did not sit down to write a dissertation on Masonry, nor am I going to give myself to this task. I dwell not upon its remote origin and long history; upon its curious titles; upon its ceremonies, of oriental mould, and celestial exaltation. I dive not into its claims to science, to philanthropy, or to religion. All these I leave, for good or for bad, for censure or commendation. My concern at present, is with none of them. I purposely turn away, that there may be no diversion from the scene I am surveying.' Indeed! do you confess so much? The value of a confession is measured by the importance of the revelation. To confess what

is as plain to the sight as the Sun at noon-day—is no act of virtue or utility. What every one can see, no one can tell, and what every one can understand, no one can explain. No one, in his proper reason, would even suspect that 'you sat down to write a dissertation on Masonry,' upon reading your letter? *although your professed object in writing was to give 'your opinions of the Institution.'* It must be obvious to every reflecting mind that you did not intend to 'dive into its claims to science, to philanthropy, or to religion!' *though you venture to assert that 'the evils of Masonry are stupendous.'* No one could be so void of discrimination as to suppose that you intended 'to have any concern with the merits or demerits of the Institution, *although you express an aversion to 'giving your opinions of Masonry, without your reasons, as they are to be published!'* And so far as my observation extends, every candid man is of opinion that 'you purposely turned away' from the subject of Masonry, 'that there might be no diversion from the scene you wished to survey.' And when you add that 'you are in a field by itself,' you do but state what every person can see for himself.—Nothing in the world is more obvious. Therefore, your admissions are of no value to the reader, as they are nothing more than the conclusions of the most common discretion. Conclusions, permit me to say, that you will find in the mind of every honest man who reads your letter.

Who can read the following, without exclaiming, what strength of vision! What depth of wisdom! What immovable security! Oh! that such privileges should exclusively belong to one.

'There my astonished sight (in this field by itself) beholds two figures: the State, with the broken sceptre of the laws in her hand, on one side, and Masonry, with a veil over her face, on the other. (The word 'veil' means here, according to Mr. Rush's argument 'depraved members' of the Institution! One individual screening from the light of day ten thousand.) My vision is distinct, though the spectacle is so portentous. I go not beyond the narrative that presents it. Keeping to that, (truly said, for no one will ever accuse you of turning aside even to justice or wisdom?) I am guarded against mistake, or confusion. I have here, (where?) immovable ground under me. I take post as upon the verity of a legal record. (If there be any 'post' on legal record, then justice has been answered, else how do you find this 'post?' what 'is immovable ground' for you, on account of 'legal authority,' should have been as firm a foundation for the vindication of justice? however, probably you have made sundry repairs?) A few facts are all that I want, (no doubt of this whatever) and these I have. (Denied.) I desire to render the case irresistible, (what case?) by its concentration and simplicity.' The rogue 'desires' to escape detection, but his 'desire' does not, as a matter of course, secure him that privilege.

All these things you see! You might see more, and if you were disposed to raise your sense of justice and sense of sight a little, you would have found that all these things were branded by their right names. Had you but extended your observation beyond one single point, your 'astonished sight' would have beheld a third 'figure in this field, more prominent and visible than the others; the figure of JUSTICE proceeding to stamp these deeds of mystery and evil, with deep and indelible stain, 'ANTI-MASONRY.'

Some of the good people of Salem, in the times of our grandfathers, thought that they saw witches in the shape of old women, ride broomsticks in the air, play all the tricks of human impossibility, turn into cats and scratch, into dogs and bite! They saw them vanish, and then felt their pinches; they locked their doors and saw them riding in and out, as large as life, through the key-holes!—Their 'vision was distinct though the spectacle was so portentous!' Their 'post was as upon the verity of legal record.' They thought they had facts, for they only spoke of what they saw with their own eyes! You cannot say so much to strengthen your *matters of fact*. By some contrivance of human ingenuity these witches were arrested and so confined that they could not change their shape before trial. For 'if you lose the identity of a criminal, the indictment is destroyed. If you commit a being in shape of a woman, for trial, and the constable brings to the bar a cat to answer to the indictment, I hold it to be a plain case, that the cat should be discharged.—But these witches were bold enough to retain the same shape in which they were arrested. In consequence of this imprudence, they were sentenced by a JUDGE OF THIS COUNTRY! to be hanged in the same manner, *precisely*, as you would hang a pirate! Now did ever the question rise up in your mind, how a common man could succeed in hanging a witch! A witch is in league with the devil, it is said, and invested with supernatural agencies. And if the being, in custody, be a witch, *bona fide*, she could escape through cracks or key holes, or even through the pores of ponderous granite! She could vanish from the hands of the executioner, or from the noose of the rope! If the prisoner could not do these things, then the prisoner, in my humble opinion, can be no witch, and should be discharged. Seeing that you were given somewhat to the investigation of such subjects, I take the liberty to make these suggestions for your consideration. Particularly as cases have been determined, and precedents established of the kind alluded to, apparently without any 'desire to render them irresistible by their concentration and simplicity.' They stand upon 'legal record' and must, therefore, as it is thought by many, be on immovable ground.' From these considerations the subject assumes an importance altogether worthy of an exposition from your hands.

Here follows the antimasonic creed. No person is eligible to that party until he has recited it privately and publicly, and given some evidence that he is ready to slander, persecute and speak regardless of truth, when occasion may require,

'I believe that Morgan was seized, carried far from his home by Masons, and by Masons murdered. I believe that this was the result of a conspiracy, engendered and carried through, under circumstances of peculiar deliberation, malignity and terror. Yet, to this very hour, the infamous deed remains unpunished. I have watched the pursuit of justice. I see how she is disheartened, fatigued worn down, by efforts, continued throughout years, to clutch these worse than Calabrian banditti. I see her at fault; I see her countenance in despair.'

The following is false:

'Masons know the whole tale of blood. Who can deny this? Masons conceal it. Who can deny this? Can then any sentient reasonable being say, that Masonry is not at the bottom of the evil? True these are depraved Masons who act in this manner, and I do not mean to judge all other Masons by them; but Masonry, corporate, existent Masonry, is the root. The abandoned fiends of the order, who know the truth, conceal it on system. They are wicked through principle. They confound

crime with crime; murder with murder. Like the
 signs of Pandemonium, they rejoice and dance in their
 blood. Like the crew in the Mask of Comedy, they are ac-
 cused of their 'foolish disfigurement.' The deeper their
 guilt, the more they make themselves invulnerable.

Our contempt refuses to make comment—

What valour were it when a car doth grin,
 For one to thrust his hand between his teeth,
 When he might spurn him with his foot away?

The next passage is quite amusing:

You can no more grasp them, than if they sink into the
 earth, or mount into the air. Its spirit inexorable as death,
 destroyed the life of this citizen; and like a spirit, it be-
 came invisible. It is here—it is there—it is gone; no
 body can see it; but society feels it. It is the spirit of
 night. The magistrate strikes, but it is into vacuity. He
 follows up the blow, again and again, but it falls upon a
 shadow.

This 'tremendous' organization reminds me of Don
 Quixotte's battle with the giant, in his sleep. Have you
 no Sancho to find the giant's head? Truly, nothing but
 'blood' should strike you with such terror! Poor Sancho!
 'plainly, everything about this house is enchantment!'

It is a singular truth that we find in different individuals,
 pursuing opposite courses, the same degree of assurance,
 and the same appeal to the intelligence of the people. In
 war, every general prays to heaven for the success of his
 arms, and asserts the justice of his cause; his enemy does
 the same. In law, every defendant expects judgment in
 his favor, he expects justice from the laws of his country;
 the plaintiff is confident of an impartial decision, and
 therefore in his favor. In religion, the inquisitor offers up
 his prayers and supplicates the special favor of God in the
 same words and tone, when he is torturing an unfortunate
 being on the rack, as the honest clergyman, who prays
 for the reformation of his people, with mild and charitable
 persuasion. Is patriotism, traitors to their country; pro-
 fess in words, what true patriots act. The following ex-
 tract is a rare exemplification of this principle, which may
 be turned, the language of vice to virtue.

Is all this nothing? Is it to be forgotten; to be men-
 tioned with indifference; to be sneered at as fanfarons?
 If the press has turned deserter and gone over to the en-
 emy, whose profligate cohorts have overthrown the laws,
 is that a reason why the people should not be true to
 themselves? Is the whole army to be given up, because
 the estimate have skulked? If so, where is our intelli-
 gence; where our estimate of the popular dignity; where
 our stern republicanism; where our quick, our exalted
 sense of country? Where, we may ask, had fled our Jeffer-
 son's sagacity, when he told us, that a Republic was
 the strongest government upon earth, since it was the only
 form under which, on a breach of the law, every one
 would fly to its support, as a personal concern? Had he
 heard the opposing spirit of our day, that could spurn the
 law? Had he heard of the spirit, creeping in darkness,
 that could not only cover the guilty with an armour im-
 penetrable, but try to throw odium on those who cry out
 for retribution? Solon being asked, which was the most
 popular government, replied, that, where an injury done
 to any private citizen, is such to the whole body. The
 blood of a murdered Roman, of one single Roman, could
 once raise that whole race of freemen, as by a voice
 from above. It could call down a just vengeance against
 all who caused the deed. More than once, it changed
 their government. It expelled the Tarquins, it overthrew
 the decemvirs. It kindled a holy enthusiasm which nothing
 could appease, until the guilty authors were blasted
 and consumed, that thus the wounded commonwealth, a
 name sacred in Roman eyes, might have its propitiatory sac-
 rifice. It was so, that Roman glory, that work of ages,
 as Tacitus describes it, that toil of patriots, and states-
 men, and legislators, and warriors, was founded and kept
 pure. But, in our boasted Republic, the blood of an Am-
 erican, who was taken from his home—bound—tormented—
 agonized—born by the conspirators along the high
 roads with an impudent cavalcade of carriages and horse-
 men—cast into a fortress, over which had floated the
 sovereign flag of the union—and at last immolated—by
 harpies belonging to an organized and powerful insti-
 tution—these crimes under the horrible delusion
 of their upstart lie—all this is to go for nothing! The In-
 stitution is not to blame, no! it is no fault of the Insti-
 tution! The immolation is to cause no public dismay. We
 are to sit still, in stupid gaze, some beholding it with fold-
 ed arms, others in derision! The Press is silent, or the
 Press scoffs.

How consistent! how becoming it is for a man who

avows himself attached to a party which prostrates and
 plants every principle of goodness with which it comes in
 contact, to raise his voice with a presumptuous boldness
 as if he were devoted to the cause of justice! To discard
 every particle of gentlemanly feeling, and then to think
 that he is not entitled to the 'sneers' and indignation of
 the good sense of the community! To trample common
 'intelligence' and experience underfoot, and then appeal
 to them for justification! To arrogate to himself and
 themselves the right of judging in matters of opinion for
 others, of dictating laws, commanding renunciations of
 principles held by some of the most distinguished citizens,
volens volens; of saying what shall and what shall not
 be; of slandering their neighbors with impunity, and de-
 priving them of such privileges as they may deem proper,
 and then to appeal to 'the popular dignity,' 'exalted
 sense of country' and the 'stern republicanism' of the
 people! It is the very essence of insult.

You quote Jefferson: It is to be regretted that you did
 not recollect more of the wisdom of that great man. I
 presume, however, you act in this case with a degree of
 doctrinal spirit; quote what seems to favor the cause
 which you have espoused; not what you consider to be
 the simple truth. These things are convenient, and the
 twisting of authority in such cases, and with such men
 as are forward to promote them is not at all inconsistent
 probably, with their perverted consciences. This may be
 severe, but nevertheless, true. It is my firm and candid
 opinion that a man who is willing to write and publish to
 the world such a letter as yours, both FALSE and INSULT-
 ING to the utmost degree, could be induced to second
 any scheme, however wicked. But this is too general.
 You had forgotten, that Jefferson, in the Declaration of
 Independence, states it as an established law of national
 justice, that every man has the right of choosing his own
 means of happiness and of exercising them without molesta-
 tion? To whom are you refusing this very privilege?
 The answer is in your own words and actions. You are
 refusing it to the members of an Institution, which has
 been ennobled from its origin to the present date with
 the greatest and best of men. 'Freemasons' were among
 the first to assert our rights and maintain them. They
 pledged their sacred honor, property and lives to the
 cause of liberty, and proved themselves the first in the
 field and the first in council! Their deliberations and acts
 secured the full confidence of the people! More than this,
 the people loved and respected them, as their best and ab-
 lest men. They have always sustained the high char-
 acter and to their exertions is their country indebted for
 many of its most valued blessings. The noblest projects
 of charity, public good, civilization and liberty originated
 with them. You can hardly name a blessing which the
 happy people of this country are permitted to enjoy but
 what Masons were either the original authors of it, or
 active promoters. Not because they were Masons, but
 that, being good men, they were friends and supporters of
 Masonry.

It is a manly part, indeed! after all this evidence, to
 suspect them of improper motives and designs? When
 they have lived and died with all the honors which their
 country could bestow upon them, and even immortalized
 the spot where their remains were deposited—to begin
 now to insult their memory and scandalize their prefer-
 ences! It is manly, noble, and high-minded, beyond
 human conception or expression! Who could be so
 base as to 'scoff' and 'sneer' at it? The time has come,
 it seems, when base hypocrisy and stubborn wickedness
 are to be exempt from investigation and censure! or rather,
 in plain truth, you are professedly one, to ask for that
 period.

Where, we may ask, you continue, 'had fled our
 Jefferson's sagacity, when he told us, that a republic was
 the strongest government upon earth, since it was the only
 form under which, on a breach of the law, every one
 would fly to its support, as a personal concern? A
 strange question for an active antimasoon to ask! for
 principle of action is, when there is a breach of the
 laws, to punish the whole community. That when a man

does wrong, every one should fly to his own personal
 support and contrive the downfall of his neighbor.—
 This is making it a personal concern in reality, and
 agrees with what we see every day in the conduct of
 your party. As for your interest and sympathy in the
 affair of Wm. Morgan, they are no more than the com-
 aspect of the Americans for the memory of the traitor
 Arnold! Your whole course (of your party) proves
 this and the end of your career will establish it as a
 matter of history. Fit men, indeed! to quote the say-
 ings of patriots and lawgivers; to incite the people to
 duty; to censure them for their indifference and stu-
 pidity; to profess high respect for the laws and rights
 of individuals; to cry for 'just vengeance' upon the
 guilty, and protection for the patriotic!

Sauve qui peut!

[TO BE CONTINUED.]

BUNKER-HILL MONUMENT!

The annual meeting of the Bunker-Hill Monument
 Association was held yesterday, the 17th day of June.
 The elite of the antimasonic fraternity attended. The
 whole number of persons present was forty. After the
 proper preparative measures had been taken, the meet-
 ing proceeded to the choice of officers,—when the
 committee reported, behold!

Dr. ABNER PHELPS, was chosen President!

JOHN D. WILLIAMS, 1st Vice President!

GEORGE ODIORNE, 2d Vice President!

WILLIAM MARSTON, Secretary!

There were to be chosen twenty-five directors; it
 appeared that thirteen only were chosen; and these
 were Henry Gassett, Jonathan French, Jacob Hall,
 Daniel Weld, Benjamin V. French, Joel Thayer, Amos
 Farnsworth, William Austin, Wm. B. Breed, Nathan
 Adams, Timothy Fuller, Leverett Saltonstall, William
 Jackson.

The President of the Society last year, was the un-
 successful candidate for that office this year, viz. Wil-
 liam Prescott, son of that William Prescott who
 stood throughout the day on the 17th of June, 1775,
 on the battle ground, until honorable and patriotic
 bravery could do no more. The first Vice President,
 and the unsuccessful candidate for that office, was
 John C. Warren, the nearest male relative now living,
 of that Joseph Warren, who on that day, ended his
 life on that ground. The other unsuccessful candi-
 dates, were those who have written, spoken, toiled,
 and given their best hours, and their money, in com-
 mon with their fellow citizens, to raise this honorable
 monument to the glory of the slain.

Who, after this, will doubt, what antimasonry
 means? Why should antimasons address themselves
 to the building of this monument? The answer is,
 they are builders themselves. But they have a double
 labor to do, they must demolish before they can erect,
 and what will they not demolish to build themselves
 up, if those who are neither Masons nor antimasons, do
 not demolish this enemy of the public peace!

In whose hands now is the building of this patriotic
 memorial; and what have they to expect who hoped,
 in their day to see it perfected!

The meeting stands adjourned to Monday the 25th
 day of July next, to complete the choice of officers.

[Daily Advertiser.]

We recommend the following paragraph to those
 members of the late antimasonic convention, who were
 open-mouthed in condemning the conduct of the Press.
 Even Mr. Rush might profit by the example:

Attack upon the Liberty of the Press.—On Wednes-
 day evening, a horse having run away with a carriage,
 took the direction for our office, and much to the dis-
 may of our pressmen, those engaged in working on the
 first side—precipitated his head, neck and front
 through one of the windows, demolishing everything
 which obstructed his passage. Like most of the
 assailants of the press, the poor fellow fared badly,
 having been severely excoriated.—[Fred. Arena.]

STRENGTHENING JOURNAL

(4000159)

CHOLERA MORBUS.

Many persons might have remained ignorant of the character of the cholera morbus, so long as it was confined to India and Persia, but its approach towards the centre of modern civilization renders it a subject of mingled curiosity and apprehension. For the information of those who are not aware of the magnitude of this evil, we shall first offer a description of the character of this disease derived from the account of the epidemic in India in 1817. This epidemic arose at Jessore, 100 miles from Calcutta, and continued for many months, constantly spreading its ravages till it reached, in one direction, to Bombay, and in the other extended along the whole coast of Coromandel; reached Ceylon, and stretched across the Straits of Sunda to China; it was also subsequently carried to the Mauritius. The cholera itself sometimes travels against the wind and the monsoon itself, and is not arrested by coldness of temperature. The proportion of persons it attacked in the epidemic just mentioned, in Bombay for instance, was 15,945, out of a population of 200,000 or 220,000 inhabitants, and it is asserted, that all the persons who did not receive advice, 1,294 in number, perished, independently of those who died in spite of medical attendance. This disease produces in many cases immediate death, all sensorial power being extinguished in an instant, 'just as the electricity from a Leyden jar is discharged, on the contact with the brass rod.' Where the disease is mortal, but dissolution does not take place so rapidly, the symptoms are 'violent vomiting with painful cramps, damp clammy sweats, cold and bloodless extremities, burning heat at the stomach, a sudden deathlike countenance.' The skin under the nails becomes incurved, the palms of the hands and the soles of the feet become shrivelled, and at last all pulsation totally ceases. In many of these cases, the patients are in dreadful agony, and require six people to hold them in their beds. From India the cholera has extended to Persia.

[Foreign Quarterly Review.]

A MARKET FOR COCOONS.

The editor of the American Farmer is authorized to say that any quantity of cocoons will be purchased the ensuing season, by a gentleman who is preparing to erect a filature in Baltimore. From forty to fifty cents a pound will be given for them, according to the quality. Particular care should be taken in killing the crysalis that the fibre of the cocoons be not injured by heat and that all the crysalis be certainly killed. If the cocoons be put into a tin vessel, the cover closed perfectly, and the vessel be placed in a kettle of boiling water for half an hour, the crysalis will be all killed, and the cocoons receive no injury from too high heat, as the water will prevent the temperature rising above the boiling point.

We have thought proper to give this notice, that those who have been deterred from raising silkworms by the absence of a market for cocoons, might be induced to commence. At forty cents a pound, cocoons will be a very profitable article. One person, with a boy to assist during the last ten days, can attend to a hundred thousand worms; which, if well attended to—kept clean and well fed with white mulberry leaves, will produce 300 pounds of cocoons, which will bring at the minimum price \$120; and if really first quality, which they will be by proper attention, they will bring \$150—and the time occupied will not be over six weeks. What more profitable employment can females pursue? The gentleman will give notice in a future advertisement of the place at which the cocoons will be purchased. In the mean time, the editor will take pleasure in giving all necessary information on the subject. All letters must be post paid.

BOSTON MASONIC MIRROR

Aug. meeting to day

To our COUNTRY COGINS.—The whole musical world is on a pilgrimage! The times of the chivalric king Arthur are returning, and the minstrel with his thrilling harp will soon resume his wonted seat at the festive board, or strike his numbers, beneath the wide spreading elm, in unison with 'the light fantastic toe.' Oh, for those happy days! Are we not right? Have not our military bands and vocalists 'migrated' to the south? has not the south returned the compliment by despatching to our musical aid, whilst our birds are on the wing, its 'National Band' to beguile our pensive hours? Then, most surely, the times of the minstrel king are at hand!

We learn that Mr. Hansen, Mrs. Ostinelli and Miss Cushman intend visiting, in the course of the following week, the neighboring towns, for the purpose of giving Concerts. We are pleased that it is so; for we are anxious that our country friends should share in our enjoyments, and partake of those recreations in which we are wont to indulge in our moments of leisure, which otherwise, perhaps, would be darkened by ennui, that morceau of an editor's life. This gifted trio intend entertaining, we believe, in the course of the tour, the good people of Dedham, Providence, Ed-lem, Lowell, Worcester, Andover, Newburyport, Portsmouth, and, probably, Portland; and we thus give timely notice to the corps editorial, that they may be on their watch-towers on the look out to greet these minstrels on their arrival with hearty welcome and good cheer, and on their departure light the beacon to aid them on their pilgrimage.

We dare say the fame of Mr. Hansen and of the accomplished Mrs. Ostinelli has, ere this, reached our brethren of the quill-and-scissors in the towns above enumerated; but the fame of Miss Cushman is, as yet, in the bud, awaiting the genial glow of heat and the refreshing showers of summer to expand its blossom and bring the flower to maturity: of this young lady they know nothing, and have everything to learn.—Miss Cushman made her debut, a few nights since, at the Concert given by the 'Musical Professional Society,' to the delight of the audience—what with her sweet voice, Mrs. Ostinelli's skill on the pianoforte, and Mr. Hansen's wonderful execution on the violin, flute and tenor, we predict for our country friends a delightful feast. When they shall have arrived pay them a visit; and, if ye be not delighted, dub us false soothsayers, and we will submit to the epithet with all due humiliation.

Mushrooms could not spring up, after a shower, more suddenly than do the periodicals of our country—not that we would compare them to mushrooms; no, heaven forbid! saving the comparison we mean nothing disrespectful to our honest brethren: some few of our publications might more properly be likened unto toadstools; for, like them, they are of no manner of use; and like them they too often prove a deadly poison to the unsuspecting dupes who handle them. But not of this class of periodicals is the print before us, of which we would now speak—it carries upon its front the cognomen its contents entitle it to:—'The Boquet: Flowers of Polite Literature.' It is in the quarto form, and is to be published semi-monthly at one dollar and fifty cents, by M Gardner & Co., Hartford, Conn. A piece of music, arranged for the pianoforte, is to accompany each number; that which accompanies the present number is by Brahms, 'The Anchor Weighed,' it is a pretty air, and if the selection of pieces fall not short of this specimen, then we will say in behalf of the musical reader, in the editor's words—'though you may not reap golden harvests, yet you will mark golden harvests.' The paper is very neatly printed.

Accounts, of steamboat accidents may be collected blackberrying. An excursion to the river was taken from a steamboat boiler, is quite a fashionable pastime. Sometimes steamboats are made to run at other, for the amusement of the passengers, when the boiler cannot be conveniently burst. The Brandywine was, on the 1st inst. blown up, on her passage up the Mississippi river, which, report says, caused the death of 80 persons. The blowing up of the General Jackson recently, on the Hudson river, was, it is said, caused by the most culpable neglect. We understand that the steamboat Orleans, in descending the Mississippi, came in contact with the Hudson, in the night, as she was ascending about twenty miles above New Orleans, both the vessels are said to have been seriously injured. The Coosa, the Missouri, the Waterloo, the Gleaner, the Home, the Washington, and the Philadelphia, have within a short time been wholly or partially destroyed. To these the western mail of Tuesday adds the Sylph, which on Saturday, the 4th inst. was run down in the river Ohio, by the steamboat Charleston, and totally lost. It appears to us that if steamboat proprietors are not more cautious, travelling by steam will soon be out of fashion.

On Thursday, a dog, supposed to be mad, was killed, in front of our office, by some persons supposed to be sane. We cannot vouch for the truth of these suppositions; all that we know about it is that the dog is dead; and if ever symptoms of hydrophobia passed over the usual serenity of his benignant countenance, there can be no doubt of the justice of his fate and of the humanity of his murderer. Dogs should always be killed whilst in the full enjoyment of instinct that there may be no danger of their abusing it. Surely man is a reasonable being; hereafter it will be an act of christian charity on his part to dash his neighbor's brains out, and thus save him from the danger of being bitten by mad dogs! Alas, poor Tray! he was a faithful creature! Sic transit gloria mundi!

The Philadelphians were all on tiptoe when the Boston 'City Guards' made their grand entre into their right-angled city. It is said that on no occasion, since the visit of Lafayette, has there been called out such a number of citizens. By special invitation they attended Mr Swaim's baths, which we think must have been very refreshing to the citizen soldier after a march under a scorching sun and through dusty streets. Their reception and entertainment has been highly satisfactory to them.

The Guards arrived at Providence on Thursday, in the steamboat President. They will probably return to the city this afternoon.

Both branches of the Legislature were on Thursday prorogued by the Governor, after a session of thirty days, in course of which seventy-three acts were passed, and a proposition adopted for a constitutional amendment for a small reduction of the members of the House of Representatives, which last, if passed by a majority of the Senate, and two thirds of the House of Representatives of the next year, and afterwards ratified by a majority of the people, will go into practice. The session has been protracted much beyond the usual length of the summer sessions, in consequence of the discussions to which these amendments have given rise. In future, the political year will commence on the first Wednesday in Jan. and a new election for the next year will take place in November next.—[Cont.]

'The Moorish Bride,' is the title of a new play by the lady of professor Howe, for which she has received the premium of six hundred dollars, offered in 1844 for the best written tragedy. It is now being performed at the Theatre, and has been forwarded from the Theatre.

TALES.

[From the New England Review]
THE WIFE

'I have been with thee in thy hour
Of glory and of bliss—
Doubt not its memory's living power
To strengthen me, through this!'

She was a beautiful girl, when I first saw her. She was standing up at the side of her lover at the marriage altar. She was slightly pale—yet ever and anon as the ceremony proceeded, a faint tinge of crimson crossed her beautiful cheek like the reflection of a sunset cloud upon the clear waters of a quiet lake. Her lover, as he clasped her delicate hand within his own, gazed on her for a moment with unmingled admiration, and the warm and eloquent blood played upon his cheek, shadowing at intervals his manly forehead and melting into beauty on his lip.

'He stood in the pride of his youth—a fair form,
With his feelings yet noble, his spirit yet warm—
An Eagle to shelter the dove with his wing,
An elm where the light twining tendrils might cling.'

And they gave themselves to one another; and every heart blessed them as they went their way rejoicing in their love.

Years passed on, and again I saw those lovers. They were seated together where the light of a summer sunset stole through the half closed and crimson curtains, lending a richer tint to the delicate carpeting, and the exquisite embellishments of the rich and gorgeous apartment. Time had slightly changed them in outward appearance. The girlish buoyancy of the young wife had indeed given place to the grace of perfected womanhood, and her lip was somewhat paler, and a faint line of care was slightly perceptible upon her beautiful brow. Her husband's brow too was marked somewhat more deeply than his years might warrant—anxiety, ambition, and pride had gone over it, and left their traces upon it—a silver hue was mingling with the darkness of his hair which become thinned around his temples almost to baldness. He was reclining on the splendid ottoman with his face half hidden by his hand, as if he feared that the deep and troubled thoughts which oppressed him were visible upon his features.

'Edward, you are ill to-night'—said his wife in a low, sweet, and half-inquiring voice, as she laid her hand upon his own.

The husband roused himself from his attitude slowly, and a slight frown knit his brow. 'I am not ill,' he said somewhat abruptly, and he folded his arms upon his bosom, as if he wished no interruption of his evidently bitter thoughts.

Indifference from those we love is terrible to the sensitive bosom. It is as if the sun of heaven refused his wonted cheerfulness, and glared down upon us with a cold, dim and forbidden glance. It is dreadful to feel that the only being of our love refused to ask our sympathy—that he broods over feelings which he scorns, or fears to reveal—dreadful to watch the convulsing features and the gloomy brow—the indefinable shadows of hidden emotion—the involuntary signs of a sorrow in which we are forbidden to participate, and whose character we cannot know.

The wife essayed once more. 'Edward,' she said slowly, mildly and affectionately, 'the time has been, when you were willing to confide your secret joys and sorrows to one, who has never, I trust, betrayed your confidence. Why then, my

dear Edward, is this cruel reserve. You are troubled, and yet refuse to tell me the cause.'

Something of returning tenderness softened for an instant the cold severity of the husband's features, but it passed away and a bitter smile was his only reply.

Time passed on and the twain were separated from each other. The husband sat gloomy and alone in the damp cell of a dungeon. He had followed Ambition as his God, and had fallen in his high career. He had mingled with men whom his heart loathed—he had sought out the fierce and wronged spirits of his land, and had breathed into them the madness of revenge. He had drawn his sword against his country—he had fanned rebellion to a flame, which had been quenched in human blood. He had fallen—miserably fallen—and had been doomed to die the death of a traitor.

It was his last night of life. The morrow was the day appointed for his execution. He saw the sun sink behind the green hills of the West, as he sat by the dim grate of his dungeon, with a feeling of unutterable horror. He felt that it was the last sun that would set to him. It would cast its next level and sunset rays upon his grave—upon the grave of a dishonored traitor!

The door of his dungeon opened, and a light form entered and threw herself into his arms. The softened light of sunset fell upon the pale brow and wasted cheek of his once beautiful wife.

'Edward—my dear Edward,' she said, 'I have come to save you. I have reached you, after a thousand difficulties, and I thank God that my purpose is nearly accomplished.'

Misfortune had softened the proud heart of manhood, and as the husband pressed his pale wife to his bosom a tear trembled on his eye lash. 'I have not deserved this kindness,' he murmured in the choked tones of convulsive agony.

'Edward,' said his wife in an earnest, but faint and low voice, which indicated extreme and fearful debility, 'we have not a moment to lose. By an exchange of garments you will be enabled to pass unnoticed. Haste, or we may be too late. Fear nothing for me, I am a woman, and they will not injure me for my efforts in behalf of a husband dearer than life itself.'

'But, Margaret,' said the husband, 'you look sadly ill. You cannot breathe the air of this dreadful cell.'

'Oh, speak not of me, my dearest Edward,' said the devoted woman. 'I can endure every thing for your sake. Haste, Edward—haste, and all will be well,'—and she aided with a trembling hand to disguise the proud form of her husband in a female garb.

'Farewell my love, my preserver'—whispered the husband in the ear of his disguised wife, as the officer, sternly reminded the supposed lady that the time allotted for her visit had expired. 'Farewell—we shall meet again,' responded his wife; and the husband passed out unsuspected, and escaped the enemies of his life.

They did meet again; that wife and husband; but only as the dead may meet in the awful commings of another world. Affection had borne up her exhausted spirit, until the last great purpose of her exertions was accomplished in the safety of her husband, and when the bell tolled on the morrow, and the prisoner's cell was opened, the guards found wrapped in the habiliments of their destined victim, the pale but still beautiful corpse of the devoted wife.

POETRY.

[From the New Monthly Magazine.]

THE HAUNTED HOUSE.

By Mrs. Hemans.

I seem like one
Who treads alone
Some banquet-hall deserted,
Whose lights are fled,
Whose garlands dead,
And all but he departed.—Moore.

Seest thou yon grey gleaming hall,
Where the deep elm shadows fall?
Voices that have left the earth
Long ago
Still are murmuring round its hearth,
Soft and low;
Even there: yet one alone
Hath the gift to hear their tone.

Guests come thither and depart,
Free of step and light of heart;
Children with sweet visions blessed,
In the haunted chambers rest;
One alone unslumbering lies—
When the night hath sealed all eyes,
One quick heart and watchful ear,
Listening for those whispers clear.

Seest thou where the woodbine flowers
O'er yon low porch hang in showers?
Starting faces of the dead,
Pale yet sweet,
One lone woman's entering tread
There still meet!
Some with young smooth foreheads fair,
Faintly shining through bright hair;
Some with reverend locks of snow—
All, all buried long ago!
All, from under deep sea-waves,
Or the flowers of foreign graves,
Or the old and bannered aisle,
Where their high tombs gleam the while,
Rising, wandering, floating by,
Suddenly and silently,
Through their earthly home and place,
But amidst another race.

Wherefore unto one alone
Are those sounds and visions known?
Wherefore hath that spell of power,
Dark and dread,
On her soul a baleful dower,
Thus been shed?

Oh! in those deep-seeing eyes
No strange gift of mystery lies!
She is lone where once she moved
Fair, and happy, and beloved!
Sunny smiles were glancing round her,
Tendrils of kind hearts had bound her;
Now those silver cords are broken,
Those bright looks have left no token,
Not one trace on all the earth,
Save the memory of her mirth.
She is lone and lingering now,
Dreams have gathered o'er her brow,
Midst gay song and children's play,
She is dwelling far away;
Seeing what none else may see—
Haunted still her place must be!

EPIGRAM.

Why should all girls, a wit exclaimed,
Surprising farmers be?
Because they're always studying
The art of husband-ry.

BIOGRAPHY.

BIOGRAPHICAL MEMOIR OF BOLIVAR.

Don Simon Bolivar was born in the city of Caracas, in the year 1785, of Don Juan Vincente Bolivar, and Donna Concepcion Palacio. The noble origin of the family of Bolivar is authenticated in the history of Oviedo, and Banos, as one of the most illustrious in Venezuela, and by the circumstance of one of the ancestors of Bolivar being chosen in the year 1589, to represent the Province as Procurador-General at the Court of Madrid. Bolivar was very young when death deprived him of his father and mother. Don Feliciano Palacio, his maternal uncle, was intrusted with the guardianship of the orphan, and with the administration of an immense fortune which his parents had bequeathed to him. Tenderly beloved by his uncle, young Bolivar received from his paternal care the best education America could then afford to a child of his rank. The first years of his life were devoted to the elements of the mathematical sciences, to history, geography, and the humanities. His early studies were not marked by any striking progress, except in history, which appeared to absorb all his attention. It was, however, neither from want of energy, nor from a love of the amusements of his age, that young Bolivar neglected the study of literature and the fine arts. On the contrary, he was indifferent to all the sports and pleasures of childhood, and constantly absorbed in reflection; he exhibited a maturity, the grave and melancholy cast of which was singularly contrasted with his youthful appearance. 'I know not what is the reason,' said his uncle, one day, 'but that child is not happy, it seems as if the air of his native country was too heavy for him, and oppressed his soul:'—prophetic words, which revealed that loftiness of spirit, and that innate love of liberty, which already agitated the childhood of Bolivar, and promised the world one of the most illustrious defenders of the independence of nations!

Bolivar soon obtained from the Spanish government the permission so rarely granted, to proceed to Europe for the completion of his studies. A young Spanish lady of noble birth and extraordinary beauty, made a deep impression upon that heart which had hitherto beat for glory and liberty; she was the daughter of the Marquis d'Ustaris, a countryman of Bolivar, and a brother of the Marquis del Toro. Bolivar loved her to idolatry; he obtained her hand, and hastened to enjoy his happiness in his native land. But, alas! a blow as sudden as terrible awaited him—a fever of a few days swept off the friend and companion to whom he hoped to consecrate his whole life. To a young man of twenty two, under the influence of the most pure and ardent passion, such a loss is overwhelming. Bolivar was stunned, heart-broken, but his courage did not forsake him; the love of his country took entire possession of a heart closed against all other attachments; and that passion for liberty which he seemed to inherit from nature, acquired new force and activity from his private calamity. He set out a second time for Europe, and visited successively Spain, France, Italy, England, and a great part Germany. During his residence at Paris, he was particularly assiduous in his endeavours to acquire all the knowledge requisite for the warrior and the statesman; he formed connexions useful

to him in the prosecution of his inquiries; he became the friend of Humboldt and of Bompland, from whom he imbibed profound and enlightened views on political economy and internal administration. He also acquired a decided taste for the study of languages and history, ancient and modern. Active, temperate, frugal, devoting the night to labor, whenever a part of the day had been passed in pleasure, the saviour of America silently formed himself for the awful work of the destruction of Spanish power in America. The coronation of Napoleon Buonaparte, as Emperor of France, at which Bolivar was present, appeared to him to threaten an approaching revolution in the political affairs of Europe, the consequences of which must necessarily extend to America. Under the influence of this vague presentiment, he set out for Spain, when having learnt, at Bordeaux, that General Miranda was in the United States, forming an expedition for the deliverance of his country from the Spanish yoke, he hastened to share the perils of the glorious enterprise, and to place himself under the banners of the independent chief. He arrived too late; the expedition had sailed when he reached the United States, and, in a few days, he heard that it had failed in its attempt. As, however, the real object of his voyage to the United States had escaped the inquisitorial eye of the Spanish police, he was at liberty to return to South America. This he accordingly did, just at the moment when the successes of Madrid and Bayonne, the abdication of Ferdinand and of Charles, and the occupation of the Peninsula by French troops, occasioned the first interruptions of the customary relations between the metropolis of Spain and her colonies, and caused the general insurrection of the New World. General Miranda made a new attempt, which failed. Bolivar served under him, Miranda was treacherously seized, and died in the prisons of Cadiz. From that period Bolivar became the chief warrior of his country, to the service of which he gave the whole of his immense wealth. We have not space to follow him through all his military exploits.—His career, however, was most brilliant. His successes annihilated the power of Spain. As Dictator, some inconsistencies might be laid to his charge, but his ambition was always, governed by a sincere love of his country.—[Falmouth Cornubian.]

MISCELLANY.

[From the Charleston S. C. Patriot.]

POWER OF INTELLECT.

An octogenarian nobleman, having invited Lord Shaftesbury and another friend to dine with him, took occasion immediately on the removal of the cloth, to say that his object in asking them to dine was that he might obtain their opinion as to the propriety of marrying his housekeeper. Oh! my Lord said Shaftesbury, you may as well not keep us in suspense, we see you are married, pray present us to her ladyship.—Well replied the noble host, I am indeed married, but I wished before informing you of it, to hear your opinion. On retiring, Lord Shaftesbury was asked by his companion how he could have divined as he did that their entertainer was married. 'Because,' was the sagacious reply, 'no man who had not already committed such a folly would have asked advice concerning it.' The second illustration

was from the memoirs of Cardinal de Retz, and related to the famous Turenne and his great compeer Conde, then in the Spanish army, and were in face of each other, the Spanish strongly entrenched. On a given day Turenne gave out to his council of officers, that on the next day, at one o'clock, he would attack the Spanish camp at a given point, which was the strongest of the line. An officer, expressing his surprise at the hour and point of attack designated, was thus answered by Turenne; 'It is true, another part of the camp is weaker, but the command of that point is confided to Conde who never sleeps, whereas the strongest point is commanded by the Spanish General who will, at the hour named, be taking his nap. When our attack is made an officer will be despatched to arouse him. He, relying on the strength of his position will not believe the account, or think it only a feigned attack, and will send for further information; by the time that reaches him, we shall have carried the defences.' The event fulfilled in every particular this calculation of a master mind. The last illustration was from our own history, and from one of its great names, Judge Chase. This eminent individual presiding at Baltimore at a trial of some rioters, at the close of the proceedings in a very crowded court, directed the Constables to convey the prisoners to jail. The Constables, appalled by the aspect of the assembled multitude, after some hesitation, told the Judge it was more than their lives were worth to execute his order. Judge Chase immediately sprung from the bench, directed the Clerk to enter Samuel Chase as constable, and then approaching the prisoners bid them follow him ordering the crowd to make way for their constable—and conducted them, without opposition or difficulty, through the mass of astonished citizens to their place of confinement. In all these cases, superiority and success were founded upon the close observation and study of the human mind, and of the causes which affect or control its operations.

A SUBSTANTIAL APPARITION.

The celebrated historian, De Thou, tells the story of his experience in apparitions, nearly as follows: He was startled from a sound sleep, in the dead of the night, by an extraordinary weight upon his feet. The moon was shining into the window, and he distinctly perceived a tall person, with a very ghastly countenance, standing by his bed side. He at first thought he was dreaming, but by a process of reasoning, soon became satisfied that he was awake. He summoned up resolution to inquire, in God's name, what it was. 'I am the Queen of Heaven' was the reply, in a hollow voice which would have unstrung the nerves of many a stronger man than De Thou. He however sprang from his bed, and seized the figure with great violence. Two heavy blows upon his head soon convinced him that he had hold of no inconsiderable piece of flesh and blood. Lights were brought, and he was discovered with a female lunatic, who had escaped from her keepers, in his arms.

FORCE OF HABIT.

A servant was despatched a few days ago to apprise a surgeon who had attended his master, that the poor man expired in the course of the day. The servant meeting the surgeon, delivered his doleful message thus:—'Please, sir, my master's compliments, and he's dead.'

BOSTON MASONIC MIRROR.

SATURDAY MORNING, JUNE 25, 1831.

Directions for Invigorating and Prolonging Life; or, the Invalid's Oracle. Containing Peptic Precepts, Pointing out Agreeable and Effectual Methods to Prevent and Relieve Indigestion, and to Regulate and Strengthen the Action of the Stomach and Bowels. By Wm. Kitchiner, M. D. Author of the *Cook's Oracle* and *House-keeper's Manual*, &c. &c. From the sixth London Edition, Revised and Improved, by T. S. Barrett, Licentiate in Medicine and Surgery, Fellow of the New York Medical, and Philosophical Society, &c. &c. New-York: Published by J. & J. Harper, 52, Cliff-street.

We have perused, with pleasure, the above quoted, queer work, and do not hesitate for one moment to recommend it to our friends as a valuable acquisition to their medical libraries; but, at the same time, if we may be permitted to express our opinion, we would say that we think the book might be more condensed and many very trivial things expunged therefrom. We are inclined to think that if a man were to follow all the directions given, for prolonging life, he might accomplish his end and live, as the Spaniards wish all friends, 'a thousand years;' but then this desirable aim must be brought about by years of abstinence, and self-denial of every thing the palate may crave, that is nice or delicious: a man must confine himself to old mutton, roast-beef, and stale bread one day, and on the next to stale bread, roast-beef, and old mutton—he must not drink all water, because it may produce gravel and a train of diseases; nor all wine, because it is 'twice spoiled before drinking,' and may be the cause of this, that, and the other; but he may drink, moderately, of each, mixing them as occasion may require;—but above all things the valetudinary must refrain from *brandy* that poison of the mind and body. In fact we think the whole work might be summed up in this one paragraph, the very essence of our living in a healthy and agreeable condition—for the advice we charge nothing.

Keep the body gently open—go to bed early rise early and walk before breakfast—eat nothing but that which agrees with the stomach—keep the head clear, the body clean, and the feet warm—take plenty of exercise—sleep on straw, and with your window open, regulating it by the weather—refrain from all passions—and eat nothing heating.

But as people judge of the worth of a book by its size, the author has very knowingly and kindly interspersed his book with many useful hints and entertaining anecdotes, to make it sell well, and, at the same time, give to the purchaser his 'money's worth' of knowledge.—We think, the book well worthy of patronage, and we would, if our limits permitted, give sundry amusing extracts, but that not being available, the reader, the *swimming* reader, is referred during this abominable hot season to the following cooling article by the American editor of the work, on

BATHING.

Perhaps it will not be improper for the American editor to introduce in this place a few remarks on *bathing*, as an important part of the 'Art of Invigorating and Prolonging Life.' This, indeed, seems to be the more necessary as our ingenious author has said so little on the subject. Bathing, it is generally known, was a practice in frequent use by the ancients as a means of preserving health and prolonging life; and though they could less easily dispense with the bath on account of the frequency of their athletic exercises, &c., yet in our days it would be better if the use of baths were more general and more frequent. Considered as a species of universal domestic remedy, as one which forms the basis of cleanliness, *washing*, in its different forms, may be pronounced one of the most extensive and beneficial restorers of health and vigor. But the utility of bathing depends much on a clear and accurate knowledge of the properties and effects of the different baths, and also on their

correct application to the constitutions of the persons who make use of them. It will be necessary, therefore, to notice the two principal classes, viz. the *cold* and the *warm* baths, separately.

The valetudinary should consider, that the effects of bathing are not the same in every condition of the system, but that they derive their character more from the varying circumstances of those who use them than from any intrinsic properties which they possess. Heat and cold are neither strengthening nor debilitating in themselves, but become so merely in consequence of certain states of the body at the time of their application. The same application which in a strong person produces increase of strength, may tend immediately to debilitate the feeble; and that which is a stimulant when used with moderation, becomes rapidly destructive to vital power in an over-dose.

I beg leave to state, that the uniformity of the temperature in the human body is sustained entirely by the vital powers, and the process appears to be carried on with the least expenditure of force when the atmospheric air indicates 60 degrees. Every material deviation from this point, whether by increase or diminution of temperature, if long continued, draws equally upon the vital power, and produces relaxation proportioned to the extent and duration of the cause; so that, in this sense, both heat and cold are directly debilitating powers to the human constitution. These facts prove that neither the cold nor the warm bath should ever be had recourse to by those who are in ill health, without the advice of some considerate and able professional man.

Of cold Bathing. The sensible properties of the cold bath in general consist in its power of contracting the solid parts of the body, which contraction is followed by a general reaction, indicated by a salutary glow of the whole surface. Any part of the body which is exposed to the sudden contact of cold water experiences at the same time a degree of tension and contraction, and becomes narrower and smaller. Not only the larger blood-vessels, but also the small capillary tubes, are liable to this contraction and subsequent relaxation. Application of cold, when made to suitable habits and proper states of constitution, is obviously attended with an immediate tonic effect, from the general glow which takes place through the whole body, and the accompanying feeling of renewed strength, which indicate an increase of action of a salutary nature in all the vessels of the system; and this increased vigour of action is a test to the propriety of the application of cold, and explains the manner in which it is beneficial. It shows that the nerves, blood-vessels, and all the organs of the body are excited to a more healthy and energetic performance of their functions; and when this reaction does not take place, the failure is a sufficient proof of such a weakness or other state of the body existing, as precludes the further use of the cold bath.

Cold bathing is of the greatest service in all disorders originating in or connected with simple weakness and relaxation; that is, in debility unaccompanied with any disease of structure, or positive injury in an important organ. In the scrofulous complaints and general weakness of children, in the debility and languor following fever, intense study, sedentary occupations, grief, or debauchery, it is often employed with the best effects; since the debility in these cases directly arises, for the most part, from unhealthy habits, depressing passions, or the long continuance of feverish action. In these cases, the cautious application of cold proves bracing and salutary; but in case of positive injury to the structure of some important organ, the employment of cold is *always improper*; it is too great a shock to the system and the part diseased, and the patient is then benefited only by the use of *warm* bathing. Indeed, in complaints which call for the use of the cold bath, it is generally an excellent practice for the patient to commence with tepid bathing at about 90 or 95 degrees, which he may resort to three or four times for the first week or two, and then try the cold bath. This rule should always be observed in cases where the weak-

ness of the patient is extreme, or where the debility has been of long continuance.

Whatever may be the complaint for which it is resorted to, every cold bath applied to the whole body ought to be of short duration; since all the advantage depends on the first impression which is made on the skin and nerves. The head should be always first wet, either by immersion or by pouring water upon it. The immersion ought always to be sudden, not only because it is less felt than when we enter the water slowly and timorously, but likewise because the effect of the first impression is uniform over the whole body, and the blood in this manner is not propelled from the lower to the upper extremities. The shower bath possesses great advantages, as it pours the water suddenly upon the whole body, and thus in the most effectual manner fulfils the rules just specified. Gentle exercise ought to precede the cold bath, to produce some reaction of the vascular system on coming out of it; for neither complete rest nor violent exercise are proper previous to the use of this remedy. The morning or forenoon is the most proper time for cold bathing; and while in the water the bather should not remain inactive, but move about, in order to promote the circulation of the blood from the centre of the body to the extremities. After immersion, the whole body ought to be wiped quickly with a dry and rough towel, and moderate exercise in the open air is proper and indeed necessary.

The cold bath is, altogether improper in the following cases, viz. in general plethora, or full habit of body, and in the febrile disposition which attends it; in active hemorrhages, or fluxes of blood, that is, bleedings attended with a quick, hard, and full pulse, and other signs of an inflammatory tendency; in every kind of acute inflammation; in disease of the breast, difficult breathing, and short and dry cough; in gouty and rheumatic paroxysms; in most diseases of the skin; in a state of pregnancy; in palsy; in indigestion it is also hurtful, at least in the commencement of the treatment; and whenever it occasions chills, loss of appetite, languor, pain in the breast or bowels, or violent headaches; ought in such cases to be discontinued. These unpleasant sensations are the surest proofs that the actual state of the patient's habit is unfit to bear the shock; and that either the reaction of the heart and arteries is too weak to overcome the cold pressure on the surface, or that the determination of blood to the head, or some other vital part, is rapidly increased.

In general, the best method of cold bathing is in the sea or a river; but there are not a few instances where the *shower bath* merits a decided preference, and this is especially the case where there is a determination to the head. Although the shower bath does not cover the surface of the body so universally as the usual cold baths, yet this circumstance is rather favourable than otherwise, for those parts which the water has not touched feel the impression by sympathy, as much as those in actual contact with it. Every drop of water becomes a partial cold bath in miniature; and thus a stronger impression is made than by any other mode of bathing.

The shower bath for the following reasons, possesses advantages superior to all others:—1. The sudden contact of the water, which in the common bath is only momentary, may here be prolonged, repeated, and modified at pleasure. 2. The head and breast, which are exposed to some inconvenience and danger in the common bath, are here effectually secured by receiving the first shock of the water; the blood is consequently impelled to the lower parts of the body, and the bather feels no obstruction in breathing, or undulations of blood to the head. 3. The heavy pressure on the body, occasioned by the weight of the water, and the free circulation of the blood in the parts touched by it being for some time at least interrupted, is an unfavourable circumstance in certain cases. The shower bath, on the contrary, descends in single drops, which are at once more stimulating and pleasant than the immersion into cold water, and it can be more readily procured and more easily modified and adapted to the circumstances of the patient.

A proper and convenient apparatus for giving the show-

or bath may be made by any means; but where a saving of expense is an object, may be easily supplied by the following easy expedient:—Fill a common watering-pot with cold water; let the patient sit down undressed upon a stool, which may be placed in a large tub, and let the hair if not cut short be spread over the shoulder as loosely as possible then pour the water from the pot over the patient's head, face, neck, and shoulders, and all parts of the body down to the feet, till the whole has been thoroughly bathed; let him next be rubbed dry and take gentle exercise, as has been already recommended, till the sensation of cold be succeeded by a gentle glow over the whole of his body.

When this kind of bath is first resorted to, it may be used gently, and with water having some degree of warmth, so as not to make the shock too great; but as the patient becomes accustomed to it, the degree of cold may be increased, and the water may be allowed to fall from a greater height, so as to make the shower heavier.

The external use of cold water is often of singular benefit in the commencement of fevers, in sprains, old swellings, and rigidity of particular parts; in which cases it may be applied directly to the affected parts, and its employments continued for almost any length of time.

I have known some delicate people to derive great advantage from daily washing the surface of the body with a sponge previously immersed in sea water at cold water. To rub the skin till it glows, with a coarse towel wrung out of salt water, will be found a modification of the cold bath peculiarly adapted to the case of some persons.

Before quitting this subject, I will make a few remarks upon the impropriety of plunging into the cold bath, after the body has been greatly heated by exercise. It may be safely asserted, that in the early stages of exercise, before profuse perspiration has dissipated the heat, and fatigue debilitated the living power, the cold bath is generally safe and useful; on the contrary, nothing is more dangerous than for a person to go into the cold bath after exercise has produced great perspiration, and terminated in languor and fatigue. The reason of this is sufficiently obvious. In the first case, the exercise is short of fatigue being just sufficient to produce an increased action of the vascular system, with some increase of heat, and thus secure a force of reaction under the shock which otherwise might not always take place. In the second instance, where the person waits till he is perfectly cooled, and some degree of languor follows as a necessary consequence, the heat is not only sinking rapidly, but the system parts more easily with the portion that remains, and on plunging into cold water, a sudden chillness is felt, which is both alarming and extremely dangerous. Hence, if an individual were compelled to go into cold water after very active exercise, he had better go in *when hot* than *when cooling after having been heated*.

It is generally proper to take a moderate degree of exercise after bathing; but the invalid should beware of prolonging the walk or the ride so far as to induce any degree of sensible perspiration or of lassitude.

If in consequence of going into the bath in an improper state of health, or of remaining too long in the water, the perception of cold and the convulsive shivering should continue so long as to become painful or alarming, the person ought without delay to be put into a warm bed, and a bladder filled with hot water should be applied to the pit of the stomach. This last-mentioned expedient is the most effectual method of restoring warmth to the living body in all cases where, from chance or necessity, it has been long exposed to intense cold. Independently of these circumstances, the practice of going to bed after bathing is always to be reprobated.

The frequency of bathing must be in a great measure regulated by the strength of the constitution. It is generally considered sufficient for those in health, to bathe on alternate days. Indeed daily bathing is found to be productive of lassitude, accompanied with manifest wasting of the body; but if no other bad consequences are per-

ceived, these symptoms, on discontinuing the bath, will disappear, and be succeeded by increased alacrity and vigor.

Cold bathing is upon the whole to be considered as a remedy much more adapted to the early than to the more advanced periods of life. Those who have been accustomed from infancy to the use of the cold bath may perhaps, persevere in it during the whole course of life with safety, and perhaps with advantage. But persons after a certain age ought to be very cautious how they commence the practice of plunging into cold water. If they find that their constitutions are incapable of that reaction which gives rise to a glowing warmth on the surface of the body, they should by no means persist in the practice.

Warm Bathing.—The cold bath is as water at a temperature below 85 degrees, from 85 to 95 degrees is usually called the *tepid bath*; and from 95 to 98 it is called a *warm bath*. When the temperature of the water exceeds 98 degrees, it constitutes the *hot bath*, which is seldom used above 105 degrees. From 100 to 130 degrees is the *vapour bath* which degree could not be endured in the condensed state of the water. The tepid and warm baths are sedative in their effects. They excite the sensation of heat, lessen the frequency of the pulse, relax powerfully the skin and simple solids, diminish increased excitement, and prove very refreshing. The effects of the *vapour bath* are nearly similar, but it acts with much greater power than water in the liquid form. The *hot bath* is stimulant; it augments the action of the heart and arteries, renders the skin red, quickens respiration, and produces a copious flow of sweat. These effects prove that a *hot bath* would be very improper in any case of acute inflammation, though a *warm bath* might then be very serviceable.

The *tepid bath* is applicable to all diseases to which the cold effusion may be applied, and is generally preferred when there is any doubt of the strength being sufficient to react after a cold immersion. It possesses very considerable efficacy in reducing the general excitement, and in lowering and lessening the frequency of the pulse in fever; it is safe, in a high degree grateful, and may be extended to almost the whole class of febrile diseases, such as typhus, scarlet fever, small pox, &c. It is of great service in pregnancy and in infancy. During the time of puberty, that is, for about two years at that period, cold and sea bathing should be avoided, both in the case of boys and girls; but the tepid bath may then be used with great advantage.

The tepid bath is often of eminent utility in indigestion, bilious complaints, in the debility brought on by long residence in a hot climate, in languor, and extreme weakness occurring in persons of a delicate habit, for the pains and stiffness accompanying chronic gout or rheumatism, and in all cutaneous eruptions. It is likewise usefully employed as an introduction to the use of the cold bath.

The practice of pouring cold water upon the head while the body of the patient is immersed in the tepid bath is frequently resorted to with manifest benefit in insanity and threatened apoplexy.

Tepid bathing is particularly indicated in old age, the chillness, stiffness, and debility of which state it is well calculated to lessen and remove. Franklin, Darwin, and other eminent philosophers speak in high terms of the benefit they received in their advanced years from the frequent use of tepid bathing.

The best time of using it is in the morning, any time between ten and one o'clock; and gentle exercise should be taken afterward. In general, the period of immersion should not be less than *twenty minutes*, nor exceed *one hour*.

The *warm bath* is occasionally employed in acute rheumatism, inflammation of the abdominal viscera, of the kidneys, bladder, and in suppression of urine, and in the convulsions and other spasmodic diseases of infants arising from teething and other irritations. It may also be applied with safety and good effect in most diseases of

the skin, in green-sickness, in slight cases of palsy, in St. Vitus's dance, and other spasmodic and convulsive affections, when the cold bath might prove too violent; in costiveness, intestinal obstructions, and other complaints of the bowels that seems to depend on an irregular or diminished action of any part of the alimentary canal, and in case of debility attending with nervous irritation. In all cases in which the constitution is injured, and a general state of debility induced, either by mercury, previous illness, intemperance, late hours, irregularity in diet or exercise, warm bathing is found to produce considerable advantage when pursued under proper restrictions, and sometimes, in such instances, it is continued for a considerable time with great benefit; at other times it is properly employed as a preparation for the cold bath.

When the warm bath is intended to produce increased perspiration, it is best employed in the evening, when the immersion should not exceed ten minutes, and the patient should be removed from the bath to a warm bed. When it is not intended to produce perspiration, any time from an hour after breakfast till dinner will be proper. In these cases the bathing may be protracted to fifteen or twenty minutes, according to the feelings of the patient. Gentle exercise in the open air should follow the bathing.

Warm bathing is peculiarly adapted for the purpose of promoting cleanliness, and consequently it tends to the prevention and cure of all diseases occasioned by nastiness, and the obstruction of the cuticular excretions. Early and continued attention to the important part of decency as well as of health would tend greatly to diminish the alarming number of infantile deaths in our weekly bills of mortality. It is devoutly to be wished that every mother would look well to this important means of prolonging the lives of her beloved children.

The writer of the Review of Mr. Rank's Letter would have the reader observe that the letter is published entire. There is not a word omitted. The peculiar character of the performance, requested this course. Otherwise, some who have not been privileged with a perusal of the letter might consider the review ungenerously severe.

The anniversary of St. John the Baptist, will be celebrated by Warren Lodge of Southampton, N. H. on the 24th inst. An address to be delivered by Rev. brother T. F. King of Portsmouth.

John H. Sheppard, Esq. is to deliver an address before Lincoln Lodge, Wiscasset, Me. on 24th inst.

Greensboro' Lodge, of Greensboro, N. C. will be celebrated on the 24th inst.

THOMASTON, MAINE.—This flourishing village promises to become a rich and business town.—Lime stone forms the principal article of commerce; immense quantities of this article are annually exported after being manufactured into lime; two extensive manufactories of Marble, says the Register, are constantly employed in making every description of article of that kind; and elegant Chimney pieces, Hearth stones, &c. &c. may be had at all times for a low price.

SEE THIRD PAGE.

G. ENCAMPMENT OF MASSACHUSETTS AND RHODE-ISLAND.

NOTICE is hereby given that the annual assembly of the Grand Encampment of Massachusetts and Rhode-Island will take place at Masons' Hall, Boston, on THURSDAY, the 30th instant, at half past 7 o'clock, P. M. for the choice of officers, and such other business as may regularly come before them. The officers and members of the Grand Encampment, Representatives of subordinate Encampments, and all concerned, will take notice thereof and govern themselves accordingly.

By order of the M. W. Grand Master.

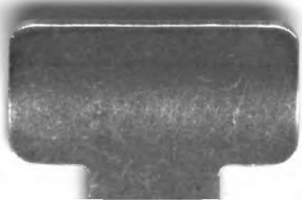
June 11. Attest, SAMUEL HOWE, G. Rec.

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